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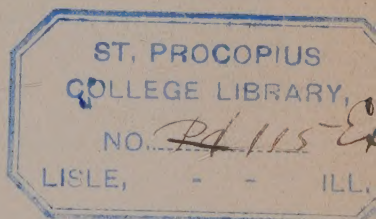
BY

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"A GENERAL INTRODUCTION TO HOLY SCRIPTURE."

VOLUME III.



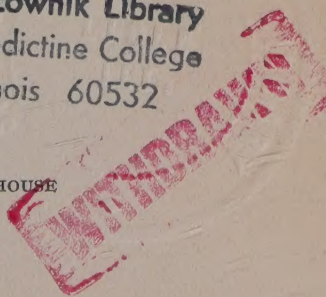
"And he said unto them: Therefore every scribe who hath been made a disciple to the kingdom of Heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old."—Matt. XIII. 52.

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An Exposition of The Four Gospels.

MATT. XVII. 1—13 ; MARK IX. 2—13.

MATT. XVII. 1—13.

1. Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν καθ' ἰδίαν.

2. Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.

3. Καὶ ἰδοὺ ὥφθη αὐτοῖς Μωϋσῆς καὶ Ἡλείας, συλλαλοῦντες μετ' αὐτοῦ.

4. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ: Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι: εἰ θέλεις, ποιήσω ὧδε σκηναὶς τρεῖς, σοὶ μίαν, καὶ Μωυσεὶ μίαν, καὶ μίαν Ἡλείᾳ.

5. Ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτοὺς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα: Οὗτός ἐστιν ὁ

MARK IX. 2—13.

2. Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ τὸν Ἰάκωβον, καὶ Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν καθ' ἰδίαν μόνους, καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν.

3. Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκάναι.

4. Καὶ ὥφθη αὐτοῖς Ἡλείας σὺν Μωϋσεὶ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.

5. Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ: Ῥαββεὶ, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηναὶς, σοὶ μίαν, καὶ Μωϋσεὶ μίαν, καὶ Ἡλείᾳ μίαν.

6. Οὐ γὰρ ᾔδει τί ἀποκριθῆν, ἔκφοβοι γὰρ ἐγένοντο.

7. Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο

Τίος μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα: ἀκούετε αὐτοῦ.

6. Καὶ ἀκούσαντες οἱ μαθηταὶ, ἔπεσαν ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα.

7. Καὶ προσήλθεν ὁ Ἰησοῦς καὶ ἀψάμενος αὐτῶν εἶπεν: Ἐγέρθητε, καὶ μὴ φοβείσθε.

8. Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ αὐτὸν Ἰησοῦν μόνον.

9. Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων: Μηδενὶ εἰπῆτε τὸ ὄραμα, ἕως οὗ ὁ Τίος τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ.

10. Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες: Τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶτον;

11. Ὁ δὲ ἀποκριθεὶς εἶπεν: Ἡλείας μὲν ἔρχεται, καὶ ἀποκαταστήσει πάντα.

12. Λέγω δὲ ὑμῖν, ὅτι Ἡλείας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν: οὕτως καὶ ὁ Τίος τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.

φωνῇ ἐκ τῆς νεφέλης: Οὗτός ἐστιν ὁ Τίος μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ.

8. Καὶ ἐξάπινα περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον μετὰ ἑαυτῶν, εἰ μὴ τὸν Ἰησοῦν μόνον.

9. Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ ᾧ εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ Τίος τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

10. Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες, τί ἐστιν, τὸ ἐκ νεκρῶν ἀναστῆναι.

11. Καὶ ἐπηρώτων αὐτὸν, λέγοντες: Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶτον.

12. Ὁ δὲ ἔφη αὐτοῖς: Ἡλείας μὲν ἐλθὼν πρῶτον, ἀποκαθιστάνει πάντα, καὶ πῶς γέγραπται ἐπὶ τὸν Τίον τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ, καὶ ἐξουδενηθῇ;

13. Ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἡλείας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἠθελον, καθὼς γέγραπται ἐπ' αὐτόν.

13. Τότε συνήκαν οἱ μαθηταί,
ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ
εἶπεν αὐτοῖς.

1. And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart:

2. And he was transfigured before them: and his face did shine as the sun, and his garments became white as the light.

3. And behold, there appeared unto them Moses and Eliah talking with him.

4. And Peter answered, and said unto Jesus: Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Eliah.

5. While he was yet speaking, behold; a bright cloud overshadowed them: and behold, a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased; hear ye him.

6. And when the disciples heard it, they fell on their face, and were sore afraid.

7. And Jesus came and touched them and said: Arise, and be not afraid.

2. And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them:

3. And his garments became glistering, exceeding white; so as no fuller on earth can whiten them.

4. And there appeared unto them Eliah with Moses: and they were talking with Jesus.

5. And Peter answereth and saith to Jesus: Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Eliah.

6. For he knew not what to answer; for they became sore afraid.

7. And there came a cloud overshadowing them: and there came a voice out of the cloud: This is my beloved Son: hear ye him.

8. And lifting up their eyes, they saw no one, save Jesus only.

9. And as they were coming down from the mountain, Jesus commanded them, saying: Tell the vision to no man, until the Son of man be risen from the dead.

10. And his disciples asked him, saying: Why then say the scribes that Eliah must first come?

11. And he answered and said: Eliah indeed cometh, and shall restore all things:

12. But I say unto you, that Eliah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them.

13. Then understood the disciples that he spake unto them of John the Baptist.

8. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9. And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead.

10. And they kept the saying, questioning among themselves what the rising again from the dead should mean.

11. And they asked him, saying: The scribes say that Eliah must first come.

12. And he said unto them: Eliah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at naught?

13. But I say unto you, that Eliah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

LUKE IX. 28—36.

28. And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray.

29. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling.

30. And behold, there talked with him two men, who were Moses and Elijah ;

31. Who appeared in glory and spake of his decease which he was about to accomplish at Jerusalem.

32. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they were parting from him, Peter said unto Jesus: Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.

34. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

28. Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὥσκει ἡμέραι ὀκτὼ, παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.

29. Καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.

30. Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ ὅτινες ἦσαν Μωϋσῆς καὶ Ἠλείας.

31. Οἱ ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλεν πληροῦν ἐν Ἱερουσαλήμ.

32. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ: διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ.

33. Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν: Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναί, καὶ ποιήσωμεν σκηναὶς τρεῖς, μίαν σοὶ, καὶ μίαν Μωϋσεῖ, καὶ μίαν Ἠλεῖα, μὴ εἰδὼς ὃ λέγει.

34. Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη, καὶ ἐπεσκίαζεν αὐτοὺς, ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην.

35. And a voice came out of the cloud, saying, 'This is my Son, my chosen: hear ye him.

36. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

35. Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα: Οὗτός ἐστιν ὁ Υἱός μου ὁ ἐκλεκτός: αὐτοῦ ἀκούετε.

36. Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν, εὗρέθη Ἰησοῦς μόνος: Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

In the second verse of the text of Matthew the common reading of the Greek codices is ὡς τὸ φῶς. D has ὡς χιών, and this reading is adopted by the Vulgate, Ethiopian, and Curetonian Syriac. In verse 3, the singular ὥφθη is found in \aleph , B, and D; the other codices have ὥφθησαν. In the fourth verse \aleph , B, C* et al. have the singular ποιήσω, which reading is adopted by the Protestant Revised Edition. Most authorities have ποιήσωμεν. In the ninth verse, B and D have ἐγερθῆ: the other authorities have ἀναστῆ. In the eleventh verse πρῶτον is found in C, E, F, G, K, M, S, U, V, Z, Γ , Δ , Π et al. It is also found in the Ethiopian version and in both Syriac versions. Notwithstanding this weight of authority, we believe that the term has been interpolated into the text of the codices to bring it into accord with Mark's text.

In the third verse of Mark ὡς χιών is added in A, D, N, X, Γ , et al. This reading is followed by the Gothic version, by both Syriac versions, and by most of the codices of the Vulgate. The Codex Fuldensis of the Vulgate omits the reading. In verse 10, D and some cursive MSS. have ὅταν ἐκ νεκρῶν ἀναστῆ. This reading is followed by the Vulgate and the Syriac. In the eleventh verse \aleph and L read οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς. This reading has the endorsement of the Vulgate and of Tischendorf, but it can scarcely be called a probable reading. In the twelfth verse ἀποκριθεὶς εἶπεν is found in many codices. This reading is adopted by the Vulgate. \aleph , B, C, L, and Δ have ἔφη, which is followed by the Coptic and Syriac versions. In the same verse we find καθὼς γέγραπται instead of καὶ πὼς γέγραπται in A, K, M, Δ , Π , et al.

In verse 34 of Luke **Σ**, B, L, et al. have ἐπεσκίαζεν: the other codices have ἐπεσκίασεν. In the 35th verse we find ἐκλελεγμένος in **Σ**, B, L, and Z. This reading is adopted by the Sahidic and Bohairic versions. The other authorities have ὁ ἀγαπητός.

It was decreed in the eternal counsels of God that Christ should save the world by the cross. Therefore he looked forward to that event as the grand consummation of his life. But, during the mortal life of the Lord, the Apostles could not comprehend the place which the cross held in the divine plan of salvation. We remember how at Cæsarea-Philippi, Peter remonstrated with Jesus for having declared that he must undergo suffering and death. Wherefore it was necessary to prepare the Apostles for the terrible event of the Crucifixion by showing them some scintillation of the divine glory of Jesus, which he veiled in order to save the world. And so on the mount he is transfigured before them, that they might not afterward stumble at the sight of their Master's sufferings. There was danger, that when the Apostles should see their great Master torn and bleeding, staggering under a cross, and then dying on it, that their trust in him might waver; hence they were prepared by the Transfiguration for the day of Calvary. And not only they, but also the whole world is taught thereby who it was who died for man. The transcendent glory, the apparition of Moses and Elisha, and the voice of God out of the cloud all testify that Jesus was the son of God. Jesus Christ was true man; the Apostles saw much of Jesus as man. He ate with them, and drank with them. They saw him asleep in the boat on Gennesaret; they saw him sitting down to rest when wearied at Jacob's well in Samaria. He lived their common life; and was in form and fashion a man. But he was also God. This was harder to realize. But belief in the divinity of Jesus was necessary that men might be saved; wherefore, at times, the transcendent power and glory of the divinity of Jesus burst forth to hold men faithful in their belief in his two natures. The Transfiguration is one of these full, incontestable proofs that Jesus was the Son of God.

It was opportune at the time it was given; for that night was approaching of which Jesus declared: "All ye shall be made to stumble in me this night: for it is written: I will smite the shepherd, and the sheep of the flock shall be scattered abroad."—Matt. XXVI. 31.

Regarding the time of the Transfiguration there is a slight discrepancy between SS. Matthew, Mark, and Luke. Both Matthew and Mark declare that the Transfiguration took place six days after the events at Cæsarea-Philippi. Whereas Luke affirms that the Transfiguration occurred "about *eight* days after these sayings."

In solving this difficulty we must note that in employing the term *ὥσεί*, "about", St. Luke admits that he is not defining the duration of time with mathematical precision. And again, very probably Luke included the day from which the computation is reckoned as one of the eight days, and also the day of the Transfiguration; whereas the other two may have omitted both in their method of reckoning the interval.

Jesus takes up into the mount with him Peter the prince of the Apostles, and the two sons of Zebedee, James and John. We have before noted that the Lord accorded to these a certain pre-eminence. He selected them as the witnesses of the raising of the daughter of Jair, and as witnesses of the agony in the garden. We remember also that James and John were called by Jesus the sons of thunder. It is easy to understand that Jesus should favor Peter more than the other Apostles. James was the first martyr of the apostolic college, and John enjoyed in a special manner the love of Jesus. He who knew all the secrets of hearts knows best why he chose Peter to be the prince of the Apostles, and why he favored James and John in an especial manner.

The next question that occupies our attention is the site of the event. The tradition is old that assigns Mount Tabor as the mount of the Transfiguration. In his commentary on the eighty-ninth Psalm, Origen declares: "Tabor is a mountain of Galilee, where the Lord was worshipped." Cyril of Jerusalem, and St. Jerome also support this opinion. Tabor is held in veneration to-day

by the Franciscan monks of the East as the site of the Transfiguration. They have a chapel on its summit, where pilgrims say Mass. There are also on its summit ruins of an ancient temple built here by St. Helena in 326.

Mount Tabor rises out of the great Plain of Esdraelon like a great solitary cone. Its altitude above the sea level of the Mediterranean is about two thousand feet. It is thirteen hundred feet higher than the Plain of Esdraelon. It is distant from Nazareth about three hours' ride on horseback. That the natural character of the mountain could fit the description of the event in the Gospels, no one can doubt. It can justly be called a high mountain, for it is the highest mountain of Lower Galilee. Nevertheless, many modern writers reject the tradition which fixes this event on Tabor. Among these modern writers may be mentioned Patrizi, Schegg, Schanz, Fillion, Keil, Mansel, and Geike. These contend that from intrinsic reasons and historical reasons the event can not be placed on Tabor. The opponents of the tradition concerning Tabor assert that, even in the third century before Christ, there was a fortified village on the summit of Tabor, whereas the Gospel narrative plainly indicates that the Transfiguration took place in a desert region. This argument is poorly answered by saying that the village may have become a ruin. There is no historical proof that the village ceased to be inhabited; but on the contrary Josephus in Wars of the Jews, II. XX. 6, declares that Mount Tabor (τὸ Ἰταβύριον ὄρος) was one of the important places which he fortified. The manner in which he includes Tabor with other villages clearly shows that the top of the mount itself was a village. Again in the Wars of the Jews, IV. L. 8, Josephus declares that on the top of Mount Tabor was a plateau having an area of twenty-six stadia completely surrounded by a wall. He speaks in the same place of the dwellers of the top of the mount, declaring that they were dependent for their water supply on rain-water. He also asserts that after a successful attack by Placidus, the dwellers of Tabor surrendered to Placidus. The fact that Josephus here

designates the inhabitants of Tabor as the *ἐπιχώριοι* is evidence that at his time there was a village on the summit of the mount.

In our judgment the strongest argument against Tabor is drawn from the subsequent text of Mark IX. 30-33: "And they went forth from thence, and *passed through Galilee* . . . And they came to Capharnaum." It is rightly argued that the expression, "they passed through Galilee" could not reasonably be employed to describe the short journey from Tabor to Capharnaum. The distance from Tabor to Capharnaum is reckoned by Frère Liévin de Hamme as a journey of eight hours on horseback.

Again, the expression, "*they went forth from thence, and passed through Galilee*" clearly indicates that the site of the Transfiguration was not in Galilee. Now Tabor is in Galilee, close by Nazareth and Capharnaum. Moreover, the last event with which the Synoptists were occupied before the Transfiguration was near Cæsarea Philippi. It would seem incongruous in them to pass to describe an event on Tabor in lower Galilee without some account of the journey down to Tabor from Cæsarea Philippi.

In our judgment the passage, "Tabor and Hermon rejoice in thy name", which occurs in Psalm LXXXIX. 12, has no bearing on the present question. The two mountains are there spoken of solely on account of their great altitude.

Moved by these considerations, we believe that the site of the Transfiguration can not be placed on Tabor.

In seeking the site of the great event, we note that nothing is narrated by any Evangelist as having occurred between the confession of Peter near Cæsarea Philippi and the Transfiguration. It is true that an interval of six days intervened between the two events, and in that time the Lord and his Apostles could have traveled far from Cæsarea Philippi; but had they done so, it seems probable that at least the eye-witness Matthew would have told us of the journey. Moreover, the fact that the band had to "*go out from thence*" before "*passing through Galilee*," leads us to believe that the Transfiguration took place near Cæsarea Philippi. Now, the southern ramifications of the great

Hermon mountain range come very close to Cæsarea Philippi. In fact, the city is at an elevation of upwards of thirteen hundred feet above the level of the Mediterranean. To the north-east stretches the Hermon range, in length about ten miles. The highest peak of the range is over nine thousand feet high. The elevations of land round about Cæsarea Philippi might be called the outposts of the great peak of the Hermon range. This peak is covered with snow during winter, and some of this snow remains in places during the year.

Now we do not believe that the Lord took his disciples up into this highest peak. In the ordinary way of ascent from Cæsarea Philippi, it would have been a journey requiring much time and labor. But we are firmly persuaded that on some one of the mountain heights that overlook Cæsarea Philippi, Jesus took Peter, James and John to be witnesses of his Transfiguration. There was heard the voice from Heaven: "This is my beloved Son, in whom I am well pleased; hear ye him."

A weak objection is urged against this location of the event, that when Jesus came down from the mount, he found his disciples in contention with the Scribes. The country round about Cæsarea Philippi was not much inhabited by Jews, and the opponents of our opinion demand that the scene be laid in a more Jewish environment. This is answered by a word. We know that great multitudes were constantly following Jesus, and it is very probable that a crowd went with the father of the demonized boy to see the expected miracle. The Scribes followed to lay snares against the Lord.

From Luke, we learn that the Transfiguration took place *while Jesus was praying*. In fact, Luke tells us that Jesus took the three Apostles and went up into the mountain to pray. Luke also tells us that "Peter and those that were with him were heavy with sleep." Wherefore, we conclude that the event took place at night. It was a usual thing for Jesus to go up into a mountain to pray by night. And this night he took with him these three witnesses.

The event corresponds in many things to the night before the Crucifixion. On that night, also, he went out to Gethsemane, on Mount Olivet, to pray. He took with him the same three witnesses; and while he prayed, they also were heavy with sleep. But at this point comes a great contrast. Those on the Mount of the Transfiguration saw the glory of the Lord; while those in the Garden of Gethsemane saw no glory, but only heard the wail of anguish of the man on whom God had placed all our iniquities. The glory of the transfiguration was given to enable men to look through the gloom of Gethsemane and Calvary to the everlasting glory of the Kingdom that was purchased by that Atonement; to prove to men that the Crucifixion was not inflicted on the Lord by any necessity, but by his own free choice.

This mighty contrast is in the Christian's life also. He is here now in Gethsemane and on the way to Calvary. Beyond the gates of death is the Mount of his transfiguration.

In the second verse of Matthew's text the Vulgate follows poor authorities in the translation, "his garments became white as snow." Besides the weight of extrinsic evidence, it will be plain to any one who reads how much stronger is the reading "his garments became white as the light."

The text of Mark also, as rendered by the Vulgate, has the spurious phrase, "as the snow."

Moses and Eliah appear on the mountain talking with Jesus. Luke tells us that Moses and Eliah spoke of Jesus' decease, which he was about to accomplish at Jerusalem. Therefore, the conversation of the Lawgiver and the great Prophet must have been, at least in part, heard by the Apostles.

A curious question arises to determine how the Apostles knew that the two beings who appeared with Jesus were Moses and Eliah. It may have been that, while Moses and Eliah talked with Jesus, their identity was revealed by spoken words.

Luke informs us that Moses and Eliah appeared in glory. In what bodies they appeared, it is not given us to know. It was fitting that these two great witnesses should also appear invested with the glory of those who belong to Christ's triumphant kingdom. Moses appeared as a witness that Christ was the centre of the Jewish Law. Eliah, the greatest of the Prophets, appears as the representative of his class, to bear witness that the Prophecies are fulfilled in Christ.

The force of *διαγρηγορήσαντες*, employed by Luke, has been explained by some to indicate that Peter, James and John had fallen asleep, and awaking saw the miracle. But the far more probable opinion is that, though the tendency to sleep was strong upon them, they remained awake and saw the vision.

The Transfiguration is one of the great proofs of the divinity of Jesus Christ. In the judgment which God will execute upon the world, that fact will form one of the finest proofs that God gave to an unbelieving world abundant evidence that Jesus was the Son of God.

Again, we see in the Transfiguration the highest example of what man can make of his life. As the glory of the transfigured Lord is to the lowly estate of the cross-bearer, so is the glory of the elect to man's present life. No man can be the consubstantial Son of God, but we can be like him in his glory,—we can share in his kingdom, and live his life, and this for all eternity.

When one compares time and eternity, and considers the smallness of the price, and the greatness of the reward, is it not strange that men give their lives for other things, and neglect that for which they were created? The one idea that should possess the Christian is, that there is within him a being like to him who appeared transfigured on the mount, and the strength of human labor should be bent unto the developing of this noble aim of life. As the sculptor, looking upon the rough mass of stone, sees in it the beautiful lifelike statue, and faints not at the long labor that is required to work the creation of his brain out of the shapeless mass, so man should hold that great thought

ever uppermost in his mind: What can I do with my life? Am I so living that I shall be fit to stand on that second Mount of Transfiguration, where the vision will no more pass away?

The glory of the transfigured Lord transcended description; but the Evangelists have made the best attempt possible by likening the face of Jesus to the sun, and his raiment to the light.

In the sublimity of the glory of the Transfiguration, Jesus, Moses and Eliah speak of the approaching death of Jesus. This was designed to show the Apostles, and through them the world, that Jesus suffered death, not as the slave of death, but as the master of death. On the fact that Jesus died on the cross the Jews were principally going to insist, to endeavor to prove that he could not be the Son of God. The conversation on the mount proves that Jesus was offered up because he willed it.

The vision is about to pass; Moses and Eliah are about to leave Jesus, when Peter, enraptured by the glory of the scene, proposed to make three tents on the mount,—one for Jesus, one for Moses, and one for Eliah. The impracticability of Peter's proposition needs not surprise us. Mark and Luke tell us that Peter knew not what he said. The rapture that he felt at the vision moved him to wish to perpetuate it. His mind was so strongly moved that he thought of nothing but of his desire to be in the presence of such glory.

At this point Rhabanus Maurus makes the following beautiful reflection: "Wherefore, if Blessed Peter contemplating the glorified humanity of Christ, is filled with such great joy that he would in nowise be removed from the vision, who can conceive the blessedness of joy of those who shall have merited to see the fulness of his divinity? And if (Peter) thought it the highest good to witness the transfigured countenance of the man Christ on the mount, with only two saints, Moses and Eliah, what power of speech can express, what mind can understand what are the joys of the just, when they are come unto Mount Zion, and unto the city of the living God, and to

innumerable hosts of Angels, and shall see the great architect and builder of that city—God, ‘not in a mirror, darkly, but face to face?’”

While Peter was speaking, a bright cloud enveloped Jesus, Moses and Eliah, and hid them from the view of the three Apostles. This cloud manifested the presence of Yahveh. In such manner he was wont to make known his presence in the Old Testament. Thus, in Exodus XVI. 10, — “and, behold, the glory of the Lord appeared in a cloud.” “And the Lord said unto Moses: Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee forever.” Exod. XIX. 9. Thus also, in Exod. XXIV. 15; XXXIII. 9; I. Kings, VIII. 10.

Out of the cloud came the voice of God, attesting the divine sonship of Jesus, and calling upon the world to hear him. The presence of the glory of God in the cloud and the voice from out of the cloud filled the three Apostles with awe. They fell on their faces before the awful presence of Yahveh. And then the vision passed, and Jesus came and touched the prostrate men, and bade them arise and not fear. And they arose, and looked, and saw only Jesus.

The memory of that event could never be canceled from the minds of those three witnesses. In his Second Epistle, I. 16—17, Peter thus refers to it: “For we did not follow cunningly devised fables; when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came this voice out of that excellent glory: This is my beloved Son, in whom I am well pleased; and this voice we ourselves heard come out of heaven, when we were with him in the holy mount”.

As was his wont after his miracles, Jesus now also bids his disciples tell the vision to no man till he should be risen from the dead.

The knowledge of the Transfiguration was destined for the world, but the world was not ready for it then. Jesus was sowing the seed. The world must first witness a man bearing a cross up to Calvary, and there dying on it, before it could realize who that man was. The miracles of Jesus were to be presented to the world when they could be taken together with the death on the cross, and the resurrection from the tomb.

The Apostles obeyed the command of Jesus, but on the following day, as they came down from the mountain, they questioned among themselves of two things. First, what did the Master mean by the resurrection from the dead? and secondly, how was it that Eliah, whom they had just seen on the mount, had not come to prepare for the coming as the Scribes taught? Jesus had before spoken of his Resurrection, but the Apostles were slow to receive such a mighty truth. This is clearly evidenced by the conduct of the Apostles on the day of the Resurrection. Jesus had many times foretold that he would arise on the third day; and yet we find on that day no Apostles expecting the event. The greatest surprise is felt by all at the intelligence brought by the women that the Lord was risen. So hard it is for man, as he is at present constituted, to realize the things of the supernatural order. In the new order of things, into which the blessed enter, the higher spiritual forces predominate, but here the body predominates, and holds the soul down, hindering its accessibility to the truths of the Kingdom of God. We see woful evidences of this spiritual heedlessness in the men of to-day. Men will listen to the word of God preached from the pulpits of our churches, and never question the authenticity of the message, and then go forth and forget all about that message, and move in the spirit of the world, as though God had never spoken.

The prophecy of Malachi, IV. 5—6, had made known to Israel that Eliah was to come before the day of the Lord. Now the Jews confounded the coming of the Messiah as Redeemer with his coming as judge, and therefore strove to prove that Jesus could not be the Messiah, from the fact that

Elijah had not come. The Apostles had already acknowledged the Messiahship of Jesus, but the argument of the Scribes was a perplexing thought. The appearance of Elijah on the mount intensified their perplexity, and they therefore direct a question to Jesus concerning it.

Jesus first clearly declares that there is to be a coming of Elijah, a coming in which he will reorganize the remnants of Israel. This coming of Elijah will take place before the coming of the Messiah as judge. As we have stated in Vol. II., there are some who deny that Elijah in person is to come before the judgment day. These believe that whatever is said of such coming of Elijah relates to John Baptist. We have before adduced our proofs in refutation of such opinion. Jesus Christ could not here clearly declare that Elijah is yet to come to restore all things, if the promised coming of Elijah related only to the mission of John the Baptist. After clearly establishing the truth in regard to the real Elijah's coming, Jesus speaks of his herald John the Baptist whom he metaphorically calls Elijah. Even the Apostles, who were not quick to see these things understood him to speak of John the Baptist. John came in the power of Elijah; he was the first Elijah, a type of the great prophet who shall be the herald of the second coming of Christ. John's character was like the character of Elijah, and his work was similar.

It is evident from the words of Christ that the religious leaders of Israel stirred up an active persecution against the Baptist. It is quite probable that they were the ones who incited Herod Antipas against him. It was not to be expected that such hypocrites would withhold from persecuting a man who so boldly unmasked their dishonesty and hypocrisy.

The second member of the twelfth verse of Mark's text is somewhat obscure. By comparing it with its parallel text in Matthew, we are persuaded that its sense is equivalent to the following: How is it written of the Son of Man that he should suffer many things and be set at naught? Thus also did they deal with the first Elijah, John the Baptist. Jesus identifies his own cause with the cause of John the

Baptist, and appeals to the prophecies concerning his own sufferings and death to corroborate the authenticity of John's mission.

The last clause of the thirteenth verse of Mark's text is also hard to understand. As it is clear that the Eliah of this verse is the Baptist, it is not clear how the clause, "as it is written of him," applies to John. The sufferings and the death which Jesus was to undergo are in divers manners predicted in prophecy, but we do not find in prophecy such description of what John was to suffer.

To solve this difficulty, some have referred the last clause not to the persecutions suffered by John, but to his coming. Many clear prophecies exist which relate to the coming of the herald before the Redeemer. We believe it better to refer the clause to both the coming of the precursor and to the persecution that he suffered. With his perfect comprehension of all the Scriptures, the Savior saw that there were prophecies which contemplated both the coming of John the Baptist, and the manner of his life. And Jesus declares that as the prophecies regarding the Baptist have been fulfilled, so also shall the prophecies regarding the Son of Man be fulfilled.

MATT. XVII. 14—23.

14. Καὶ ἐλθόντων πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος, γονυπετῶν αὐτὸν, καὶ λέγων :

15. Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς ἔχει: πολλάκις γὰρ πλῖπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.

MARK IX. 14—32.

14. Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς, εἶδαν ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς.

15. Καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες ἡσπάζοντο αὐτόν.

16. Καὶ ἐπηρώτησεν αὐτοὺς : Τί συζητεῖτε πρὸς αὐτούς ;

17. Καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ ὄχλου: Διδάσκαλε, ἤνεγκα τὸν υἱὸν μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον.

16. Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνάσθησαν αὐτὸν θεραπεύσαι.

17. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν: ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.

18. Καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ, ῥήσσει αὐτὸν: καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας, καὶ ξηραίνεται: καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.

19. Ὁ δὲ ἀποκριθεὶς αὐτοῖς, λέγει: ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.

20. Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν: καὶ ἰδὼν αὐτὸν, τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν: καὶ πεσὼν ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων.

21. Καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ: Πόσος χρόνος ἐστίν, ὥς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν: Ἐκ παιδιόθεν.

22. Καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτὸν: ἀλλ' εἴ τι δύνη, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς.

23. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ: Τὸ εἰ δύνη, πάντα δυνατὰ τῷ πιστεύοντι.

24. Εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου, ἔλεγεν: Πιστεύω: βοήθει μου τῇ ἀπιστίᾳ.

18. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

25. Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ: Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.

26. Καὶ κράξας, καὶ πολλὰ σπαράξας αὐτὸν, ἐξῆλθεν: καὶ ἐγένετο ὡσεὶ νεκρὸς, ὥστε τοὺς πολλοὺς λέγειν, ὅτι ἀπέθανεν.

27. Ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ, ἤγειρεν αὐτὸν, καὶ ἀνέστη.

19. Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν, εἶπον: Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

20. Ὁ δὲ λέγει αὐτοῖς: Διὰ τὴν ὀλιγοπιστίαν ὑμῶν: Ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τοῦτο:

21. Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται: καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν.

22. Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς: Μέλλει ὁ Τίδς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.

23. Καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται, καὶ ἐλυπήθησαν σφόδρα.

14. And when they were come to the multitude, there came to him a man, kneeling to him, and saying:

15. Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water.

28. Καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτὸν: Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό.

29. Καὶ εἶπεν αὐτοῖς: Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν, εἰ μὴ ἐν προσευχῇ.

30. Κακείθεν ἐξελθόντες, ἐπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ᾔθελεν ἵνα τις γνοί.

31. Ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν: Ὅτι ὁ Τίδς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.

32. Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

14. And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them.

15. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him.

16. And he asked them :
What question ye with them?

17. And one of the multitude answered him : Master, I brought unto thee my son, who hath a dumb spirit ;

16. And I brought him to thy disciples, and they could not cure him.

18. And wheresoever it taketh him, it dasheth him down : and he foameth, and grindeth his teeth, and pineth away : and I spake to thy disciples that they should cast it out, and they were not able.

17. And Jesus answered and said : O faithless and perverse generation, how long shall I be with you ? how long shall I bear with you ? bring him hither to me.

19. And he answereth them and saith : O faithless generation, how long shall I be with you ? how long shall I bear with you ? bring him unto me.

20. And they brought him unto him : and when he saw him, straightway the spirit tare him grievously ; and he fell on the ground, and wallowed foaming.

21. And he asked his father : How long time is it since this hath come unto him ? And he said : From a child.

22. And oft-times it hath cast him both into the fire and into the waters, to destroy him : but if thou canst do anything, have compassion on us, and help us.

23. And Jesus said unto him : If thou canst ! All things

18. And Jesus rebuked him; and the devil went out from him: and the boy was cured from that hour.

19. Then came the disciples to Jesus apart, and said: Why could not we cast it out?

20. And he saith unto them: Because of your little faith: for verily I say unto you: If ye have faith as a grain of mustard seed, ye shall say unto this mountain:

21. Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

are possible to him that believeth.

24. Straightway the father of the child cried out, and said: I believe; help thou my unbelief.

25. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him: Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

26. And having cried out, and torn him much, he came out: and the child became as one dead; insomuch that the more part said: He is dead.

27. But Jesus took him by the hand, and raised him up; and he arose.

28. And when he was come into the house, his disciples asked him privately, saying: We could not cast it out.

29. And he said unto them: This kind can come out by nothing, save by prayer.

30. And they went forth from thence, and passed through Galilee; and he would not that any man should know it.

22. And while they abode in Galilee, Jesus said unto them: The Son of man shall be delivered up into the hands of men;

23. And they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

31. For he taught his disciples, and said unto them: The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again.

32. But they understood not the saying, and were afraid to ask him.

LUKE IX. 37—45.

37. And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him.

38. And behold, a man from the multitude cried, saying: Master, I beseech thee to look upon my son; for he is my only child:

39. And behold, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely.

40. And I besought thy disciples to cast it out; and they could not.

41. And Jesus answered and said: O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son.

37. Ἐγένετο δὲ τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολὺς.

38. Καὶ ἰδὼν, ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν, λέγων: Διδάσκαλε, δέομαί σου, ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοι ἐστίν.

39. Καὶ ἰδὼν, πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόλις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν.

40. Καὶ ἐδεήθη τῶν μαθητῶν σου, ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν.

41. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν: ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου.

42. And as he was yet a coming, the devil dashed him down, and tare him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.

43. And they were all astonished at the majesty of God. But while all were marvelling at all the things which he did, he said unto his disciples:

44. Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men.

45. But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

42. Ἐπὶ δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ δαιμόνιον, καὶ συνεσπάραξεν: ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.

43. Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ:

44. Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους: ὁ γὰρ Υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.

45. Οἱ δὲ ἡγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθωνται αὐτὸ: καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

In the fourteenth verse of Matthew's text the Vulgate has the authority of D for the singular *venisset*. In verse 15 we approve the reading *κακῶς ἔχει* on the authority of \aleph , B, L, and Z; other authorities have *πάσχει*. In verse 20 the reading *ὀλιγοπιστίαν* has the support of \aleph , B, and of many cursive manuscripts. Such reading is also followed by the Curetonian Syriac, by the Sahidic, Bohairic, Armenian and Ethiopian versions. *Ἀπιστίαν* is found in C, D, E, F, G, H, L, and Γ . This latter reading is adopted by the Peshito and the Vulgate. The verse which is numbered 20 in the Vulgate, but which in the Greek is 21, is omitted from \aleph^* and B; it is also wanting in the Curetonian and Jerusalem Syriac and in the Sahidic versions. It is present in nearly all the other codices, and in the Vulgate, Peshito and Armenian versions. It was also approved by Origen,

Chrysostom, Hilary, Ambrose, and Augustine. Nevertheless we are persuaded that the verse was interpolated here from the parallel text of Mark. In a case like this the omission of an important verse like this outweighs its presence in many authorities. For the ancient transcribers would not omit such a verse without a mighty cause, whereas they would readily insert into the text of one Evangelist passages found in another.

In the 14th verse of Mark the reading ἐλθόντες is endorsed by **ℵ**, B, L, Δ, and by Tischendorf, Westcott and Hort. Other authorities have the singular ἐλθών, which is followed by the Vulgate. In verse 16 ἐπηρώτησεν τοὺς γραμματεῖς is found in A, C, N, X, Γ, and in many cursive manuscripts. This reading is adopted by all the Syriac versions and by the Gothic version. **ℵ**, B, D, L, Δ, et al. have αὐτούς, and this is followed by the Vulgate, Coptic, Armenian and Ethiopian versions. In the 22nd verse δύνῃ appears in **ℵ**, B, D, I, L and Δ. This reading has the approval of Tischendorf, Westcott and Hort. Other authorities have δύνασαι. In verse 23 τὸ εἰ δύνῃ appears without πιστεῦσαι in all the best Greek Codices. The Coptic, Armenian and Ethiopian versions also omit it, but vary the reading. Πιστεῦσαι is found in A, C³, D, N, X, Γ, Π, et al. It is adopted by the Vulgate, Gothic, and Syriac versions. These last mentioned authorities insert μετὰ δακρύων before ἔλεγεν in the 24th verse, which clause is omitted in the first mentioned authorities. These authorities are divided in the same manner on the omission or retention of Κύριε in the same verse, save that A is found with the first mentioned class. In verse 26 **ℵ**, A, B, L, Δ, 33, and Tischendorf, Westcott and Hort insert τοὺς before πολλούς. In the 28th verse **ℵ**, B, C, L, N, X, Γ, Δ, et al. have Ὅτι ἡμεῖς: A, D, K, Π, et al. have Διατί. In the 29th verse **ℵ***, B, et al. omit καὶ νηστεία. Tischendorf also omits it, and Westcott and Hort place it in the margin.

Behold the contrast: On the top of the mountain we beheld a vision of the kingdom of Heaven; at the foot of the mountain there is witnessed a scene from the kingdom of Satan. The glorified Christ represents the blessed state of the elect; the demonized boy is an illustration of Satan's

realm. An awful contrast! And yet more men give themselves up to follow Satan than are those who follow Christ.

In order fully to understand the healing of the demonized boy, let us, in spirit, place ourselves in the company of Jesus, Peter, James and John, as they are descending from the mountain; and let us study the significance of every detail of the event as it is enacted before us. In order to do this the texts of the three Evangelists must be read together.

As we descend the mountain with Jesus, we behold at its base an excited concourse of people. The nine Apostles who had been left at the foot of the mountain are in contention with the Scribes, and a multitude is assembled round about. Soon we learn the cause. The coming of Jesus upon the scene was unexpected; the multitude is so taken up with the contention between the Apostles and the Scribes that the approach of Jesus is not observed until he is close upon the assembly.

As the people see the Lord, they are filled with amazement. The august majesty of his presence, his sudden coming at such a peculiar juncture of things caused this feeling in the people. It seemed that he had come upon the scene by a miraculous agency to save the Apostles from the reproaches of the Scribes. And the people, running to the Lord, saluted him. And Jesus asks the people why they question with the Apostles. The Scribes are considered here a part of the people, and hence the question of Jesus is expressed by St. Mark as though addressed indiscriminately to the people.

A man comes forward out of the crowd, and kneeling to Jesus, asks him to have mercy on his son.

The Synoptists record the man's prayer as they remembered it, and hence there is some divergency in the accounts. They all agree that the boy was possessed by a demon, but Matthew says he was epileptic, and that he oft fell into the fire and into the water. This has given occasion to the Rationalists to say that the disease of the boy was merely epilepsy, arising from natural causes.

The most accurate historian of the event is St. Mark, who clearly declares that the child had a dumb spirit, and that this demon oft-times cast the child into the fire and into the water to destroy him.

Mark also records that at Jesus' question the father of the child testified that the child had been possessed from his infancy by the demon. Jesus needed not to ask this question for his own information, but the answer it elicited from the father illustrates more fully the reality of the demoniacal obsession, and the magnitude of the miracle. Hence, we conclude that this boy had been mute since his infancy; that when under a certain peculiar influence of the demon, he manifested certain effects common to epileptics. He fell down suddenly, foamed at the mouth, and writhed in terrible contortions. From the fact that the physical effects of the demoniacal possession were similar to those observed in epilepsy, St. Matthew is justified in calling him an epileptic. It was epilepsia, resulting from demoniacal possession.

There was no doubt in the minds of all concerning the cause of the boy's malady. The father openly declared that the demon often rent the boy, and cast him into the fire and into the water. Mark's account is far more accurate. Mark is the interpreter of St. Peter, and the events of the transfiguration and that which followed it were deeply impressed on Peter's mind. The falling of the boy into the fire and into the water, was not the mere falling down of one in an epileptic fit. It was Satan's effort to destroy the boy.

Knabenbauer believes that Satan did not wish to destroy the boy's life. He believes that Satan wished rather to continue in the boy's body as a domicile on earth, and that it was to his interest that the boy should live.

We cannot concede this. All the purposes of Satan are evil. He is essentially bent on evil to man; he came into this boy to do evil to him, all the evil that he could, and he longed to cast him into the fire or water to kill him, because it was the supreme temporal evil. We can not see Satan's necessity of a domicile in the demonized boy's body.

In fact, we are now disposed to change the views which we held on Satan's motive in entering the herd of swine. We now believe that he asked to go into the swine from a fiendish wish to destroy them. Jesus permitted him to enter into them, and destroy them, for the reason that the evidence of the miracle was thereby heightened. No wrong was done to the possessor of the swine, for the universe belongs to the Lord.

Wherefore, in the present case, we hold that Satan was really bent on causing the boy's death.

We learn from St. Luke that the boy was the only son of the father; this was an additional reason why the Lord should show mercy.

The nine Apostles must have been sorely perplexed. The Scribes were there watching their movements. They had tried to expel the demon, and had failed. From their failure the Scribes took occasion to decry them and their Master. The whole people witnessed the failure of the Apostles; it was a critical moment when Jesus came up.

And Jesus looking over the scene, and understanding the real condition of things, cried out: "O faithless and perverse generation, how long shall I be with you? how long shall I bear with you?" This cry expressed the Savior's sorrow at the unbelief of the world. The world's unbelief chilled him, made him sorrowful. The words place before us another mystery in the life of the Son of God, in that life where the human and the divine are mingled, yet are ever distinct. The words tell us that the lack of faith of the generations of men made their society so uncongenial to the Son of God that the natural propensity of his human nature was to wish to be away from them. How natural this is! Any one that aspires to high and good things knows how trying it is to be placed with those whose ways are low, coarse, and sinful.

The Savior's words were spoken in general to the assembly. They were to be applied to every several one in the measure that the defect of unbelief was in the heart. Certainly there was much unbelief evidenced in the event.

The Apostles had failed to expel the demon because of their little faith. The Scribes mocked and blasphemed at their failure, and the multitude looked on in cold skepticism.

The world's greatest sin is unbelief. God speaks, and his words never penetrate to human hearts because of unbelief. God thunders forth from Heaven that he is angry with the sinner; and the sinner goes on his way heedlessly because of unbelief. God announces to the children of men the grand promises of life, and happiness in Heaven, and man is not moved thereby, because of unbelief. Unbelief makes a man a stranger to God.

In calling the generation perverse, Jesus simply meant that the hearts of men are forcibly inclined to evil. This is true in general; it was especially true of the Israel of his day. The world has always been full of falsehood and wickedness. The false and wicked ways of the world become so usual to us that they do not shock us. We are conformed to them without perceiving it. To break away from them and follow something better would necessitate a departure from the ordinary methods of men. We would have to "go it alone." It is easier to do as the rest do, and go with the crowd. It is a difficult achievement to sanctify one's self in this selfish, sinful world.

Jesus bids them bring the demonized boy to him. And as the boy was yet a coming, the demoniacal fit came on him with great intensity. He fell down, and foamed at the mouth and was mightily convulsed. At the presence of Jesus the demon within the boy was driven into a wild fury, and exerted himself to do the greatest injury to his subject. Jesus permits this, for it will augment the evidential value of the miracle.

While the boy is rolling on the ground in a paroxysm, Jesus approaches and asks how long it is since the malady had come upon him. And the poor father answers: "From a child." It was no passing infirmity, but a chronic, lifelong malady. The spectacle of the writhing form of the boy moves the father again to petition Jesus: "If thou canst do anything, have compassion on us, and help us." The

form of expression of the petition certainly does not reveal much faith. The hypothetical sentence shows that the man was by no means certain that help could come from Jesus.

At this point we must remark that we reject the *πιστεῦσαι* as an improbable reading. The extrinsic evidence for its omission is overwhelming. It was inserted in some codices and versions to get over a difficulty. The difficulty is to construe the first words of the Savior's response. Our explanation is this: The man had revealed a lack of faith in the hypothetical form of his petition. By his words the father of the child had placed an element of uncertainty in the Savior's power. He had said in effect: "I know not whether or not thou art able to heal my son, but if thou art able, have mercy on us." By his answer, Jesus declares that the uncertainty is not in his divine power, but in the disposition of the man himself. It was equivalent to saying: "It is not whether *I can*, but whether *you can*. The uncertainty is with you; the certainty with me." Of course the *πιστεῦσαι* is implied in the Savior's words, but the form of expression is rendered more forcible and graceful by its omission.

And then Jesus tells the man that all things are possible to him who believeth. The words of Jesus inspired confidence in the father of the demonized boy. He throws his whole being into one act of faith, and cries out: "I believe; help thou my unbelief." We can not tell what was the exact internal disposition of the man, but certainly his words express a splendid profession of faith. The man evidently wished to believe, strove to believe, and recognized the source of strength in believing. Faith comes from God, is God's best gift. The mightiest efforts of created minds will not produce faith in the heart. In seeking the gift of God a humble prayer for light is better than a thousand years of philosophical speculation. Faith comes to the humble untaught peasant of the fields, while the readers of the heavens are denied it.

There is great wisdom and great honesty in the clause, "help thou my unbelief." The best that we do in believing and in doing comes far short of perfection. Hence it is

honest to acknowledge our imperfection, and to ask help of the only source whence help can come. The spirit of that man's prayer should be forever in our hearts, its expression should often be on our lips.

Whenever the temptation of doubt assails a man, he can find no better words to express his need, and to ask for help than these words. They are the words of a man who knows himself, of one who is deeply conscious of the nature of faith.

There is no paradox in acknowledging one's unbelief, even in the act of believing. Rarely ever is a man found who believes with an absolutely perfect faith; and therefore that which is lacking from perfection is expressed by the man in the Gospel as unbelief. Hence, while we believe with all our strength, we should acknowledge the defect in our faith, and ask for divine grace to believe more. It is good, when in contemplation of some great mystery like the Eucharist, or the eternity of hell, to employ this formula of profession of faith.

By his sublime profession of faith the man had fulfilled the condition demanded by Jesus, and therefore straightway Jesus directly addressing the demon, bade him come out of the boy, and enter no more into him. The cure was to be a lasting one; the demon could never more enter into the boy.

At the words of Jesus, the demon comes out of the boy, but in his rage he tears him so that when the fit is over, the greater part of those present believe the boy dead. But Jesus takes him by the hand, and raises him up, and the boy is cured, and Jesus gives him to his father. Jesus permitted Satan to exercise his malign power to the utmost in leaving the boy. It contributed to impress on the multitude that an effect had been wrought that required the power of God.

St. Mark tells us that the demon uttered cries as he left the body of the boy. Inasmuch as the boy was deaf and dumb, we can not believe that these cries were articulate speech. In fact, Luke gives us the father's testimony that

the boy was wont to cry out when the demon seized him. Hence, we believe that these cries were the inarticulate shrieks of a mute.

St. Mark records another detail that throws a light on the Savior's character. In the 25th verse, St. Mark declares that Jesus hastened to drive out the demon before a crowd assembled. He thus hastened to avoid the admiration of the crowd. He worked his miracles before men, that men might believe in him, and believing have life in his name, but as much as was possible he avoided the praise and admiration of men.

The healing of the demoniac was a crushing defeat for the Scribes. They had rejoiced much at the failure of the Apostles, and had sought thence to discredit the whole work of the Messiah. But now there is nothing left for them but to slink away and wait for other opportunities to lay plots against the Son of God.

When the Apostles are alone with Jesus, they ask him why they could not cast out the demon, and he tells them plainly that it was because of their little faith. They had been with the Lord so long, they had seen so many of his miracles, and yet they have but little faith. It is surprising, and yet a greater cause of surprise is verified in the condition of the world to-day. The world has heard the words of Jesus, and witnessed his deeds for nineteen centuries, and yet there is little faith in the world to-day. A vast multitude have no faith at all. Another large part think they believe, but they do not believe, and the exceptional few believe as it behooveth to believe.

In the subsequent portion of the history of the event, there are some difficulties in the texts. Many good authorities omit the 21st verse of Matthew, which corresponds to the 29th verse of St. Mark. Again, in this verse of Mark good authorities omit the "and fasting."

While we admit that the 21st verse of Matthew is probably an interpolation from Mark, we are persuaded that the "and fasting" of Mark's text is genuine. The difficulty of explaining this declaration of Jesus seems to have occasioned its omission from the codices.

In the first place, therefore, Jesus places the great fundamental defect of the Apostles to have consisted in weakness of faith.

As Matthew records, faith as a grain of mustard seed would move mountains. This sentence must not be taken literally. The grain of mustard seed is chosen as a symbol of a very small quantity of any entity. The casting of a mountain into the sea is a figure to express a mighty achievement high above the natural powers of man.

It is absurd to take in the literal sense the Lord's declaration concerning the removal of the mountain, and then to try to find evidence of such miracles in the lives of the saints of God. Thus it is narrated in the life of St. Gregory, Bishop of Neocæsarea, that he removed a mountain far enough to give him room for the erection of a Church. The narration may or may not be true. It has no necessary bearing on the present Gospel. The Lord spoke figuratively, employing the concrete figure of the removal of a mountain to represent an effect in the highest degree impossible to human power. The argument proceeds *a fortiori*. So acceptable to God is faith that the least degree of faith that is really faith is sufficient to accomplish the greatest effects. How much the more therefore will a greater degree of this real faith operate?

These words should make all men shudder. There is a certain amount in the world of something that men call faith, but it is not real faith. It is not even in the estimation of a mustard seed that faith which merits from Jesus the name of faith.

Certainly our Lord employs these striking words to exalt the excellence of faith. The purest diamond, even though it be no larger than the head of a pin is worth more than a thousand tons of imitations. So it is with faith. The real thing is the pearl of great price, which few possess. Verily do we possess faith even as a mustard seed? How much the Lord has spoken of faith? What a prominent place it occupied in his preaching? And how do we prize it? If we have this world's riches, the thought of their possession gives us contentment. There is joy in the consciousness of having something. But do we ever think of the value of our possession

of faith? Few are they who go through the course of the full span of human life with undimmed faith. We breathe the atmosphere of a world which holds a deadly enmity to our faith. And this world is ever near us. Our old nature clings to it and loves it. Without effort we cleave to it. Faith is of something higher, of something that we do not rise up to without effort.

Many men wish to enjoy this world to the full here, and also have whatever may lie beyond this life. But this is not faith, this is the folly of trying to serve God and Mammon.

It is certainly hard to explain what the Lord means by declaring that this kind can come out by nothing save by prayer *and fasting*. Prayer and fasting do not exclude faith. Hence there would be no contradiction in saying that the Apostles failed in faith, even in dealing with a case that required prayer and fasting. Faith remained the great fundamental cause of such healing, and prayer and fasting were the methods by which it operated. But yet a mystery remains. By the terms "this kind" does the Lord mean all demons that operate in demoniacal possession? If such be his meaning, then the sense of his words is that, for the expulsion of these, faith must employ prayer and fasting. Some authorities hold that the demon which possessed the boy belonged to a special class of demons, to expel which, prayer and fasting were necessary. But we can not persuade ourselves that such difference existed in demoniacal possession, that prayer and fasting were needed only for one species of demon. It seems far more probable to us that Jesus recommended three remedies for the cure of the demonized, faith, prayer and fasting.

As Jesus and his disciples came down from Cæsarea Philippi, they passed through Galilee. The minds of the disciples were filled with the strange events which had taken place. Jesus knowing their thoughts declares unto them that he must die by the hands of men, and that after three days he shall arise again.

According to Luke the Savior declared: "Let these words sink into your ears: for the Son of Man shall be delivered up into the hands of men." The term *word* is here employed in the sense of the Hebrew דָּבָר, to designate a thing or event. The Lord would have the impression made by the events fix

itself so in the minds of his Apostles that, when the awful day of atonement came, they might know that it was the Son of God who died on the cross. But they could not understand the full significance of Jesus' words then. A certain awe kept them from questioning more. This was in accordance with the divine plan. The veil was not to be lifted entirely until the day when they could go forth and preach to the world Christ who died, and who is arisen from the grave. In that full light all the Master's words became plain, and had their effect, and they preached them to others, and thus they laid the foundations of the Church.

The fact must not escape us that Jesus wished to hide himself from the people in his journey through Galilee. The cause is evident. He wished to avoid the praise and admiration of the people which would be produced by the cure of the demonized boy.

MATT. XVII. 24—27.

24. And when they were come to Capharnaum, they that received the half-shekel came to Peter, and said: Doth not your master pay the half-shekel? He saith: Yea.

25. And when he came into the house, Jesus spoke first to him, saying: What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?

26. And when he said: From strangers, Jesus said unto him: Therefore the sons are free.

27. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up

24. Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ, προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπαν: Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα; λέγει: Ναί.

25. Καὶ ἐλθόντα εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων: Τί δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνος λαμβάνουσιν τελή, ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;

26. Εἰπόντος δὲ: Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς: Ἄρα γε ἐλεύθεροὶ εἰσιν οἱ υἱοί.

27. Ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν

the fish that first cometh up ; ἀναβάντα πρῶτον ἰχθὺν ἄρον
 and when thou hast opened his καὶ ἀνοίξας τὸ στόμα αὐτοῦ,
 mouth, thou shalt find a shekel : εὕρήσεις στατήρα : ἐκεῖνον λαβὼν,
 take that, and give unto them δὲς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.
 for me and thee.

In the 25th verse B has ἀπὸ τίνος. This is followed by the Armenian and Ethiopian versions. Origen, Cyril of Jerusalem, Chrysostom, Hilary, Tischendorf, Westcott and Hort approve ἀπὸ τίνων.

Jesus and his band of Apostles come down to Capharnaum and enter into a house. Most probably it is Peter's house. While the Lord is within the house, Peter goes forth and is accosted by the tax-gatherers. They ask him whether the Master will pay the half-shekel. They were deterred by the august majesty of the Lord from approaching him in person, hence they direct their demand to Peter, the head of the apostolic band, and chief representative of Christ.

There is some uncertainty as to what tax is here meant by the half-shekel. St. Jerome, Bede, Rhabanus Maurus, Paschasius, Albertus Magnus, St. Thomas, Dionysius the Carthusian, Faber, Jansenius, Maldonatus, à Lapide, Barradius and Sylveira believed that it was the tribute due to Cæsar.

This is very improbable. The name of the coin is Jewish; and the manner in which the demand was made to Peter clearly shows that the collectors were not agents of the Roman domination. The manner in which the claim is presented clearly shows that there is no authority back of it. Now, had it been a question of a Roman tax, it would have been exacted without any regard to even the Messiah's personality. Moreover, Christ's response to Peter is evidence that the tax in question was collected for the temple. Hence, we conclude that the half-shekel was a tax levied upon every male Jew of twenty years and upwards, and that it was destined for the maintenance of the Temple.

An ancient precedent for this tax is found in Exodus XXX. 11—13: "And the Lord spoke unto Moses, saying: When thou takest the census of the children of Israel, according to those that are numbered of them, then shall

they give every man a ransom for his soul unto the Lord, when thou numberest them, that there be no plague among them when thou numberest them. This shall they give, every one that passeth over unto them that are numbered, half a shekel after the shekel of the Sanctuary: (the shekel is twenty gerahs) half a shekel for an offering to the Lord."

Though there is preserved no written commandment that this tax should be a law in Israel, it appears from II. Chron. XXIV. 6, that the precedent set by Moses was supposed to be kept up in Israel. In the religious decadence that had settled upon Israel, the law respecting this tax had fallen into desuetude. Jehoiada is blamed for not having required of the Levites to bring in the *tax of Moses*. King Joash made a proclamation to bring in for the Lord *the tax that Moses, the servant of the Lord, laid upon Israel in the wilderness*.

In the Book of Nehemiah, X. 32, we read that in the reorganization the Jews charged themselves with the third part of a shekel for the service of the house of God. Whether this was a modification of the tax of Moses as an extra offering is not clear, but Josephus, in *Antiquities of the Jews*, XVIII. IX. 1, declares that every Jew by the custom of his country, offers unto God a half shekel.

The half shekel contained two drachmas, and was equivalent to about thirty cents of the money of the United States. Of course, the purchasing power of money was much greater then than now.

It is quite certain that it was concerning this tax that St. Peter was questioned. There was much looseness in the observance of these ordinances in the days of Christ. There was no civil authority to enforce them. The state of religion under the Scribes and Pharisees was decadent. Hence, we believe, that these tax collectors with difficulty collected the half-shekel from only a few.

We believe, also, that this demand on Peter was instigated by a desire to entrap Jesus. The half-shekel was a Mosaic ordinance, and they who collected the tax probably hoped that the non-observance of this ordinance might be used to discredit the cause of Jesus with the people.

Peter answers promptly that the Master would pay the half-shekel. He has been blamed by some for this promptness, as though he had made a rash promise. We cannot see any rashness in his conduct. The honor of the Master was at stake. By a cunning device the Pharisees had forced the representative of Jesus to declare himself concerning the half-shekel. Peter had been reared in a knowledge of the Jewish law. He himself considered it the duty of a pious Jew to pay the half-shekel, and he knew that his Master observed every just law.

Peter returns to the house in which Jesus is harbored, but before he had said aught of the affair, Jesus makes known his full knowledge of the whole affair. By this Jesus gives evidence of his omniscience, and thus confirms Peter's faith in his divine character.

From the fact that no mention is made of the Apostles in the demand for the half-shekel, we are more and more convinced that they who demanded it hoped thereby to move Jesus to set aside a Mosaic ordinance. They would thereby have an occasion to arouse the people against him.

The address of Jesus to Peter is a declaration of his divine Sonship. The sons of the kings of the earth have certain exemptions from the common law governing the king's subjects. No king collects a toll or tribute from his own sons. Now the half-shekel was the toll or tribute of God for the maintenance of his worship. Wherefore Jesus, being the consubstantial Son of God, was exempt from such tax. If Jesus had made no clearer declaration of his divinity, this would suffice to prove it. That mighty saving truth runs through all the Savior's words and deeds. At times it is dimly revealed, and again it is proclaimed by the voice of God from Heaven. It is the ultimate meaning of everything in the life of Jesus. It is the corner-stone of faith and salvation.

But the world did not know then who Jesus was. The tax-collectors could not then receive the argument addressed to Peter; and therefore, lest men might be caused to stumble by Jesus' non-observance of the Mosaic ordinance, Jesus works a miracle, and thus provides for the payment of the half-shekel for himself and for Peter.

When it was a question of the traditions and ordinances of the Pharisees, Jesus showed no such consideration. He broke them, and openly called attention to the fact that he did break them. For these traditions of the Pharisees were dishonest and absurd. But in the present case there is a question of a just and necessary law, and hence he carefully fulfills it.

It is an instructive fact that Jesus and his chief lieutenant were so poor that they had not wherewith to pay this small sum of money.

When we come to look at the miracle itself, we simply bow our heads and adore the power of God. We can not tell how it was done, and we can not tell how the universe was created, or how the heavenly bodies move in their orbits. We can not comprehend infinity, and Jesus' power is infinite. In his infinite wisdom, he chose to make use of his divine power in this particular way to meet that need.

MATT. XVIII. 1—14.

MARK IX. 33—50.

1. Ἐν ἐκείνῃ δὲ τῇ ὥρᾳ προσ-
έλθον οἱ μαθηταὶ τῷ Ἰησοῦ,
λεγοντες· Τίς ἄρα μείζων ἐστὶν
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ;

2. Καὶ προσκαλεσάμενος
παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ
αὐτῶν,

3. Καὶ εἶπεν· Ἀμὴν λέγω
ὑμῖν, ἐὰν μὴ στραφῇτε, καὶ

33. Καὶ ἦλθον εἰς Καφαρ-
ναοῦμ, καὶ ἐν τῇ οἰκίᾳ γενόμενος,
ἐπηρώτα αὐτοὺς· Τί ἐν τῇ ὁδῷ διε-
λογίζεσθε ;

34. Οἱ δὲ ἐσιώπων· πρὸς ἀλ-
λήλους γὰρ διελέχθησαν ἐν
τῇ ὁδῷ, τίς μείζων.

35. Καὶ καθίσας ἐφώνησεν
τοὺς δώδεκα, καὶ λέγει αὐτοῖς·
Εἴ τις θέλει πρῶτος εἶναι, ἔσται
πάντων ἔσχατος, καὶ πάντων
διάκονος.

36. Καὶ λαβὼν παιδίον,
ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ
ἐναγκαλισάμενος αὐτὸ, εἶπεν αὐ-
τοῖς·

37. Ὃς ἂν ἐν τῶν τοιούτων
παιδίων δέξηται ἐπὶ τῷ ὀνόματι

γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

4. Ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

5. Καὶ ὃς ἐὰν δέξηται ἐν παιδίῳ τοιούτῳ ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

6. Ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

7. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων: ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα: πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.

8. Εἰ δὲ ἡ χεὶρ σου, ἣ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν, καὶ βάλε ἀπὸ σοῦ: καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν

μου, ἐμὲ δέχεται: καὶ ὃς ἂν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.

38. Ἐφῆ αὐτῷ ὁ Ἰωάννης: Διδάσκαλε, εἶδομεν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν αὐτὸν, ὅτι οὐκ ἡκολούθει ἡμῖν.

39. Ὁ δὲ Ἰησοῦς εἶπεν: Μὴ κωλύετε αὐτὸν, οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογῆσαί με.

40. Ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν.

41. Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι, ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

42. Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, καλόν ἐστιν αὐτῷ μᾶλλον, εἰ περὶκείται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.

43. Καὶ ἐὰν σκανδαλίσῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν: καλόν ἐστίν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν, ἢ τὰς δύο χεῖρας

κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα, βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον.

9. Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σοῦ: καλὸν σοι ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα, βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

45. Καὶ ἐὰν ὁ ποὺς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτὸν: καλὸν ἐστὶν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.

10. Ὁρᾶτε, μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων, λέγω γὰρ ὑμῖν: Ὅτι οἱ ἄγγελοι αὐτῶν ἐν τῷ οὐρανῷ διὰ παντός βλέπουσι τὸ πρόσωπον τοῦ Πατρός μου, τοῦ ἐν οὐρανοῖς.

47. Καὶ ἐὰν ὁ ὀφθαλμός σου σκανθαλίζῃ σε, ἔκβαλε αὐτὸν: καλὸν σε ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν.

12. Τί ὑμῖν δοκεῖ; ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἑξ αὐτῶν: οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα πρόβατα ἐπὶ τὰ ὄρη, καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;

48. Ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

13. Καὶ ἐὰν γενηται εὐρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις.

49. Πᾶς γὰρ πυρὶ ἀλισθήσεται.

14. Οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται ἐν τῶν μικρῶν τούτων.

50. Καλὸν τὸ ἅλας: ἐὰν δὲ τὸ ἅλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

33. And they came to Capharnaum: and when he was

in the house he asked them: What were ye reasoning in the way?

1. In that hour came the disciples unto Jesus, saying: Who then is greatest in the kingdom of Heaven?

34. But they held their peace: for they had disputed one with another in the way, who was the greatest.

2. And he called to him a little child, and set him in the midst of them,

35. And he sat down, and called the twelve; and he saith unto them: If any man would be first, let him be last of all, and minister of all.

3. And said: Verily I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the kingdom of Heaven.

36. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them:

4. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of Heaven.

37. Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

5. And whoso shall receive one such little child in my name receiveth me:

38. John said unto him: Master, we saw one casting out devils in thy name: and we forbade him, because he followed not us.

39. But Jesus said: Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me.

40. For he that is not against us is for us.

41. For whosoever shall give you a cup of water to

drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.

6. But whoso shall cause one of these little ones who believe in me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.

7. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

8. And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire.

9. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.

42. And whosoever shall cause one of these little ones that believe in me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.

43. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire.

45. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell.

47. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell;

48. Where their worm dieth not, and the fire is not quenched.

10. See that ye despise not one of these little ones; for I say unto you, that in Heaven their angels do always behold the face of my Father who is in Heaven.

12. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine who have not gone astray.

14. Even so it is not the will of your Father who is in Heaven, that one of these little ones should perish.

49. For every one shall be salted with fire.

50. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

LUKE IX. 46—50.

46. And there arose a reasoning among them, who of them should be greatest.

47. But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side,

48. And said unto them: Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least

46. Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἴη μείζων αὐτῶν.

47. Ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον, ἕστησεν αὐτὸ παρ' ἑαυτοῦ,

48. Καὶ εἶπεν αὐτοῖς: Ὃς ἂν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται: καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με: ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων,

among you all, the same is οὗτος ἐστὶν μέγας.
great.

49. And John answered and said: Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50. But Jesus said unto him: Forbid him not: for he that is not against you is for you.

49. Ἀποκριθεὶς δὲ Ἰωάννης, εἶπεν: Ἐπιστάτα, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια: καὶ ἐκωλύομεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.

50. Εἶπεν δὲ πρὸς αὐτὸν Ἰησοῦς: Μὴ κωλύετε: ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.

The eleventh verse of Matthew is not found in **ℵ**, B, L*, et al. It is also absent from the Sahidic and Coptic versions. Tischendorf, Westcott and Hort reject it. In verse 14 the reading Πατρός μου is found in B, F, H, I, and Γ. The Sahidic, Coptic, Armenian and Ethiopian versions adopt this reading. But the greater number of authorities have ὑμῶν.

In the 38th verse of Mark's text **ℵ**, B, Δ et al. have Ἐφη. This is adopted by the Coptic and Peshito versions. Other authorities have Ἀπεκρίθη δέ. In the same verse λέγων is inserted in A, L, N, X, Γ, Π et al. In this verse also the relative clause ὃς οὐκ ἀκολουθεῖ ἡμῖν is rejected by **ℵ**, B, C, L, Δ, the Coptic, Peshito, and Ethiopian versions, and by Westcott and Hort. In the 40th verse ἡμῶν is the form of the pronoun found in **ℵ**, B, C and D. Some authorities have ὑμῶν which the Vulgate follows. In verse 42 εἰς ἐμέ is omitted after πιστευόντων in **ℵ**, Δ, C*, D. It is also rejected by Tischendorf, Westcott and Hort. In the same verse μύλος οὐνικός is found in **ℵ**, B, C, D, L, Δ et al. It is adopted by the Vulgate, Peshito, Gothic, Armenian and Ethiopian versions. Other authorities have λίθος μυλικός. The 44th and 46th verse of Mark are omitted in **ℵ**, B, C, L, Δ et al. They are not found in the Coptic version, and Tischendorf, Westcott and Hort reject them. These verses are found in A, D, N, X, Γ, Π et al., and in most of the old versions. They are identical with verse 48. In verse 45 the phrase εἰς τὸ πῦρ τὸ ἄσβεστον is found in A, N, X, Γ. Π et al. The Gothic and Ethiopian versions

follow this reading. In the 49th verse the clause *καὶ πᾶσα θυσία ἀλλ' ἀπισθήσεται* is not found in \aleph , B, L, Δ et al. It is also rejected by Tischendorf, Westcott and Hort. In the 50th verse, though most authorities have *ἀρτύετε*, A, C, D, H, L, and N have *ἀρτύεται*.

There is an apparent discrepancy between Matthew and Mark in their accounts of the present event. Matthew speaks as though the disciples directly came to Jesus and asked him who was the greatest in the kingdom of Heaven. On the contrary, Mark represents it as though the disciples had reasoned among themselves on the way, and that they were ashamed when Jesus revealed to them that he was aware of their contention.

To solve this seeming contradiction, we believe that Matthew is here negligent of details. He hastens to present the doctrinal part of the account, which consists in Christ's words to the disciples, and for this cause, with a sacrifice of the details, he leads us directly to the conference of Christ with his school.

The right order of the event seems to have been as follows: On the way down from the country of Cæsarea Philippi, the disciples walking along together talked of various things. Then their conversation turned upon who of them should be the greater in that strange new kingdom of which the Master so often spoke. They had no clear idea yet of what was the kingdom of Heaven. At no time in the history of man has it been characteristic of man to spend much time in analyzing the nature of his future life. It remains a faint, mysterious, indefinite thing. Man constitutes his real life here, and to this life he devotes all his heart's wild passion for happiness. The disciples had heard that there was to be a kingdom, a kingdom in which they were to have posts of honor. The thought aroused ambition and rivalry. Of the exact nature of the contention we are ignorant. But the account certifies us that the disciples had been actuated by pride and ambition. There is nothing so insidious as self. We have an old nature and a new nature. The old nature is selfish, prone to evil, attached to this world; the new nature is born of grace; it tends to lift us up to the supernatural; it puts aside the sordid interests of

this world, and struggles up to that grand life with Christ. But the old nature is very near us. The influences that foster it are ever at hand. Our eyes may grow tired looking up to Heaven. But this world opens up right before us, and it is so fair to look upon. Hence, it is so easy to be led by the old nature. Imperceptibly it creeps into the best that we do. It is our active force, and can be put down only by a superior force. And the evil is that too oft the new nature within us is not an active force, but a mere dead name, a passive, external, inoperative thing. We begin, perhaps with some degree of will, to follow Christ, and before we are aware of it, we are moving in the way of our old nature. In following Christ we have many enemies, and the greatest of these enemies is ourselves. So the disciples were daily with Jesus. They were constant witnesses of his perfect life, and yet in the way they contend among themselves who shall be the greater. What an arduous task it was to bring the Apostles up to the moral plane where Jesus stood ! To bring them up not to stand on an equality with him, but to be in some degree like him !

When they are come to Capharnaum, and are entered into a house, Jesus asks them of what they reasoned on the way. They had not thought that he knew ought of their dispute.

By such knowledge he again shows his omniscience.

The disciples are ashamed to declare what had taken place in the way, and they are silent.

Jesus is not severe in his rebuke. He sits down, and calls the twelve Apostles around him, and teaches them that the way to be the first is voluntarily to be the least of all and the servant of all. Let the whole world hearken to this paradox : The way to be great is to wish and strive to be the least of men. How sublime, and yet how simple ! Can it be true ? It was uttered by him who raised the dead, by him who received the testimony of God from Heaven that he was the Son of God, and that men should hear him. But perhaps the words have some mysterious meaning, some meaning different from the obvious meaning of the text. Observe the concrete example wrought by Jesus in confirmation of his wonderful doctrine. He takes a little child tenderly in his arms, and when he has caressed him lovingly he places him by his side

and says to his chosen twelve: "Verily, I say unto you, except ye turn and become as little children, ye shall in no wise enter into the kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of Heaven." The words of Jesus, therefore, are true in their literal sense. Why, therefore, do not men receive them? Some men have received them. Those wiser men, who have striven for a deeper realization of Jesus' teachings, have received them. Moved by these words the prince has gone forth from his father's house, and has become a beggar and a slave. The princess has refused the hand of the heir to thrones to accept the lowly station of the bride of Christ. The Gospel of Christ has left the impress on the pages of history, and has done all that Christ ever declared that it would do. It has drawn out of this world the choicest spirits of the race, and has guided them by the sure way to Heaven, even while the great world goes on its reckless course to death.

In proposing a child as the exemplar of Christian life, Christ did not mean that Christianity made men weak. The true follower of Christ has the strength of a man with the simplicity, the trustfulness, the docility, the humility of a child. The devil dupes men to believe that rebellion against God's authority, independence of thought, intellectual pride, and self-will are evidences of a noble soul. This is the world's code of honor. And Jesus tells us that true greatness of soul consists in taming the tigerish instincts of our old nature, to become as a child. Men strive to become like kings; they strive to have power and honor; they strive to draw from their fellow mortals recognition, honor; a few strive to become as little children, and these are the wisest of mankind. Christ intends a moral application of the illustration. The child is naturally docile and confiding. The child relies upon the parent absolutely. The child does not ask to know the motives that actuate the parent in the expression of his will; the will of the parent is the child's law. The child is not proud; it easily forgives injuries; it trusts, obeys, loves. It reposes in the parent's love securely, happily. Its heart has not yet been hardened by the cold selfish struggle of the world. The

Christian is the child of God, and he cannot be too much of a child with God. The exaltedness of our Heavenly Father's attributes above our mind's grasp is infinitely greater than the difference in power between the merest child and the wisest parent. We would be perfectly safe, if we would only be little children with God. When we become little children with God, we throw down the greatest barrier that separates man from God, the barrier of pride, especially intellectual pride. It is easier to reclaim a man from the degradation of sin than to wrest him away from the despotism of pride. If there is one thing in all this world that God abominates it is a proud sinner. The proud man is blind ; self stands in his way, and shuts out the vision of God. He becomes God's adversary ; God resists him ; he is allied to Satan, who fell by pride.

Hence, we are to strive to have the breadth and strength and courage of a man with the faith and docility, and humility of a child.

Let no man say that he knows not how to become as a little child. We have all been little children. In our minds there yet remain memories of our childhood days. By a little reflection we can remember back to that time, when we trusted everybody, and knew naught of the great world's wrong and strife. And we must get back to that state of perfect trust and simplicity in our relations to God. The three distinguishing characteristics of a child are faith, simplicity and love, and these also must characterize our lives.

The Lord next declares how dear the little ones are to him. By the term "little ones," Jesus here primarily means those who have become as little children for the sake of the kingdom of Heaven. Children, in the literal sense, are not excluded, but the chief application is to adults who aim to become as little children. So dear are such to Jesus that he absolutely identifies them with himself, and declares that any benefit done to them is reputed as done to himself, and any evil done to them is vindicated with terrible vengeance.

To *receive* one of these little ones in the name of Christ is to do any act of mercy or benevolence to one of them for the sake of Christ. To do an act of charity to any man is good, but to do such act unto one of the simple ones of

Christ for Christ's sake, is as though the deed were done to Christ in person. The full force of these words does not strike us at once; the words need to be meditated upon. Christ's followers are largely recruited among the poor, humble people; folk that the world despises and sets at naught. They count for so little in the world's estimate of things, that even Christians might be drawn by the world's course to set a low value on the lives of these little ones. The world can not understand the worth of these humble ones, because it can not understand the ethics of Christ. Of course, poverty and a lowly station in life do not by that fact alone give a patent for Heaven. A man may be poor, and yet be the wickedest of mankind. Christ is here speaking of his own little ones; of persons whose only philosophy is to believe in God, and to love him; and he makes the persons of these sacred. It is a message of consolation to the poor and humble; it is a message of counsel to the high and learned. It shows that the world's standards of judging human lives are all wrong. It proclaims that belief in God, and love of God are better than all riches, power, and knowledge. For the differences of natural endowment and of station in life, which divide men here below, are as nothing as God sees us. But faith and virtue really differentiate men in God's sight, and raise men up high above the common level, even to the estate of angels. These, if found in the soul of the one whom the world reputes as the meanest of mankind, raise that man immeasurably above the kings of the earth.

No greater recommendation could be given to any man than Christ has given to his little ones, and he would have all that are his to become little ones. He declares to the whole world that any service done them, even the giving of a cup of cold water, will be rewarded by himself. If a man would recommend his friend, he could not say more than that he would consider anything done to his friend as done to himself. Christ has thus recommended his little ones to the whole world.

Men can say these things and mean little or nothing thereby; but Christ can not thus employ speech. He is the truth, and his words are truer than our minds can realize.

We think and resolve within ourselves that it would be easy for us to do a benefit to the grand person of Christ, if he were on earth. And yet he is with us in the person of the little ones who believe in him, and we fail to realize it.

Christ always keeps his authentic mission from the Father in evidence. In receiving Jesus, men received the Father who sent him. It is equivalent to saying: If ye would do an act of charity to the great Yahveh, turn and do such act for these humble ones who believe in me; for he and I are one, and what ye do to our little ones, ye do to us.

The Lord often makes use of concrete images to illustrate his truths. There were two kinds of millstones in use in the East.

There was the small stone turned by hand, with which often the poorer classes ground their corn at home, and there was the large stone usually turned by an ass in mills. It was one of these larger stones that Sampson was put to turn, after his eyes were put out by the Philistines.

Now it would not require a stone even as large as the smaller hand-millstone to sink a man if tied about his neck. Neither is drowning essentially more terrible in the depths of the sea than in water just sufficient to submerge one, but such is the nature of the human mind that the size of the stone and the depth of the sea heighten the horror which the contemplation of such a fate creates within us. In fact, it seems that it was a proverbial expression to express a terrible retribution for crime. And yet these words are inadequate to express God's vengeance upon the man who shall cause one of Christ's little ones to stumble. Even if the evil effect does not follow, the man who deliberately speaks or acts in a way calculated to give grievous scandal to one of these little ones of Christ's flock is liable to the punishment.

As we have before stated, the *little ones* include children and adults who believe in Christ. But this last declaration of Christ is especially in favor of the weaker ones of Christ's flock. It contemplates especially the innocent child, and the poor and ignorant who have not in themselves the means to refute the sophistry of error. Woe to the man who robs the

child of its innocence, and teaches it the ways of vice and crime. Woe to the man who boasts of his superior intellect, and who uses it to rob the humble believer in Christ of any part of his faith. Woe to the man who disseminates false doctrines among the people. Woe to any man who gives grievous scandal ; and the weaker the person scandalized, the greater is our offense.

Christ speaks not of material injuries that a man might do to one of his little ones ; not that he does not avenge these, but to show us how much greater is the injury done against a man's spiritual interests than that done against the things that only affect the body.

Considering the nature of fallen man, it is inevitable that occasions of stumbling shall come, but woe to the man through whom they come.

Men are free ; no man is under any moral necessity to give scandal, but yet they will come. They have come. They have invaded the Church. They have been found even in the Supreme Pontiffs of Rome. And they have had there terrible effect upon the little ones of Christ. No scandal is so baneful in its effects as the scandal of the priest. The eyes of the world are upon him. By divine right he is the light of the world, and men are to walk in his light. How terrible the crime, then, if he lead those who trust in him not unto life, but unto sin and death ? Such an unfaithful servant can hear ringing in his ears the terrible words of the Prophet Ezekiel : "His blood will I require at thy hand." The priest must be forever watchful : the eyes of men are upon him when he is all unconscious of it. He can not mingle unobserved in the mass of men ; his position marks him, and men watch him, and the weaker ones stand or fall with him. He can not be an indifferent factor ; he must be either a power for good or a power for evil. It is easier for him to give scandal than it is for other men, and at the same time, more terrible. The people have a right to expect that the priest's life should be raised above the common life of men, and they do expect it. Woe, therefore, to the man who in that high place causes men to stumble.

The eighth and ninth verses of St. Matthew, to which the forty-third, forty-fifth and forty-seventh of Mark correspond, are nearly identical in sense with the twenty-ninth and thirtieth verse of the fifth chapter of Matthew, which have already been commented on in the second volume of the present work, pages 135 to 136. We here repeat that the words of Christ command us to cut off the proximate occasions of sin. With these occasions Christ allows no temporizing, no compromising, no half-measures. His words are, "cut it off," "cast it out." It is a terrible thought to think of putting up one's hand, and tearing the eye out of its socket, and casting it upon the earth; it is terrible to think of cutting off the right foot or the right arm and throwing it away. These strong expressions are chosen to illustrate how hard it is at times for a man to separate himself from occasions of sin. These occasions may be the wrong love of women, drink, gambling, —whatever they are, though they be as the right eye, the right hand, or the right foot, they must go. A man can not separate himself from such occasions unless he is resolved to do something hard, a thing that seems like tearing out a part of his heart. Caius Mucius Scævola is said to have thrust his right hand into a fire till it was consumed in the camp of Porsena to show the enemies of Rome what a Roman could endure for the honor of Rome; and shall the citizens of the kingdom of Heaven hold in lower regard their citizenship and the honor of the Christian name. The Roman general Regulus, being taken captive by the Carthaginians, was sent to Rome with terms of peace dishonorable to Rome. The agreement was that he was to return to captivity if the terms of peace were rejected. And this old Roman came before the Senate of Rome, and moved it to reject the proposed treaty, and then he went back to die by torture, because he loved Rome better than his life. All through history we find examples of men who have loved their country better than their lives. And shall we find no patriotism in Christians for that true country of the soul? Their cause is infinitely better than that of any worldly patriot; their leader surpasses in greatness and goodness all the great leaders of history, as infinity surpasses nothingness. And yet we have to ask

ourselves where are God's heroes? Every Christian should be a hero; but instead we find few who are resolute to cut off anything, even be it as the right eye, or right hand, if it stands between them and the kingdom of God.

It is evident that the divine Lord employed this forcible illustration more than once. In the present illustration the right foot is added to the right hand and right eye. While the preceding doctrine related to the evil of actually giving scandal, the illustration has regard to the necessity of fleeing the occasions of scandal. The absolute obligation is incumbent on all men to give up everything, no matter how dear, that causes them to stumble. Many men are morally ruined by a lack of this decision of character. They know from experience the danger, but they are attached to the thing, and they do not bring themselves to that force of resolution necessary to break with the occasion of sin.

It can safely be said that there can be no object existing as the occasion of sin that is dearer to a man than his right foot, or his right hand, or his eye. The Savior's teaching is a grand appeal to moral courage. This moral courage is what the world lacks to-day. Men temporize, they employ half-measures, they shrink from pain and self-denial. The easy, comfort-seeking life of the world to-day, has enervated them. We find few evidences of that stern, rugged devotion of faith and duty of our forefathers, and the world is too busy to learn of Jesus the cure of its ills.

The doctrine of the eternity of hell is very explicit in St. Mark. Even though we reject the 44th and 45th verses, still the doctrine is clear. In the 43d verse, hell is called the unquenchable fire; and in the 48th verse, hell is spoken of as the state where their worm dieth not, and the fire is not quenched. The passage is parallel to Isaiah LXVI. 22-24: "For as the new heavens and the new earth, which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. * * * And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for *their worm shall* not die, neither shall their fire be quenched; and they shall be an abhorring unto all men."

An examination of the words of Isaiah will throw light on the words of Christ. The Prophet is evidently speaking of the end of time, when the Lord will create the new heavens and the new earth, and will divide the human race into two great divisions, the elect and the reprobate. The elect are represented as in Jerusalem, the holy city. Without the city, in the horrid valley of Hinnom, the carcasses of the enemies of God are lying. They are forever eaten by worms, forever burning by fire. And the elect go forth from the city to look upon the awful sight. Now the language of the Prophet and the language of the Redeemer are metaphorical. The fire and the worm are not two entities that shall prey on the damned, but two terms to help the human mind to realize that hell is a torture, and that it is eternal. It is easy to represent to the mind a body lying rotting, eaten by foul worms, or a body thrown on a fire to be burnt, as we would burn the carcass of a dog, and by this concrete figure we rise to some idea of the sad estate of those who have died enemies to God. It would be vain to try to deduce from this teaching that there are real worms in hell, or that the fire of hell is a real combustion as we understand fire. In fact, we know nothing about the exact nature of the state of hell. We know that it is punishment, awful punishment, and that it is eternal, and the rest is dark.

The teaching of Christ concerning the eternity of hell is so explicit that the only way to deny such dogma is to impeach the veracity of Christ. The doctrine of hell's eternity is a main issue with Christ. Repeatedly, and with all the emphasis of which human speech is capable, has he propounded the awful truth. In speaking of the state of the damned, he always excludes all hope, he speaks of it as an eternally fixed state; the opposite of the fixed state of Heaven.

Man says it is hard to believe. What right has man to judge the works of the Almighty? To be able to judge of God's judgments, man must needs see things with the infinite comprehension of God's knowledge. As long as we stand down at this infinite distance from God, it is wicked presumption to question the ways of God. We can not

comprehend the nature of sin, the universal fall of man, the need of a vicarious atonement, and the justice of God in creating hell. We accept these things on faith. If all things could be comprehended, there would be no need of faith, and no faith. We believe on the authority of God things which we see now only dimly, but which we hope to see one day face to face. Then, and not till then, will we understand how divine justice and infinite love are combined in God's dealings with man.

The 49th verse of Mark is proper to him alone. It is very obscure, and has been made the subject of many different interpretations. The Vulgate version adopts the reading: "and every sacrifice shall be salted with salt." It is a clear allusion to Leviticus II. 13: "With all thy oblations thou shalt offer salt." We suspect, however, that the clause is an interpretation of the sciolists to render the sense of the verse easier to comprehend. We grant that the words of the Lord contain a *tacit* allusion to the Levitical passage. The salt of the sacrifices of the Old Law preserved the flesh from putrefaction, but we believe also that it had a symbolic import. The life of every Christian is intended to be an oblation to the Lord. Man exists for no other purpose. Hence, we extend the signification of the *every one* to comprise every man redeemed by Christ. Every one of these must be salted with fire. The key to the proposition lies in the ascertaining of what is meant by the salting with fire.

Without going into the mazes of what has been written on this point, we submit, as our opinion, that this fire is the *probation* to which a man is subjected to fit him for Heaven. This probation is the object of our present life. The angels were tried, and we must be tried. God could have created us in Heaven, if he so willed; but he decreed that we must be tried; and for this cause he placed us on earth on probation. This probation continues till one of two eternities is reached. Out of it we must finally come into Heaven or into Hell. The last last act of this probation is the judgment, wherein all men's deeds will be examined and judged by the Supreme Judge of the living and of the dead. This probation is called fire, because as fire tests the quality

of metals, so this probation tests the virtue of men. St. Paul spoke of a certain phase of this fire in I. Cor. III. 13. This probation includes, temptation, tribulation, and pain. The world is God's threshing-floor, and by the flail and the winnowing-shovel does he separate the grain from the straw and chaff. Or more appositely to the present figurative language of Christ, humanity is like a mass of ore, from which the pure metal can only be extracted by fire. No one is exempt,—every one must be salted by the fire of probation. Hence, we believe that the fire with which men must be salted includes all those things which constitute the matter of man's probation, including also the last act—the judgment.

Whether or not the fiftieth verse of Mark is placed out of its context by Mark matters little: its sense has been explained in our Commentary on Matthew, V. 13 (See Vol. II. pages 101—105).

In the tenth verse of Matthew, the Lord warns men not to despise the little ones of Christ, who have advocates among the angels of God. The beatific vision of the angels is affirmed by the declaration that they always see the face of God. The existence of angels as guardian spirits of nations and cities is proven by Exod. XXIII. 20; Dan. X. 13, XII. 1. It is also abundantly proven that the servants of God are assisted and defended by the ministry of angels (Gen. XV. 7, XXIV. 7, XXXII. 1, XLVIII. 16; I. Kings XIX. 5; Tob. III. 25; Judith XIII. 20; Ps. XCI. 11; Dan. III. 49, and II. Maccab. XI. 6). The doctrine of Christ is even more explicit, by which it is affirmed that the humblest of Christ's followers on earth has the powerful protection of angels in Heaven. To say that one has an angel as protector is equivalent to saying that such a one has in effect all the advantages which can result from such help, for an angel confirmed in grace can not be false to his trust.

Even among mortals, men fear to do injury to a man who has a powerful protector. *A fortiori* men should fear to despise those who have the mighty angels of God as protectors.

The belief of the apostolic age concerning the ministry of angels is made known by Acts XII. 15. The opinion of St. Jerome seems to have become the common opinion of the faithful, that every one that is born into this world has a guardian angel appointed to his special care. We must observe, however, that the Scriptures do not teach that every individual soul has one distinct guardian angel. Neither is there anything in the authentic teachings of the Church to substantiate such belief. It is only taught that every soul is provided with the ministry of angels, and one angel may have the care of many mortals. Such angel would have the relation of guardian spirit to every one committed to its care, and hence, in effect, it would be the same as though every soul had a separate distinct angel. These secrets of the spirit world are not revealed to us, and we can, therefore, only determine in this question the range within which opinions are free to roam.

The Lord next proceeds to illustrate his care of his little ones by an example from the life of the shepherd. It is an easy illustration from the pastoral life of the people. The shepherd is pasturing a hundred sheep on the hillsides of Palestine. He becomes aware that one of his sheep has strayed away from his flock. He does not say: "What matters it that I lose one sheep? I have ninety-nine left. But leaving for a time the ninety-nine, the shepherd goes in search of the wanderer. And if he find it, he rejoices more over it than over the ninety-nine that had not strayed away. Not that the shepherd prizes one sheep more than ninety-nine; but that the grief of loss giving place to the joy of finding the lost one awakens a feeling of rejoicement that would not have been experienced had he remained in quiet possession of many times as many sheep. It is a very simple example, but it illustrates a great truth. The shepherd goes in search of his sheep, because he prizes them all so highly that he can not lose one; and in infinitely greater degree God prizes the souls of men. He wills not that one of them be lost. He goes after them, as the shepherd seeks his lost sheep. God also commands his representatives to go after the ones that have strayed from the fold. How wonderful it is that

God came down to earth and talked to men in this manner? that he sought from the familiar events of their own lives examples to tell them how much he loved them, and how he valued their souls? It is more wonderful that the world still refuses to give itself up to God.

The sheep that goes astray is not a representative of any one of the faithful in general; but of one of the weaker class, of one less endowed by the gifts of nature; and God wills that not even such a one should perish.

Following the order of St. Luke, we believe that it was at the end of Jesus' discourse that John informed the Master that they had sought to prohibit one who was casting out devils in the name of Jesus. The persuasion of the Apostles was that the man was a usurper in using this power, since he did not belong to those who were commissioned by Jesus.

Jesus at once shows the Apostles the narrowness of their position. Faith in Jesus was not confined to the Apostles. It is true that they and they alone were divinely commissioned to be the founders of the Church. No other man could participate in their power unless called by a direct call of Jesus. But this man, whose identity is absolutely unknown, was not usurping any power by right belonging to the apostolate. He had believed in Jesus to the extent that his faith was strong enough to drive out demons, and Jesus declares to them that this man is not an opponent but their ally. The very fact that he was able to drive out the demons shows that his faith was genuine, and that therefore he was on the side of Jesus.

There is great significance in the words of Jesus recorded in the 39th verse of Mark: "— there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me."

A man may do many mighty works in the name of Christ, and then turn away from Christ, and become an apostate; but he can not be thus at one and the same time. A man can not at the same time drive out demons in the name of Christ, and be against Christ; and all men who were with Christ promoted the cause of the Apostles. Christ leaves no place in the world for indifferent men. He divides all men into two

classes, those that are for him and those who are against him. A man may wish to be indifferent, but by that very act he places himself with those who are against Christ.

There is no argument deducible from the statement of Christ regarding this man to favor the sects that are outside the Catholic Church. This man arrogated to himself no apostolic powers; he formed no independent sect. He was a member of Christ's Church, an ally of the Apostles, a man who had believed even to the extent of the working of great miracles. We know from history that the working of miracles was not confined to the Apostles or to their successors. It came to the members of the early Church, to laymen and to priests alike. Only the properly commissioned ones have a right to exercise the functions of the priesthood of the New Law, but the gift of faith is the common gift to all men, and the casting out of demons is the effect of a high degree of faith.

MATT. XVIII. 15—35.

15. And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.

16. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.

17. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.

18. Verily I say unto you: What things soever ye shall bind on earth shall be bound

15. Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου, ὑπάγε, ἔλεξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου: ἐάν σου ἀκούσῃ, ἐκέρδῃσας τὸν ἀδελφόν σου.

16. Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε ἔτι ἓνα ἢ δύο μετὰ σοῦ, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα.

17. Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ: ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

18. Ἀμὴν λέγω ὑμῖν: Ὅσα ἂν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν οὐρανῷ: καὶ ὅσα ἐὰν

in Heaven: and what things soever ye shall loose on earth shall be loosed in Heaven.

19. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in Heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them.

21. Then came Peter, and said to him: Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22. Jesus saith unto him: I say not unto thee: Until seven times; but: Until seventy times seven.

23. Therefore is the kingdom of Heaven likened unto a certain king, who would make a reckoning with his servants.

24. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents.

25. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment be made.

λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν οὐρανῷ.

19. Πάλιν ἀμὴν λέγω ὑμῖν: Ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος, οὐ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ Πατρὸς μου, τοῦ ἐν οὐρανοῖς.

20. Οὐ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἕμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.

21. Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ: Κύριε, ποσάκις ἀμαρτήσῃ ὁ ἀδελφός μου εἰς ἐμέ, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;

22. Λέγει αὐτῷ ὁ Ἰησοῦς: Οὐ λέγω σοι: Ἔως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά.

23. Διὰ τοῦτο ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.

24. Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσήχθη εἰς αὐτῷ ὀφειλέτης μυρίων ταλάντων.

25. Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος πρᾶθῆναι, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ πάντα ὅσα ἔχει, καὶ ἀποδοθῆναι.

26. The servant therefore fell down and worshipped him, saying: Lord, have patience with me, and I will pay thee all.

27. And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

28. But that servant went out, and found one of his fellow-servants, who owed him a hundred pence: and he laid hold on him, and took him by the throat, saying: Pay what thou owest.

29. So his fellow-servant fell down and besought him, saying: Have patience with me, and I will pay thee.

30. And he would not: but went and cast him into prison, till he should pay that which was due.

31. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32. Then his lord called him unto him, and saith to him: Thou wicked servant, I forgave thee all that debt, because thou besoughtest me:

26. Πεσὼν οὖν ὁ δοῦλος προσκύνην αὐτῷ, λέγων: Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.

27. Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου, ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

28. Ἐξελθὼν δὲ ὁ δοῦλος, εὑρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια: καὶ κρατήσας αὐτὸν ἐπνιγε, λέγων: Ἀπόδος εἴ τι ὀφείλεις.

29. Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ, παρεκάλει αὐτὸν, λέγων: Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι.

30. Ὁ δὲ οὐκ ἤθελεν: ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως ἀποδῶ τὸ ὀφειλόμενον.

31. Ἰδόντες οὖν αὐτοῦ οἱ σύνδουλοι τὰ γενόμενα, ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἐαυτῶν πάντα τὰ γενόμενα.

32. Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ, λέγει αὐτῷ: Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλειςάς με.

33. Shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

34. And his lord was angry, and delivered him to the tormentors, till he should pay all that was due.

35. So shall also my Heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

33. Οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ γὰρ σε ἠλέησα;

34. Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως ἀποδῶ πᾶν τὸ ὀφειλόμενον.

35. Οὕτως καὶ ὁ Πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

In the 15th verse εἰς σέ is omitted in **Σ** and B. In the 24th verse προσηνέχθη is the common reading of the codices. B and D have προσήχθη. In the 25th verse B alone has ἔχει: the other authorities have εἶχεν. In the 26th verse Κύριε is added in **Σ** and in thirteen other uncial codices. This reading is also followed by many codices of the Vulgate, and by all the other ancient versions. In the 27th verse ἐκείνου is added after δούλου in **Σ**, D and many other uncial codices and versions. In the 29th verse εἰς τοὺς πόδας αὐτοῦ is added in C², E, F, H, K, M, S, U, V, Γ, Δ, Π, et al. It is also adopted by the Peshito and Armenian versions. In the same verse πάντα is added at the end of the verse in **Σ**^o, C², L, Γ, Π, K, et al. This is the reading also of most of the versions.

The omission of εἰς σέ in **Σ** and B throws a great doubt on the reading. Hence there arises a great uncertainty in regard to the sense. If we omit the phrase, the sense becomes general, and establishes the scriptural basis for fraternal correction.

Though many grave authorities expunge the phrase, and treat the passage as a universal precept, we are persuaded that the Savior here deals with the Christian's line of duty in regard to personal offenses. The whole context is aimed to commend Christian brotherhood, and to condemn hatred and strife. The argument of the opposition, that the offended party would be an unfit person to undertake the task of showing the brother his fault is absurd. Many a time peace has been established between offender and offended by a calm dispassionate Christian

conference between the persons. In most cases misunderstanding of each other's motives is a powerful factor in disagreements and contentions. If two persons at variance with each other should meet and confer in the spirit of these words of Christ, peace would be the inevitable result. A truly Christian conference would reveal just what was the actuating motive of the injury, just where the chief point of injury lay, and would open a way to a redress of the grievance. Of course, Christ is not speaking of the way to deal with the crimes of criminals. The way to deal with a man who is a menace to society is to hunt him down, and punish him in a manner that will preserve society, and at the same time be remedial, if possible, to the man. Christ is speaking of the relations that should exist between brother Christians. The best of men may in some way or other commit an offense against another. The Church militant is not made up of sinless perfect men. It is composed of toiling combatants, who fall and rise, and labor to put down the old nature that wars against all that is of God.

Now to hold these in the bond of perfection the Savior gives a rule that is worthy of the wisdom of the Son of God. If men would obey it, the wild surges of hate of man against man would cease.

We do not deny that the moral obligation of fraternal correction is incumbent on men, but the proofs for its existence must be sought from other sources than from this text.

Another proof that the present text has regard to personal offenses is found in St. Luke. XI. 3—4, where the whole theme treated is identical with the present theme of Matthew. Now in Luke's text, though in all the best codices the *εἰς σέ* is omitted in the 3rd verse, it is expressed in the 4th verse in all the codices, so that no doubt exists that it is implied in the third verse. Wherefore, even if it were clearly proven that the *εἰς σέ* were absent from Matthew's original, we would still believe that it must be implied. Thus Palmieri, in his note to paragraph 153 of Ballerini's *Opus Theol. Morale*, admits that the present passage treats of a personal injury. Palmieri endorses the opinion of Maldonatus that, though the Lord spoke

only of a personal offense, he wished all fraternal correction to be made in accordance with the rules laid down for this particular species of the same.

In this we cannot concur. The present words of Christ are closely bound up with the whole theme which treats of forgiveness of injuries and of brotherly love. The precept of fraternal correction has a sufficient foundation in its deduction from the great universal law of charity. With the limitations under which it binds, it is not a difficult thing to do. It naturally follows from the law of the love of neighbor. But Christ is here speaking of a thing much harder to do. He is speaking of the Christian's obligation, when he is wronged by a brother. The natural impulse is to yield to anger, and straightway by word and deed to seek revenge. The prouder a man is, the more intense will be his anger, and the stronger his desire of revenge. This is the way of the world, and men follow it, even while they profess to be Christians. If remonstrated with, these men will tell you with clenched teeth and lips drawn by anger that other men act in the same manner. If you charge them in the name of the Gospel of Christ to put away the thirst for revenge, they laugh outright at the idea of the Gospel of Christ controlling the affairs of this world. They seem to think that the Gospel was given for some unrealized Utopia. They declare that they are in the midst of a selfish world, pitted against men who are as hard and cold as steel, and that they must do as other men do. The Gospel is all right for a sort of Sunday profession, when it does not conflict with self-interest. And thus a great army of men enroll themselves under the standard of Christ, upon whose lives the Gospel of Christ has absolutely no influence. How few there are who go forth into life with the fixed purpose always to make the spirit of the Gospel the absolute norm of what a man can do, and what he can not do? The world has substituted its gospel for the Gospel of Jesus Christ, and men follow very readily the gospel of the world. And thus the world grows more mighty every day. It is a world of mighty engines, enormous ships, vast machines, gigantic enterprises, colossal wealth; but it is a reprobate world that has forgotten its God. The wild thirst of men is for the gods of this world, and not

for the living God. The feverish activity of the world is aimed to acquire money, and not to lay up treasures in Heaven.

The code of the world is squarely in conflict with the teaching of Christ in this present instance. Selfishness makes men hard to one another. In reaching out after the prizes of this world man finds that his brother stands in his way, and then begins that bitter strife of man against man, like unto the struggle of two dogs for a piece of carrion.

And thus with the old nature within and this potent world without, the follower of Christ finds himself under the stern necessity of a fierce active combat every moment of his life, if he would realize in his own life the grand ideal of Christ.

The reason that the first admonition of the offender is made between offended and offender alone is that the offender's reputation may be saved. Such an admonition made in Christian charity is an appeal to all the best that is in a man. Two men thus alone with each other are away from all the excitement of a more public interview. They can open their minds to each other without that reserve which the public gaze always inspires. All voices are still except their two. Heart can speak to heart, and the true nature of the event can be calmly discussed and judged. Many a man will yield to the right, when approached in such a way, who would be driven to a determined opposition by a public attack.

Men differ in judging what Christ means in saying: "— if he hear thee, thou hast gained thy brother." In our mind it means that if the offender yields to the right, the injured man has by his admonition made a brother of him who formerly was an enemy. Of course, this includes the higher sense that the man making the admonition moves the offender to sorrow for his sin, and to satisfaction therefor, and thus gains him to God. Both these effects are contemplated in the gaining of the brother, and they are pointed out to show a man the great results that may follow a right line of conduct in dealing with offenses.

Christ next provides for a case where the offender, after an admonition, still remains obdurate. Let the injured man take with him one or two, that at the mouth of two witnesses or three every word may be established.

The law of witnesses was laid down in Deuteronomy, XIX. 15: "One witness shall not rise up against a man for any iniquity or for any sin, in any sin that he sinneth: at the mouth of two witnesses or at the mouth of three witnesses shall a matter be established." This precept forms the basic law of procedure in all jurisprudence.

Now the Lord directs that these witnesses be employed in the second admonition simply for the reason that thus a greater moral persuasion would be brought to bear on the offender. Of course it is presupposed here that the cause of the man making the admonition is just. The concurrence of the disinterested witness or witnesses in favor of the injured party is well calculated to move the offender to a recognition of the just claims of the plaintiff. In the first place, the proofs could be presented more powerfully by two or three than by one, and secondly the witness or witnesses would exercise a certain personal magnetism upon the defendant.

In case that an agreement is not reached by the employment of this second method, then as a last resort, recourse must be had to the Church.

Jesus had already said: "Thou art Peter, and upon this rock I will build my Church." Hence his present words contemplate the existence of that Church. The Apostles were the nucleus of the Church; and to them Jesus delivers the laws that they were to teach men even to the consummation of the world. The Church therefore was to be the supreme tribunal in these contentions among the faithful. Acting in the spirit of these words the early Christians submitted their disputes to the adjudication of the Church. In fact, St. Paul severely rebukes the Corinthians for bringing their law-suits before infidels, I. Cor. VI. 1—9.

Of the manner of conducting these cases which came before the Church we have no certain knowledge, but certainly the Church proceeded as an organized society, in which the direction of affairs was vested in properly constituted authorities.

How vain it is, in the light of the truth of these words, to hold the legitimacy of many churches framed upon all the curious opinions in religion which men may invent? Christ speaks of one Church, of a Church having supreme authority,

of a Church of his own building, of a Church that must be essentially one and everlasting. And that Church has supreme authority over all men. The man who refuses to obey her is to be held as a heathen and a publican. These words were more expressive to a Jew than to us. The Jews were a separate and exclusive people. They were commanded to be so by God. The heathen and the publican were ostracised. The Jew held aloof from them as from an unclean thing. The words of Christ puts the man who refuses to hear the Church on the same plane among Christians as the heathen and the publican were among the Jews. The Old Law was local, national, and exclusive; the New Law is universal. Hence the Christian's attitude towards all men is far different from that commanded to the Jew. Wherefore the Lord only takes what was the Jew's attitude towards the heathen and the publican to illustrate what the Christian merits who disobeys the Church.

These words are more valuable in establishing the gravity of disobeying the Church than in appointing the Christian's attitude towards men who disobey it. It is the spirit of Christ's words that is eternal. In this state of the world, it would be well nigh impossible to bring all petty disagreements before the Church. However the personal admonition and the resort to the witnesses should be made whenever there is a hope of success. Moreover, the spirit of charity and forbearance of the message is one of the everlasting laws of the Christian's dealing with his brother.

Again, the words establish the right of the Church to command men, and the man who disobeys her commands is excommunicated. He is an outcast, and deserving that his brothers should shun him as a man from whom they fear moral pollution.

In the 18th verse, Christ declares that the judgment of the Church will be ratified in Heaven. These words declare the ample power and authority that Christ placed in the Church. I believe that no theologian has yet made that power ample enough. We see more readily the human elements of the Church, and in the human elements there are always defects, and our faith becomes in a measure chilled, and we do not see in the Church the magnificent creation of the Redeemer.

The Church acts in many ways. She has a comprehensive mission, and enters into human affairs in various degrees of authority. The words of Christ authorize her to act in his name, and assures her of his ratification. She has the power to bind men and to loose men. The Church is a mighty organization. She acts through the varied factors of her organization. She has authority, and back of that authority stands the ratification of Almighty God. From her supreme sentence there is no appeal. No such appeal is necessary; for that sentence can not be wrong. Of course, Christ is speaking in the present context of the Church in its disciplinary character, and in that character she is not so absolute. She has the right to command the obedience of men, even in disciplinary matters, but the prerogative of absolute infallibility is not needed or given in this character. But Christ's words simply place in the Church the principle of an authority that has the ratification of Heaven, and the Church uses this authority as the exigencies of cases demand.

We observe here that a power is conferred on all the Apostles similar to that conferred on Peter, Matt. XVI. 19. This is easy to explain. Peter possesses the plenitude of the power vested by Christ in the Church; he is endowed by Christ with that infallibility which Christ wished to reside in the Church. Hence Christ is speaking here not to any individual Apostle, but to the Church represented in the Apostles. He is speaking of the power that he transmitted to the Church through the Apostles. He is speaking of a Church founded on Peter, and consequently enjoying the vast powers conferred on it as a body joined to its visible head on earth, and to its invisible head in Heaven.

Where shall we seek this Church? Among the one hundred sects that are comprised under the vague term of Protestantism? or in the Church of old, the Church that has outlived all the institutions of men, the Church of history, the Church that goes back, and joins the age of Christ and his Apostles with our own times, the Church that is at once venerable with age, and buoyant with life and undiminished vigor, whose years are like to the years of God? If that inveterate inherited hatred of

Catholicity could be removed from the minds of Protestants, the logic of Catholic truth must perforce win many of them back to the old faith.

In the 19th and 20th verses Christ speaks of the spiritual advantages of union and concord. His argument is here *a fortiori*. He takes the smallest possible number of participants, two or three, and declares that where these are gathered together in his name, that he is there in the midst of them.

The phrase "in my name" distinguishes the meeting as a religious one. The promise of Christ would not hold good of a meeting of any number of Christians for a secular end. They must be gathered together for a religious end. Christ as God is everywhere, but when he says that he will be in the midst of these united ones, he means that he will be there in a special manner; that he will be there to enrich them with his graces and grant their petitions. If Christ extends this magnificent promise to the union of even two Christians, much more shall it be true when many meet in his name, and are bound together by that love which he taught to men, united in prayer and petition.

What a beautiful thing is the spirit of Christ? but the world kills it. The world crushes it out of the hearts of men, and places there the spirit that runs the world to-day, the spirit of egotism and selfishness.

So acceptable to God is Christian love and union that Jesus declares that if even two shall unite in asking anything of Heaven, it shall be given by the Father. Certainly it is the most powerful appeal possible for Christian harmony and union. It is the same plan of argument as that which we have explained above. It is true of two, and in a greater degree true of more than two.

Men face death to open up the treasures of the mines of the earth. These words open up the treasures of Heaven, and men hear them, and turn away and heed them not. They are not a hyperbole, but a sober exact statement of an eternal promise. We become somewhat cold to these words, because we do not *see* the fulfillment of these promises. We are so attached to this world, that we are ever prone to measure what God is doing for us by what he does here. If we see not the

gift at hand in something that we can touch or see, we feel as though God had done nothing for us. Things are working for our good under the direction of God which seems to us things hard to hear. What is promised by Christ is that the union of Christians in prayer moves God to grant good to man, and God in his wisdom chooses the best things for the petitioners. "And in like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which can not be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, that he maketh intercession for the Saints according to the will of God."—Rom. VIII. 26—28.

If it is better for a man that he should be tried in the crucible of suffering, as gold is tried by fire, God will do it. Men are like children who pass by treasures of inestimable worth, and hold out their hands for gaudy trinkets that please their childish fancy. And then these men will grumble, and complain that their petitions are unanswered. The great Aristotle defined love to be to wish one real good. This is God's way; he does not deceive us by granting our unwise demands, but gives us the real good.

So therefore the words of Christ assure us that when we unite in Christian unity, and petition Heaven, we always receive the real good which the wisdom of God sees will be for our good.

This union in Christ does not necessitate that men shall be present in the same place; it is a union of souls. It can take place when two people united in Christian love are praying for a common end, even if they are antipodes.

It is rarely recorded that any other Apostle save Peter addressed a direct question to the Lord. Peter was the spokesman, the leader. The Apostles looked to him to represent them to the Lord. The preceding discourse of the Lord had dealt in a very explicit way with the obligation of forgiveness of injuries, and of the preserving of peace and union. Peter would be informed of a practical point. After three successive attempts at the correction of an offender, such incorrigible offender was to be shunned; was there a point where also forgiveness was no longer obligatory? Peter knew

the great spirit of mercy and love that informed all the Master's life; and therefore in his form of question he assigns the number seven, a large number to express such relation of human life. It is evident that in assigning this number, Peter attempted to express the mind of the Lord; but the Lord's answer reveals the infinite distance between divine love and the mercy of man.

Some explain the numeral in the Lord's answer to be "seventy times and seven." For this opinion are cited Origen, Augustine, Arnoldi, Bisping, Ewald, Hilgenfeld, Meyer, and Keim. But by far the greater weight of intrinsic and extrinsic evidence stands for "seventy times seven." This numeral is not employed by the Lord to express any definite number, or to fix any point where the obligation of forgiveness ceases. It is a certain play on the number proposed by Peter, and the evident intention of the Lord is to declare that there is no bound to forgiveness. "The quality of mercy is not strained." The use of this numeral more vividly impresses on the mind the obligation of unlimited forgiveness than a cold declaration of the same obligation would be.

As there is no point where God's forgiveness will not be vouchsafed to sinful man, if man properly dispose himself, so the course of man's forgiveness of his brother is commanded by God to be without bound.

As is his custom, Christ illustrates his doctrine by a beautiful parable.

The present parable has this in common with all parables, that certain features are introduced merely for the naturalness of the historical setting, and these elements have no corresponding counterpart in the moral order of truth which the parable is intended to illustrate. We shall point out these elements in our treatment of the parable.

The king who would make a reckoning with his servants represents God; the servant who owed the king ten thousand talents is any and every one of the children of men. According to the most probable method of estimate the talent in the days of Christ was equivalent to six thousand Attic drachmæ. The equivalent of a talent in American money would be about \$1,250.00; so that the whole sum owed by the servant to the

king was twelve million, five hundred thousand dollars. When we consider that money was vastly more valuable in those days than now, we are able to realize the proportion of the servant's indebtedness.

This immense debt represents the debt of man's sin; not merely the debt of sin of a singularly sinful man, but of every man. We are born in sin. By that awful mystery that invests our conception we come into this world children of wrath. We are thus insolvent debtors at birth, and by the acts of our life we increase the indebtedness. Therefore this parable has a personal interest for every one of us; every one of us stands in the relation of the debtor servant of the king.

In fact, the enormous sum specified by Christ as the servant's debt does not adequately represent the debt of our sin; for the servant's debt, though great, was nevertheless finite, ours is infinite. In the absolute possibility of things, the servant in time could pay his debt; we by ourselves could never pay ours.

In ancient jurisprudence it was allowed to seize a man and his family, and cast them into prison, or hold them as slaves for debt. An evidence of such usage among the ancient Hebrews is found in II. Kings, IV. 1: "Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying: Thy servant, my husband is dead: and thou knowest that thy servant did fear the Lord: and *the creditor is come to take unto him my two children to be bondmen.*"

The Lord refers to this law only by way of illustration, not to approve it. It was not then the time to reform the laws of the world. He was to found a Church that should stamp the impress of the love of God and of man on every human institution, and teach the universal brotherhood of man.

The command of the king to sell the man, his wife, and his children for the debt was just, inasmuch as it was in accordance with the laws of the place and time. As it refers to God it illustrates two things, the gravity of sin, and the severity of its punishment.

The next element in the parable that deserves attention is the readiness with which the king forgives the servant. At once he not only grants the suppliant's petition, but gives him a full remission of the whole debt. The servant had only asked

for time, a suspension of the sentence, and the king forgives him the whole debt. No other inducement is brought to bear on the king save only the prayer of his servant, and yet the servant goes forth a free man. This illustrates the readiness of God to forgive, and his bounty in forgiving. Shall we seek for concrete examples in proof of this? When we were outcasts, a fallen race, he died for us. As he himself says, no man can do more than die for his friend, and the Lord has died for wicked servants. Can anything be more pathetic than the way in which by the Prophet Ezekiel the Lord offers mercy to the sinner? "Say unto them: As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezekiel, XXXIII. 11. And again: "Again when I say to the wicked: Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be remembered against him."—Ezekiel, XXXIII. 14—16. Infinite mercy can go no further. All is blotted out by the soul's turning to the Lord. When men have committed certain shameful sins, they shudder at the thought that these sins might ever be revealed. What a consolation to know that even in the judgment these sins will not be recorded against the man who is converted to the Lord. In the judgment nothing will be manifested that is unfavorable to the elect, for penance and the forgiveness of God has annihilated them. The man with hands imbrued in his brother's innocent blood, yea, even the man who has reached the summit of human malice by hating God has a way open to him to come back to the king, and obtain the forgiveness of the whole debt. But that conversion must be a thing of the heart; it must make the man a new man; it must pierce the man's being like arrows of fire, and crush and subdue the old nature. Mere words, perfunctory cold acts will not suffice. And hence it is that in this age of the world when, all in men's lives is so cold and worldly, great conversions are rare.

The parable next proceeds to contrast man's dealing with man with God's dealing with man. This same servant who had been forgiven ten thousand talents finds a fellow-servant who owes him the paltry sum of a hundred pence. One hundred denarii constituted one mina, the sixtieth part of a talent. Therefore this servant owed the other servant one six-hundred-thousandth part of that which had been forgiven by the king. The immense difference between the two debts illustrates the difference that exists between offenses and injuries done to us and that which we do to God. The malice of an act against a man is as nothing compared to the infinite malice of sin against God.

It is true, we can not see this clearly here. Some light is thrown on it by the theological argument that the gravity of an offense is measured by the dignity of the person offended; and as God is infinite in every attribute, the malice of a sin is, in a certain sense, infinite. We cannot realize it. The offenses of men against us seem great, and are long remembered; our sins against God seem light, and are soon forgotten. The mystery of the malice of sin and the mystery of hell are cognate. If we could once understand the malice of sin, we could better understand why God punishes sin by endless hell. The saints who live close to God have received a greater influx of divine light to understand better the nature of sin, and this explains their severe condemnation of themselves, and their severe penances.

Man's selfishness and cruelty are well exemplified by the act of the king's debtor. He seizes by the throat a fellow servant who owes him the comparatively small sum, and, demands payment, and when he finds that the fellow-servant is unable to pay, he throws him into prison.

It is to be observed that the fellow-servant uses the same prayer that his creditor had used to the king; but the prayer has no effect, for now the petitioner is not dealing with a merciful God, but with a hard selfish man.

The poor debtor does not ask to be forgiven the debt, but to have time to make payment, and his hard creditor will not concede him even an extension of time. A man is forgiven ten thousand talents, and that same man will not

concede to a poor fellow-man an extension of time for the payment of a hundred pence. Thank God, not all men act in the manner in which this creditor acted, but there is much of it in the ways of men. Every time that we refuse to show mercy to a man, we imitate this hard unforgiving servant. Our souls are stirred with indignation at the mere reading of the account. We feel as did David when Nathan the Prophet told him of the rich man who took away from his poor neighbor the one pet ewe lamb which he possessed. And yet how often it must be said to us as said Nathan to David: "Thou art the man."

The relation which the other servants made of the whole affair to the king has no direct moral signification. It forms a mere part of the historical setting by which the moral theme is presented.

The stern rebuke of the king brings into greater relief the ingratitude of the servant. The thought ought to be sufficient to soften human hearts, that God makes the manner of our dealings with our fellow men the measure of his dealing with us. It is a terrible thing to live a moment with unforgiveness of any one in the heart. If one should die in that state, the judgment is already passed. Judgment without mercy to a man who has not shown mercy.

The declaration that the king being angry delivered the unmerciful servant up to the torturers till he should pay the debt has led some Fathers and commentators to a belief that by conduct like to that of the unforgiving servant, the pardon of God is revoked, and that the former sin revives. This is certainly erroneous, and opposed to Catholic theology: "For the gifts and calling of God are not repented of."—Rom. XI. 29. When God forgives a sin, he forgives it absolutely, as far as eternal punishment is concerned. Subsequent ingratitude can not, and does not cause a revocation of the pardon. It is true that the king in the parable recalled his forgiveness, and caused the unforgiving servant to be punished for the debt that had already been remitted, but in these figurative illustrations of moral issues there is not an absolute correspondence of part to part. Details are thrown in which are necessary for the building up of the parable, but which only in a large sense

have a bearing on the moral issue. So here the anger of the king illustrates God's displeasure at our lack of mercy to our fellow-creatures; and the punishment of the unmerciful servant by the king illustrates God's punishment of every man who refuses to forgive, and to show mercy.

Not that God punishes sins that he has already forgiven, but that the ingratitude and hard-heartedness of a man are in themselves sins which merit and which shall receive the severest punishment of God. The contrast of these sins with the ready mercy of God shows them forth in their real character.

Though the doctrine of eternal punishment is not directly promulgated here, it is implied in the fact that the unforgiving servant is delivered to the torturers till he should pay the whole debt. Now we are to be treated in the same way, if we forgive not our brothers from our hearts; and inasmuch as our debt is infinite, it follows that we shall be detained in punishment always, if we by our lack of mercy, incur the anger of the Great King.

JOHN VII. 1—13.

1. And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him.

2. Now the feast of the Jews, the feast of tabernacles, was at hand.

3. His brethren therefore said unto him: Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest.

4. For no man doeth anything in secret, and himself

1. Καὶ μετὰ ταῦτα περιεπάτει Ἰησοῦς ἐν τῇ Γαλιλαίᾳ: οὐ γὰρ ᾗθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν.

2. Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία.

3. Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ: Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου τὰ ἔργα θεωρήσωσιν ἃ ποιεῖς.

4. Οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρ-

seeketh to be known openly. If thou doest these things, manifest thyself to the world.

5. For even his brethren did not believe in him.

6. Jesus therefore saith unto them: My time is not yet come; but your time is always ready.

7. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil.

8. Go ye up unto the feast: I go not up unto this feast; because my time is not yet fulfilled.

9. And having said these things unto them, he abode still in Galilee.

10. But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret.

11. The Jews therefore sought him at the feast, and said: Where is he?

12. And there was much murmuring among the multitudes concerning him, some said: He is a good man; others said: Not so, but he leadeth the multitude astray.

13. Howbeit no man spake openly of him for fear of the Jews.

ῥησία εἶναι. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

5. Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.

6. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς: Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε πάρεστιν ἔτοιμος.

7. Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

8. Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν: ἐγὼ οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὐπω πεπλήρωται.

9. Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

10. Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτὴν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερώς, ἀλλὰ ὡς ἐν κρυπτῷ.

11. Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον: Πού ἐστὶν ἐκεῖνος;

12. Καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις, οἱ μὲν ἔλεγον: Ὅτι ἀγαθὸς ἐστὶν: ἄλλοι δὲ ἔλεγον: Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον.

13. Οὐδεὶς μὲντοι παρῥησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

In the 4th verse B has *ζητεῖ αὐτὸ*. This is followed by the Sahidic and Coptic versions. The other authorities have the reading *ζητεῖ αὐτός*. In verse 8, *Ⲙ*, D, K, M and *Π* have *οὐκ ἀναβαίνω*. This reading is adopted by the Vulgate, the Sinaitic, Palimpsest Syriac, the Curetonian Syriac, the Coptic, Armenian and Ethiopian versions. *Οὐπω ἀναβαίνω* is found in B, L, T, X, Γ, Δ, Λ, et al. It is also adopted by the Gothic, Sahidic and Peshito versions.

It is long since we have heard the voice of John in the Gospel narrative. The lacuna extends from the discourse on the Eucharist in the Synagogue of Capharnaum, about the Paschal time in the month of April, up to the near approach of the Feast of Tabernacles in the month of October. The Synoptists have given us the events of this period.

In the first verse of the chapter, John simply states that Jesus, withdrawing from the plots of his enemies in Judæa, dwelt in Galilee, but he says nothing of the Galilean campaign, but only resumes the narrative when Jesus is preparing to go up to Jerusalem. John wrote for the special object explained in our introduction, and it was to his purpose to omit much of the data which he knew had been transmitted by the Synoptists.

When it was time for Jesus to die, he came forth, and offered himself up, but until that time he employed prudence, and took the ordinary precautions to avoid danger. He must form his school, and give his code to the world before he died, and this required that his life should be prolonged up to a certain fixed time.

The Feast of Tabernacles is described in Leviticus XXIII. 33—43. It began on the fifteenth day of the seventh month, corresponding to our month of October, and lasted seven days. Then on the eighth day there was a closing festival, and all servile work was prohibited. During the seven days of the feast the Jews were commanded to dwell in booths in commemoration of their exodus through the wilderness. What changes may have taken place in these observances in post-exilic times we are unable to determine.

During the days of this feast a vast concourse of Jews assembled in Jerusalem. The brethren of Jesus urge him to seize this opportunity to manifest himself publicly to the world.

They argue very speciously, as though his line of conduct were in contradiction to his profession. He laid claim to be the Redeemer of the world, the Light of the world, the great Messiah who should occupy the eternal throne of David. Hence they argue that he must come out upon the public stage, and make men recognize him in his true character.

They judged as men of the world judged; their thoughts were worldly thoughts. They could not understand the life of him who must be immolated, and rise again, before he would be proclaimed to the world. It is the old story; the world does not understand the life of Jesus, nor the lives of his true followers. Tell a man of this world that it is better to be poor than to be rich, and he will clutch his gold, and pity you as a silly fool or as a madman.

We do not realize how irreligious we have become, and how unreal the Gospel of Jesus Christ has grown in our daily lives. The mighty power of environment draws us irresistibly with it. Men all about us are active, and the goal of their activity is some part or factor of this world. To live among them, and to be unlike them requires a moral reserve fund which few possess. We mingle with the throng, become interested in its aims, and for the most part, go with it. As Coleridge says: "A far more consummate sanctity must that be which can mix freely and easily with the crowd, and condescend thoroughly to its ways, and not only remain pure as the sunbeam that pierces the foulest dungeon, but be also a source of light and moral health and renovation to all around it." Our whole nature desires to live in a world that it can see, whose goods are present. The examples of others about us foster this tendency. It seems to be a part of our very selves, and that to divest ourselves of it, we should need to suffer death, and it is hard to die. We live on with the chill of spiritual death upon our souls, while our life and its energies flow out to this world. And our lives become paltry and narrow; noble impulses die within us, and the maelstrom of selfishness sucks us in, and engulfs us.

Strange theories have been advanced concerning the identity of these brethren of Jesus. Cyril of Alexandria, Theophilus, Euthemius, and others believe that they are sons of St. Joseph by a former marriage.

Lightfoot in his Dissertation on The Apostolic Age also cites Origen, Clement of Alexandria, Eusebius, Gregory of Nyssa, Epiphanius, Hilary and Ambrose for the same opinion.

Of course there is no foundation in the world for this opinion. Though it may have been a vagary of some of the Fathers, it never obtained any respected place in tradition. We have before heard mention of the brethren of Jesus, and we know that by this term is signified in Holy Scripture all collateral kinship. It is needless to inquire who these were. The kinsfolk of Mary and Joseph may be indicated. The place given to St. Joseph in the designs of God seems incompatible with any other character than that which Catholic devotion has always given him, the virgin spouse and protector of the Mother of God.

The plain words of Scripture leave no doubt that these kinsfolk did not believe in the Messiahship of Jesus. His life to them was a mystery. They had seen him grow to manhood in the little village of Nazareth. Except for a wonderful grace of expression and form, he was "in the likeness of men," and "in fashion as a man." He occupied no exalted station, received no notice from men. He did the humble deeds of an artisan, and apparently counted as a small factor in the world's population. Israel looked for a Messiah, but its Messiah was to be a king.

When the public life of Jesus began, kinsfolk and townfolk were puzzled. They heard his wonderful words, they saw his wonderful works. Men spoke of other works still more wonderful. He had empire over the winds and the rain; he had empire over disease and death; and yet how could it be?—one of the poorest citizens of Nazareth laying claim to be the consubstantial Son of God!

Let us not judge these people too harshly. We are able to gain a more comprehensive view of the Christ. All the lowliness of his life is sublimed into effulgent glory by the sacrifice of Calvary and the Resurrection from the dead; and yet how often our belief in him is a mere dead name?

The Apostles James and John, who are also called brethren of the Lord, may well be considered not included in the class of which there is present mention. These two had been at Cæsarea Philippi, and had ratified Peter's solemn profession of faith.

We do not hold with those who believe the advice here given to Jesus by his brethren to have been a wicked ruse to betray him to his enemies. We believe that the advice was given in good faith as a tentative effort to test the true character of the Son of God.

There is no doubt that in the 6th verse Jesus denotes as *his time*, the day of the Crucifixion. This was the hour of his supreme devotion to duty. This was the hour for which he lived, and for which he worked. This was the hour in which the work which the Father had given him to do was to be consummated. This hour was not yet come, and therefore, as far as was compatible with duty, Jesus avoided danger.

A human act is always modified by circumstances. Thus the same virtue will impel a man to act in a directly opposite manner on two different occasions. All virtues and all perfections were in Jesus, and in all the varied circumstances of human life we always find him the absolute exemplar of virtue. In him there is no extravagance, no defect, but the absolute equipoise and harmony of goodness. Duty forbade him needlessly to expose himself to danger till his hour was come. There is encountered some difficulty to explain what Christ means by the contrast, "but your time is always ready." Our own opinion is that the words of Christ contain a reproach to his brethren. This is confirmed by the seventh verse, Jesus was obliged to go up secretly to Jerusalem, because he had aroused the hatred of a world whose crimes he rebuked. But no such danger awaited his brethren at Jerusalem. They might go when and how they pleased, for they had not antagonized the spirit of the world.

We do not believe that the eighth verse contains a command to the brethren to go to the feast, but it simply declares that they are free to go, and that there is no danger for them in going.

Another difficulty that confronts us is to reconcile Christ's statement with his line of action. In the eighth verse he declares that he will not go up to the feast, and yet in the tenth verse he goes up secretly to the feast. To soften this seeming contradiction, we believe that the reading *οὐπω* came into many of the codices. In fact, the Revised Edition has it: "I go

not up yet unto the feast." This is superfluous, and it does not really take away the difficulty. Christ gives as his cause of not going to the feast, that his time had not yet come. Now only a few days later he did appear at the feast, and yet his time was many months distant.

If we were confronted with an inexplicable line of conduct in the life of Christ, we should not accuse him of inconsistency; but we should confess our inability to comprehend Jesus' divine life. Now all that we shall say to explain the motives of Jesus' actions must always be taken in conjunction with this principle. In studying the divine life of Jesus we are groping in the darkness of our present state, and yet trying to follow the footsteps of God.

We believe that when Jesus says: "I go not up to this feast," he means: "I go not up publicly to manifest myself to the world at Jerusalem, as ye counsel." He was expected at Jerusalem; perhaps plots were laid for him; and by withdrawing from the feast for the first days, he accomplished the purpose for which he refused to go, as advised to go by his brethren.

We have no right to demand to know why Jesus did any particular thing. We have a right and duty to seek the lesson contained in his every word and his every act; but this study of his words and deeds must proceed on the principle that everything which he said and everything which he did is absolutely perfect. When we cannot see this perfection, the defect is in us. Jesus Christ has proven himself to be the Son of God, and everything which the Son of God does must be perfect.

Hence we do not seek to know just why Jesus chose to go up to this particular feast about the middle of the feast. He was not exposed to danger, even if he went up publicly. He was divine, and no creature could lay hands on him till his hour was come. But he chose this way in his wisdom, and we cannot fully see his reasons. It sheds some light on the present question to know that Jesus in his life illustrates the principle that God expects all men to employ prudence and industry to accomplish one's work. It would be an abuse of

God's power to neglect natural means, and to appeal to God to supply the defect. Pray as if everything depended on Heaven; labor as though nothing depended on Heaven.

Some time after the departure of the brethren of the Lord for Jerusalem, Jesus with a few followers went secretly down through Peræa, and thence up by Bethany, and thus came to the feast. We are not able to say whether all the Apostles were with him in this journey. In fact, we can not tell anything about the details of the journey.

The absence of Jesus was noticed at the feast during the first three days; and in the various comments made on this absence St. John gives us a vivid description of the state of popular thought. The Pharisees ruled everything in Jerusalem. Members of their party ask contemptuously: "Where is he?" Through contempt they do not mention Jesus' name. So great was the dread of the Pharisees that no one dared to express publicly an opinion favorable to Jesus. In fact, it seems that all feared to mention Jesus' name in public. But throughout the Holy City there were groups of men speaking in low, guarded tones (*γογγυσμός*) of the wonderful Nazarene. Some men were defending him; others condemning him; and the political and social power were on the side of those who condemned him.

LUKE IX. 51—56.

51. And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem.

52. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53. And they did not receive him, because his face was as though he were going to Jerusalem.

51. Ἐγένετο δὲ ἐν τῷ συμ-
πληροῦσθαι τὰς ἡμέρας τῆς
ἀναλήμψεως αὐτοῦ, καὶ αὐτὸς τὸ
πρόσωπον ἐστήρισεν τοῦ πορεύεσ-
θαι εἰς Ἱερουσαλήμ.

52. Καὶ ἀπέστειλεν ἀγγέλους
πρὸ προσώπου αὐτοῦ: καὶ πορευ-
θέντες εἰσῆλθον εἰς κώμην Σα-
μαρειτῶν ὥς ἐτοιμάσαι αὐτῷ.

53. Καὶ οὐκ ἐδέξαντο αὐτὸν,
ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευό-
μενον εἰς Ἱερουσαλήμ.

54. And when his disciples James and John saw this, they said: Lord, wilt thou that we bid fire to come down from Heaven, and consume them?

55. But he turned, and rebuked them [and said: Ye know not what manner of spirit ye are of: for the Son of man came not to destroy men's lives, but to save them.]

56. And they went to another village.

54. Ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος, καὶ Ἰωάννης, εἶπαν: Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς;

55. Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς [καὶ εἶπεν: Οὐκ οἴδατε οἴου πνεύματός ἐστε ὑμεῖς: ὁ γὰρ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι.]

56. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

In verse 52, *ὥς* is inserted before *ἐτοιμάσαι* in **℣** and B. In verse 54 the phrase: *ὥς καὶ Ἡλίας ἐποίησεν* is found in A, C, D, X, Γ, Δ, Λ, Π, et al. It has also the endorsement of Basil and Chrysostom, and is adopted by the Peshito, Gothic, and Ethiopian versions. The portion of the 55th verse of the Greek text which we have enclosed in brackets is found in K, M, U, Γ, Λ, Π, et al. It is adopted by the Clementine Vulgate, the Syriac, the Gothic and Armenian versions. It is not found in **℣**, A, B, C, E, G, H, L, S, V, X, Δ, Z, et al. Neither is it found in many of the best MSS. of the Vulgate.

Luke speaks of the grand consummation of Jesus' work as his being received up. The great drama of the world's redemption consisted of several acts. The last act extended from the judgment hall of Pilate to the Ascension of Christ. In the Ascension Christ went back to Heaven after having completed his work. This destiny was ever in the mind of Christ. He knew the exact time of all the scenes of this great final act, and he ordered his life accordingly.

There are four feasts of the Passover included in the public life of our Lord on earth. Three of these are now over. On two of these Christ came to Jerusalem. On the third one, the one preceding the present date, Jesus remained in Galilee. But as the Feast of Tabernacles approached, Jesus began to make preparations to go down to Jerusalem. Luke records the steady fixed purposes of the Lord to offer himself up, when he

writes: "he stedfastly set his face to go to Jerusalem." This firm determination of the Lord was revealed to the Apostles in the responses of Jesus to their attempts to dissuade him from going to the place where men were prepared to kill him.

The text of Luke does not imply that Jesus took now a direct, continuous journey to Jerusalem; but only that the general trend was southward toward the Holy City, and that Jesus often spoke of going there to complete his work. In fact, we find that at this very time Jesus refused to accompany his kinsfolk to the feast in Jerusalem.

As Jesus and his apostolic band came down through Samaria, Jesus sent some of the Apostles into a small village (*κώμη*) of the Samaritans to seek for hospitality. The bitterest political and religious hatred existed between the Jews and Samaritans. The causes of this hatred we have already explained in the course of this work. When therefore the men of the Samaritan village learned that the appeal for hospitality came from Jewish travellers, who were going down to Jerusalem to worship, they would not receive them, or do aught for them.

When James and John, the sons of thunder, knew of this refusal, they ask the Lord that they may cause fire to come down from Heaven to destroy the men of this village.

The text here is very uncertain. As we have indicated in the *apparatus criticus*, some ancient authorities add: "— even as Elijah did."

We read in I. Kings, 1. 9—12, that Ahaziah, King of Israel, sent a captain and fifty men to apprehend Elijah, "and Elijah said: If I be a man of God, let fire come down from Heaven and consume thee and thy fifty." The king sent another captain and fifty men, and the miracle was repeated on them.

If the allusion had been made by James and John, it would have been very apt. In fact, we may still hold that the two Apostles in making the proposition had in mind the deed of Elijah.

On account of this ardent disposition James and John were called by Jesus the Sons of Thunder. The very nature of their present proposition evinces that they had faith in Jesus' power. They speak with the utmost assurance that, if Jesus so wills it, they can draw fire from Heaven on the Samaritan village.

This is the impulse that springs up naturally in the human breast, the wish to avenge one's self. The degree of the revengeful feeling differs according to the gravity of the injury and attendant circumstances. Men wait for years for revenge, and shape all the actions of their lives to encompass revenge.

Now the Lord's life stands out in grand contrast to this powerful propensity of human nature. The three cardinal themes of his teaching are faith, forgiveness and mercy. Hence he rebukes the Apostles for their fierce indignation, and they seek food and lodging places in another village.

As we have pointed out in the variants, many ancient authorities add: "—and said: Ye know not what manner of spirit ye are of. For the Son of Man came not to destroy men's souls, but to save them." Knabenbauer strenuously argues for the genuinity of this reading. Of course, it is a question that can never be settled. There is more extrinsic proof against it than for it. It would square well with the context, and its lesson is, at all events, contained in the fact that Christ rebuked the two Apostles.

We believe that in asking for this dire punishment of the Samaritan village the two Apostles were moved by other considerations than their own personal injury. Their divine Master had been rejected, had been denied the common offices of hospitality. They had already heard from his divine lips that, if any city should refuse to receive them, they were to shake off the dust of their feet as a testimony against such city. Great then must be the crime of the Samaritan village which closed its doors against their divine Master.

But John and James judged somewhat rashly. Such advice had been given to the Apostles; but there was a difference between shaking off the dust of one's feet against a city, and calling down fire to destroy it. The former treatment was a symbolic action, which showed what a great crime it was to refuse to accept the New Testament. It still left time for repentance. It showed a man what a crime he was committing, and, at the same time, gave him time to profit by the teaching of the symbolic act. God delights not in the death of the wicked, but that the wicked turn from his wicked way and live. The Samaritans had grown up in their prejudices, and race-hatred

was a factor in this present event. All these things must be taken into account in judging a man's deed, and therefore only God, who knows the secrets of hearts, can judge a man.

MATT. VIII. 19—22.

19. Καὶ προσελθὼν εἰς γραμματεὺς, εἶπεν αὐτῷ: Διδάσκαλε, ἀκολουθήσω σοι, ὅπου ἔαν ἀπέρχῃ.

20. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς: Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις: ὁ δὲ Τίς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

21. Ἄλλος δὲ τῶν μαθητῶν εἶπεν αὐτῷ: Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν, καὶ θάψαι τὸν πατέρα μου.

22. Ὁ δὲ Ἰησοῦς λέγει αὐτῷ: Ἀκολουθε μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς.

LUKE IX. 57—62.

57. Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπεν τις πρὸς αὐτὸν: Ἀκολουθήσω σοι ὅπου ἔαν ἀπέρχῃ.

58. Καὶ εἶπεν αὐτῷ Ἰησοῦς: Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις: ὁ δὲ Τίς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

59. Εἶπεν δὲ πρὸς ἕτερον: Ἀκολουθε μοι: ὁ δὲ εἶπεν: Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθόντι θάψαι τὸν πατέρα μου.

60. Εἶπεν δὲ αὐτῷ: Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς: σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.

61. Εἶπεν δὲ καὶ ἕτερος: Ἀκολουθήσω σοι, Κύριε: πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

62. Εἶπεν δὲ ὁ Ἰησοῦς: Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν τῇ βασιλείᾳ τοῦ Θεοῦ.

19. And there came a scribe, and said unto him: Master, I will follow thee whithersoever thou goest.

57. And as they went in the way, a certain man said unto him: I will follow thee whithersoever thou goest.

20. And Jesus saith unto him: The foxes have holes, and the birds of the Heaven have nests; but the Son of man hath not where to lay his head.

21. And another of the disciples said unto him: Lord, suffer me first to go and bury my father.

22. But Jesus saith unto him: Follow me; and leave the dead to bury their own dead.

58. And Jesus said unto him: The foxes have holes, and the birds of the Heaven have nests; but the Son of man hath not where to lay his head.

59. And he said unto another: Follow me. But he said: Lord, suffer me first to go and bury my father.

60. But he said unto him: Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.

61. And another also said: I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.

62. But Jesus said unto him: No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

We are persuaded that the same events are here described by Matthew and by Luke, but there is great difficulty in fixing their exact place in the life of Christ. Matthew seems to join the passage closely to the events narrated in his eighth chapter; and Luke in no less positive way makes it an episode of the journey to the feast of Tabernacles in Jerusalem.

Luke is the only one who essays to preserve a historical order in the events of Christ's life. But it may have been that in certain cases he was unable to find the right order of events, and that he inserted certain events in convenient places, having failed to fix their place in the series. We are therefore at a loss to say when the events here recorded occurred, but we have chosen the order of Luke, since he is more faithful to chronological sequences than the other Synoptists.

This portion of the Gospels clearly illustrates the true and the false following of Jesus. The true followers of Jesus renounces all things and follows in the way of the cross ; the mere nominal disciples follow in the hope of emolument and honor.

The offer of the first man here spoken of seems generous. He would follow the Lord whithersoever he should go.

Many writers accuse this man of avarice, that he made this offer in the hope of the temporal advantages that should accrue from being associated with such a great leader. This seems to us a little too rigorous judgment. We content ourselves with saying that he had not considered what it really was to become a disciple of Jesus Christ. He was not prepared for the renunciation of everything to be like the Messiah. He was a representative of a numerous class of men who feel moved to aspire after good, but who are deterred from pursuing after it by the arduousness of the achievement. They would like to make the most of this world and of the next, whereas Jesus calls to sacrifice this world for the next. Jesus saw the state of this man's soul, that it was not prepared to give up everything for his service, and in pathetic earnestness he portrays the poverty of his life. To overcome the world's difficulty in believing that the Word was made flesh, Jesus calls himself the Son of Man. That God should appear in the semblance of a man was not so hard to believe ; but that God should be born of a woman, this "teased men out of thought." Hence, Christ repeatedly asserts the reality of his Incarnation. It has been computed by Keil that in the Gospels Christ calls himself the Son of Man seventy-eight times. As some of these passages are parallel, the number might perhaps be reduced to fifty. This is a proof that Christ wished to put this truth forever beyond the reach of doubt.

The words of Jesus here are too clear and beautiful to be commented upon. They steal into the heart of man like a mother's cry to a wayward son. They startle us who profess discipleship, and who yet have money, and who aim at posts mainly for the emolument they afford. How terrible is this message to the priest who has converted all the high functions of his office into a mechanical way of getting money ? who

prays from the lips out ; who says his paid masses as one would turn a prayer-wheel ; and who drives the poor out of the Church through the lust of gold ?

Jesus turns to another man and invites the man to follow him. Here again we see the power of the *καρδιογνώστης*. Jesus read the heart of this man, and saw his fitness for discipleship. The man asks only to perform one of the most sacred offices of filial piety, to bury his father. Jesus grants not the man's request. He plays on the word "dead." The man's father had died the physical death of the body, but the whole world was dead in sin. Christ came to give life to that dead world. The man's kinsfolk belonged to that dead world. These kinsfolk could attend to the burial of the man's father ; the dead world had a greater need that men should equip themselves to impart to the world the life that comes through believing in Jesus Christ.

This event is not intended to teach that the following of Christ always demands that a man shall leave to others such offices of duty to a parent ; simply an extreme case is taken to show us that, whenever any human interest conflicts with the Master's work, we are to leave all for Jesus and his cause. There is no bound, no limitation. The burial of a father was considered by the men of that day as one of the most sacred obligations of human life. And Jesus makes of the event a precedent to teach the world that the work of God holds absolutely the first place in human life, and yields to nothing. In the ordinary service of Jesus, such offices as here specified are fully compatible with perfect service ; but yet the disposition of mind should be always there, if the heroic sacrifice were demanded, to leave everything for the following of Jesus.

The third candidate for discipleship is only mentioned by St. Luke. In offering himself to Jesus he only asks to be allowed to take leave of those of his home. The request seems very reasonable. When Elisha was called by Eliah to be his disciple and successor, Elisha asked and obtained of Eliah leave to kiss his father and mother before devoting his life to the prophetic career. And yet the Lord refused this seemingly reasonable request. In denying the man's petition the Lord

employs a simile from the occupation of the ploughman. If the ploughman keeps not his eyes in the direction whither his furrow extends, his furrow is very liable to become crooked. The ploughman who turns often to gaze behind him, and whose attention is on the things behind him, will execute a very unsightly furrow.

Here again Christ takes an extreme case as a precedent. A man who turns his attention to home ties or family interests, when the cause of Christ urges to act on, is unfit for the eternal priesthood of Christ. In the present case, the cause of Christ was urgent, because Christ called then and there to immediate discipleship, and Christ wished the man to make the sacrifice of home and friends for the sake of the kingdom of Heaven.

The example is an extreme case, because it is intended to illustrate one of the great requisites of those who enter the new priesthood. Christ wishes no half-hearted service. Christ must be first in everything. The man who looks back regretfully upon the world, which he has left, and who sighs for its pleasures, may wear the livery of the disciples of the Lord, but he is not a disciple. A man may elude the vigilance of bishops and superiors, and may receive the power of orders and of jurisdiction, but he cannot deceive God. His life must square with the principles illustrated by these three examples before Christ will acknowledge him as worthy of his calling.

LUKE X. 1—12.

1. Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come.

2. And he said unto them: The harvest is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

1. Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος ἑτέροισ ἐβδομήκοντα δύο, καὶ ἀπέστειλεν ἀνὰ δύο δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.

2. Ἐλεγεν δὲ πρὸς αὐτοὺς: Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι: δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.

3. Go your ways: behold, I send you forth as lambs in the midst of wolves.

4. Carry no purse, no wallet, no shoes: and salute no man on the way.

5. And into whatsoever house ye shall enter, first say: Peace be to this house.

6. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again.

7. And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say unto them: The kingdom of God is come nigh unto you.

10. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say:

11. Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that

3. Ὑπάγετε: ἰδοὺ, ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

4. Μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα: καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάζεσθε.

5. Εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν, πρῶτον λέγετε: Εἰρήνη τῷ οἴκῳ τούτῳ.

6. Καὶ ἐὰν ἐκεῖ ᾗ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν: εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει.

7. Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν: ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. Μὴ μεταβαλίνετε ἐξ οἰκίας εἰς οἰκίαν.

8. Καὶ εἰς ἣν ἂν πόλιν εἰσέρχῃσθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν.

9. Καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς: Ἦγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

10. Εἰς ἣν δ' ἂν πόλιν εἰσέλθῃτε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἶπατε:

11. Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας, ἀπομασσόμεθα ὑμῖν: πλην τοῦτο γινώσ

the kingdom of God is come nigh. κετε, ὅτι ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ.

12. I say unto you: It shall be more tolerable in that day for Sodom, than for that city. 12. Λέγω ὑμῖν: "Ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ πόλει ἐκείνῃ.

In the first verse *ἐβδομήκοντα* is found in **ℵ**, A, C, L, X, Γ, Δ, Α, Ζ, Π, et al. This reading is followed by the Gothic, Peshito and Ethiopian versions. It is endorsed by Tatian's Diatessaron, and by Irenæus, Tertullian, Eusebius, Cyril, Basil and Ambrose. B, D, M, and R add *δύο*, and this reading has the sanction of the Vulgate, Armenian, Palimpsest Sinaitic Syriac, and Curetonian Syriac versions.

In the 3rd verse *ἐγώ* is omitted after *ἰδοῦ* by **ℵ**, A, and B; and by Tischendorf, Westcott and Hort.

In the eleventh verse *εἰς τοὺς πόδας* is the reading of **ℵ**, B, D, and R, but the other authorities rightly add *ἡμῶν*.

There is evidence of order and organization in all Christ's works. He appointed twelve Apostles to promulgate the New Law, and of these he made one the supreme head. He now appoints a larger number of secondary preachers to go before him to prepare the people for his coming. The sending of these seventy or seventy-two was a mere preparatory measure; the great commission to teach the whole world was committed to the Apostles. The mission of these disciples was of far less importance than the foundation of the apostolate, hence only Luke mentions the event. It is impossible to determine whether they were seventy or seventy-two, but it seems to us that more authority favors seventy.

They were sent two and two, that they might aid and encourage each other. The effectiveness of a man is greatly increased by the association of another man in whom he can confide. Two men properly united will grapple successfully with difficult undertakings where a man left alone would lose courage and fail. The fellowship of each man increases the other's courage and energy, and thus there are combined two increased powers. And besides, the companionship is comforting, and precludes that lonely feeling, which is liable to come upon a man who engages in a new enterprise.

These disciples were only sent to the cities and villages of Israel whither Jesus was to come. They had nothing to do with the world-mission of the Apostles. The mission of the disciples was a local provisional measure, having for its object the evangelization of the Jews. It shows how much was done to bring Israel to a knowledge of her Redeemer.

The advice given to these disciples in this event is recorded in Matthew, X. 5—42. Hence the explanation of this teaching may be sought in our Commentary on the aforesaid text of Matthew. We need, therefore, only give here a word of explanation of some features peculiar to the text of Luke. When, in the fourth verse, Jesus says: "Salute no man on the way", the meaning must be sought in the spirit, and not in the letter. In II. Kings, IV. 29, we read that when Elisha sent his servant Gehazi on an urgent message to a Shunammite he bade him: "Gird up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again." The intention of these advices was to command haste. Men receiving such commands realized the importance of the commission entrusted to them. It was a custom in Oriental life that travelers meeting would stop and converse some time. When a man forebore to act thus, it was evidence that his business was urgent. Christ wished his disciples to realize the importance of their work.

The ages that have elapsed and the changes that have come upon the world do not change the spirit of these words. Christ's work is to be done to-day; and it is to be done by commissioned men; and they are bidden not to loiter in the way.

In the seventh verse Christ declares that the laborer is worthy of his hire." Paul had these words in mind when he wrote: "Even so did the Lord ordain that they who proclaim the Gospel should live of the Gospel"—I. Cor. IX. 14. The people who receive from preachers the Gospel of Christ are bound in commutative justice to maintain those who preach the Gospel to them.

It was an exchange of things profitable for things profitable. Not in the sense that the maintenance of the preacher could be compared in value to the intrinsic worth of the Gospel; but

that Christ willed that his messengers should have a right to maintenance. The value of the Gospel is infinite, and it is given gratis to men. The full reward of the preachers of the Gospel is given in Heaven; but to provide the necessities of life for his preachers, Christ has placed on the faithful the obligation to maintain them. This basic right has been reduced to certain fixed laws by the canon law of the Church. These laws are the human interpretation of the principle laid down by Christ. No law of strict justice is contravened by these canons but, yet within their limits, a man may serve Mammon. The spirit of Christ's words is a fatherly provision for the needs of his ministers; he never intended that they should thereby enrich themselves.

MATT. XI. 20—24.

20. Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν.

21. Οὐαὶ σοι Χοραζεῖν, οὐαὶ σοι Βηθσαιῖδαν· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.

22. Πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σειδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν.

23. Καὶ σὺ Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ· ἕως ᾧδου καταβήσῃ, ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμεινεν ἂν μέχρι τῆς σήμερον.

24. Πλὴν λέγω ὑμῖν, ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.

LUKE X. 13—16.

13. Οὐαὶ σοι, Χοραζεῖν· οὐαὶ σοι, Βηθσαιῖδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν.

14. Πλὴν Τύρῳ, καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν.

15. Καὶ σὺ Καφαρναούμ, μὴ ἕως τοῦ οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ ᾧδου καταβήσῃ.

16. Ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με.

20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

22. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23. And thou, Capharnaum, shalt thou be exalted unto Heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.

24. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

13. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes.

14. Howbeit it shall be more tolerable for Tyre and Sidon in the judgment, than for you.

15. And thou, Capharnaum, shalt thou be exalted unto Heaven? thou shalt be brought down unto Hades.

16. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

In verse 20 of St. Matthew, C, K, L, and Π insert ὁ Ἰησοῦς, and such reading is followed by the Ethiopian and Syriac texts.

In the 21st verse καθήμενοι is inserted after σποδῶ in N, C, U, and 33.

In verse 33 ἡ ὑψωθείσα is found in K, M, X, and Δ. In the same verse, B and D have the reading καταβήσῃ, but the other uncial authorities have καταβιβασθήσῃ, which is adopted by the Syriac, Coptic and Armenian versions.

In verse 24 instead of σοὶ, we find ὑμῖν in D and M.

In the 15th verse of Luke *μὴ ὑψωθήσῃ* appears in *Σ*, B, D, L, and Z. Other authorities have *ἢ ὑψωθείσα*. In the same verse B and D have *καταβήσῃ*, while the other authorities have *καταβιβασθήσῃ*.

These texts make known what a terrible thing it is to reject the Gospel of Christ.

We have before given a description of Bethsaida and Capharnaum. The only mention of Chorazin in the Scriptures of God is in these two parallel passages. The character of its citizens evidently was similar to the character of the men of Bethsaida and Capharnaum, and it is associated with them in this terrible malediction of Christ. All three of these cities have disappeared from the face of the earth; and now much uncertainty hangs over their ancient sites. In the seventh century St. Willibald wrote of his visit to Chorazin, which he locates on the eastern side of the Lake of Tiberias, "where the Savior drove the demons into the herd of hogs." Many of the pilgrims of the middle ages have favored this view.

However, we incline to the opinion that places the site of the ancient Chorazin on the western bank of the lake of Tiberias. The proofs of this are many. In the first place, the words of Christ seem to be directed to cities located near together in the same neighborhood, and which had received the benefits of his teaching and of his miracles. Now we know that Bethsaida and Capharnaum were close together. The Lord was much at Capharnaum; so much that it was called his city, and it seems very probable that, on account of its proximity, Chorazin saw much of the works of Christ.

In the tract Menakhoth of the Babylonian Talmud we read: "If Korazim and Kefar-Ahim were nearer to Jerusalem, their corn would have been taken for the use of the Temple." Korazim is evidently Chorazin; and it seems very probable that Kefar-Ahim is Capharnaum. If this conjecture be true, the cities must have been in the same tract of land.

St. Jerome declares that Capharnaum, Tiberias, Bethsaida and Chorazin are on the same bank as the lake of Gennesaret, and that Chorazin was two miles from Capharnaum.

There exist on the western bank of the lake, about two miles north of Tell-Hum, the most probable site of the ancient Capharnaum, very considerable ruins called in Arabic Khirbet Kerazeh. The best modern Palestinographers identify these ruins with the ancient Chorazin. The ruins are deserted, and only the Bedouins pitch their tents here during the seed-time and the harvest. Among the chaos of ruins that strews the plain there are some very large basalt blocks which are thought to have belonged to a fortress. Archæologists also detect on the site the ruins of an ancient synagogue.

Tyre and Sidon were the two famous Phœnician cities on the Mediterranean coast. They were very opulent, and the dissoluteness of their manners was proverbial. It was therefore a terrible arraignment for the Lord to declare that these two cities would have long ago done penance in sackcloth and ashes, if they had been favored with the miracles that had been done in Chorazin and Bethsaida.

The contrast is heightened by the insertion of the adverbs "long ago." It would have been a condemnation of the Jewish cities if the Lord had said: "Tyre and Sidon would *now at length* do penance"; but the condemnation is aggravated, in saying that their conversion would have happened long ago. Penance in sackcloth and ashes was the most rigorous kind of penance. Such penitents arrayed themselves in a vesture of coarse black cloth made from the coarse hair of beasts. They sat on the ground, and strewed ashes on their heads, and with ashes smeared their faces. Here again the contrast is painful. Not only was there no such thorough conversion and penance in the Jewish cities, but not even the first movement towards conversion.

The present teaching of Christ involves a phase of the great question of predestination and grace. The Lord's statement evidently proceeds from a certain knowledge of what would have happened had God acted in a certain way upon the Tyrians and Sidonians. The Lord's words are no mere rhetorical flourish to bring out in strong relief the obstinate malice of the Jewish cities. Neither are they a mere conjecture of what might happen in a certain hypothesis. The character of Jesus Christ stands pledged that he spoke the truth. His

terrible denunciation would lose its point, unless it was based on a certain foreseen knowledge. Moreover, Christ is equal to his Father, and by virtue of that equality he knows all things. Therefore he knows what a free agent will do in all possible hypotheses. Christ's foreknowledge is in nothing inferior to the foreknowledge of God the Father. Now it is certain that God foresees all the possible acts of free agents. Such knowledge is the basis of God's predestinating decree: "For whom he knew he also foreordained to be conformed to the image of his Son."

The knowledge by which God knows what a free agent will do in any given hypothesis has by many been called *scientia media*. Of course, it is a mystery how such knowledge is compatible with free will. One school of theologians endeavor to explain the power of God to know the pure free acts of agents by saying that the impelling, determining factor in the free agent's act comes from God. This doctrine leaves too little to free will; it almost eliminates man's own part in merit; it assigns no knowable reason for God's election of one instead of another; and it fills man with despair lest perhaps, strive as he may, he should not be among the predestinated.

On the other hand, there is the more merciful theory which proceeds on the basis that God foresees man's co-operation with grace; God also foresees what grace he will give man; and thus on this foreknowledge he foreordains the elect. Of course, there are mysteries in this system, but they are not so cold and harsh as those of the former system. It is a mystery how God's foreknowledge of acts leaves them essentially free. There is no more use in trying to explain this mystery than there would be in trying to climb up to Heaven, and to gaze on the face of God. Molina invented his famous theory of *media scientia* not to explain the mystery, but to approach it as far as possible. It is the most subtle theory ever proposed by any theologian. Many subsequent writers have improved the theory of Molina; but yet the acceptance of the theory that makes the decree of predestination dependent on God's foreknowledge of our co-operation with grace is independent of the theory of *scientia media*. God's foreknowledge, as the cause of predestination, stands as the

eternal truth. How God knows these acts that are essentially free is an inscrutable mystery. Molina endeavored to approach, and view this mystery at closer range. He may have succeeded, or he may have failed; the great truth remains unshaken.

A consequence of the theory that we endorse is that to every man there comes, in virtue of the Redeemer's merits, grace sufficient unto salvation. This sufficient grace becomes efficacious, and actually saves a man, if he co-operates therewith. The adherents of the other theory are forced to hold that sufficient grace becomes efficacious not by the co-operation of men, but by a special influxus of God. Why this greater help is given to some, and denied to others they leave in mystery. Thus they make of sufficient grace a sort of cup of Tantalus. They admit that sufficient grace never saves a man, without the special influxus from God; but they content themselves with saying that the defect is not in sufficient grace, but in the *reprobate mass* of human nature. They declare that the giving of sufficient grace justifies God; and that God is free to take some out of the reprobate mass, and leave others therein.

We shrink from this cold hard theory as being opposed to God's mercy and love. We believe that the theory which we have adopted is more conformable to the attributes of God, to the truths of Holy Scripture, and to reason.

Applying our theory to the case of the Tyrians and Sidonians, we ask: "Why did God withhold the extraordinary grace of Christ's teaching and miracles from a people who would have been converted thereby, and give them to a people who rejected them? To answer this question, we must, in the first place, declare that in all theories God is free in the distribution of his graces. No man can say how much is given to every different one, and no man can declare the causes regulating the giving of grace. The two essential points of our system are first, that God foreordains a man unto salvation in virtue of the man's foreseen co-operation with God's grace; and secondly, that a man can by co-operating therewith make sufficient grace efficacious. These propositions do not essay to explain what rules God's distribution of graces. Through mysterious causes, of which we know nothing, God may give

to one an *extraordinary grace*, and deny it to another. Man's eye should not be evil, because God is good. God has not bound himself to give this extraordinary grace to man, and ordinarily he does not give it.

Now such is the case in question. The personal teaching and miracles of Jesus in Israel was an extraordinary grace. God's plan of salvation does not contemplate that such extraordinary grace should be vouchsafed to the men of all nations. God's ordinary economy is sufficient to save the world. In that ordinary economy, Tyre and Sidon and all the world received the benefits of Christ's Redemption. Divinely commissioned men presented the message of salvation to Tyre and Sidon a few years after these words of Christ were spoken. The men of Tyre and Sidon who died before the message was preached in these cities are in the same condition as the men of the ages that elapsed before Immanuel came. How they shall be judged, and what is their destiny, God alone knows. Ours is only a partial revelation, "we know in part." Israel received an extraordinary grace that was not to be extended to the whole world. Christ came of the seed of Abraham according to the flesh, to confirm the promises made of old to the patriarchs. Christ's treatment of Israel shows how faithfully God fulfills his promises. Certainly Israel can not complain of God. But the world cannot complain that God does less for the other nations than he did for Israel. It would be preposterous to expect that the extraordinary phase of God's dealings with the world that was manifested in Israel should be continued to the world.

By sending authentic teachers to teach all nations, Christ has given to the whole world the substance of what Israel received. The message loses none of its power by age or by its transmission through its divinely appointed channels. That which was said by illustration of Tyre and Sidon has been verified of the whole world. The same divine voice that spoke in Judæa reverberates through the Gospels; the same miracles that the men of Chorazin and Bethsaida saw are by the Gospels exhibited to men. Thus the mighty works which were done in these Jewish cities have by the Gospel been done not only in Tyre and Sidon, but in Greece and Rome, yea in the whole

world, and Christ's prediction has been fulfilled: the Gentiles have done penance in sackcloth and ashes, while the veil is still on Israel's heart.

By the eternally fixed law of God judgment follows sin. As the malice and obstinacy of the Jewish cities were greater than the malice and obstinacy of Tyre and Sidon, their judgment must be more severe.

The case of Capharnaum seems to be still worse. In the days of Christ Capharnaum was an opulent city, and its dwellers were proud of their city. The men of Capharnaum were proud and boastful, and unbelieving. And Christ tells them that their proud and wicked dreams of worldly greatness shall fail; for while they dream ambitious dreams of the highest worldly greatness, their city shall go down to Hades. The prediction of Jesus has been fulfilled. God has dealt with the men of Capharnaum, and the city itself has disappeared from the earth. It lies a desolate accursed ruin in a land of ruins. Not even a lonely Bedouin's hut stands where stood palaces of marble. A mournful silence hangs over it, and even nature itself seems smitten with God's curse.

The crimes of Sodom were most foul. We know from the sacred Scriptures that, even on the night of its destruction, the whole city assembled before the house of Lot; and they were determined to commit upon the two angels who came to Lot in the form of men, the crime which derives its name from that city—sodomy. And yet the sin of Sodom was not so great as the sin of Judah. Ezekiel arraigns Judah in these words: "And thy eldest sister is Samaria, that dwelleth at thy left hand, she and her daughters; and thy younger sister that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked in their ways, nor done after their abominations; but as if that were a very little thing, thou wast more corrupt than they in all thy ways. As I live, saith the Lord God, Sodom thy sister, hath not done, she nor her daughters as thou hast done, thou and thy daughters"—XVI. 46—48. "For the iniquity of the daughter of my people is greater than the sin of Sodom, that was overthrown in a moment, and no hands were laid upon her."—Lamentations, IV. 6.

The men of Capharnaum seem to have been among the most obstinate of all Judah; hence they forced from the Lord this terrible judgment.

The punishment of Sodom is one of the most terrible events of the history of man, and yet the judgment of Capharnaum will be more severe. The licentiousness of Sodom may have been greater, but it did not equal Capharnaum in that fearful sin against the Holy Ghost, the sin against the light, the sin against the known truth. Sodom did not throw back God's gift in his face, as did the men of Capharnaum, and therefore in the great judgment the Sodomites will receive a lighter sentence than the men of Capharnaum.

We need not ask why God, foreseeing that, if he did for Sodom what was done for Capharnaum, it would be converted, yet withheld such action. It is explained by the case of Tyre and Sidon. God vouchsafed to give to Israel an extraordinary grace, which is not given to the rest of the world. It is no real credit to Sodom that it would have yielded to an extraordinary action of God. The world has no right to such action, and in general does not receive it. But the surpassing malice of Judah is revealed, when even the extraordinary economy that would have saved even Sodom, did not convert her to the Lord.

A pertinent moral reflection can be made upon this teaching of Jesus, that it is a terrible thing to reject the light and truth of the Gospel of Jesus Christ. The men of Capharnaum have many imitators in the world to-day; men to whom the message comes in manifold ways. And in the judgment all the wasted opportunities, all the despised graces will be reckoned against the man who sins against the light.

The 10th verse of Luke's text has already been explained, Matt. X. 40.

LUKE X. 17—20.

17. And the seventy returned with joy, saying: Lord, even the devils are subject unto us in thy name.

17. Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα δύο μετὰ χαρᾶς, λέγοντες: Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῇ ὀνόματί σου.

18. And he said unto them :
I beheld Satan fallen as light-
ning from Heaven.

18. Εἶπεν δὲ αὐτοῖς : Ἐθεώ-
ρουν τὸν Σατανᾶν ἐκ τοῦ οὐρανοῦ
ὡς ἀστραπὴν πεσόντα.

19. Behold, I have given
you authority to tread upon
serpents and scorpions, and
over all the power of the
enemy : and nothing shall in
any wise hurt you.

19. Ἴδον, δέδωκα ὑμῖν τὴν
ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων
καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν
δύναμιν τὴν τοῦ ἐχθροῦ : καὶ
οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ.

20. Howbeit in this rejoice
not, that the spirits are subject
unto you ; but rejoice that
your names are written in
Heaven.

20. Πλὴν ἐν τούτῳ μὴ χαί-
ρετε, ὅτι τὰ πνεύματα ὑμῖν ὑπο-
τάσσεται : χαίρετε δὲ ὅτι τὰ ὀνό-
ματα ὑμῶν ἐνγεγράφται ἐν τοῖς
οὐρανοῖς.

The same discrepancy that we have noted in the 1st verse exists in the 17th verse regarding the number of the disciples.

It is not probable that all the disciples returned at the same time. It seems more reasonable to suppose that they came back at various intervals. They all report the success of their mission. It is evident that they considered the expulsion of the demons a work of the greatest magnitude. We all remember how nine of the Apostles failed to cure the demonized boy at the foot of the Mount of the Transfiguration. Hence with great exultation the disciples declare : "Lord, even the devils are subject to us in thy name." For this exultant statement some of the Fathers accused the disciples of pride, but we can not agree with them. The disciples refer the glory to Jesus in saying that it was done in his name. We find in the statement of the disciples, faith and a right appreciation of Jesus' gifts. They acted in Jesus' name, and rejoiced that his power operated its mighty effects on men.

There is much mystery in the Lord's response : "I beheld Satan fallen as lightning from Heaven." Some refer Christ's words to Satan's fall from Heaven, after his rebellion against the Most High. A decisive argument against this acceptation of the words is, that thus they would have no bearing on the context.

Others hold that it is Christ's meaning, that he was invisibly with the disciples during their journey, and that he saw Satan crushed and overthrown, as the lightning flashes from Heaven and is no more. Most of these refer the phrase, "from Heaven", not to Satan, but to the lightning. Knabenbauer adopts this opinion, and cites for it Schegg, Bisping, Schanz, Fillion, Keil, Weiss and Farrar.

Though this opinion is well endorsed, we can not accept it. It seems strained, and pointless. The Lord's words always are full of meaning, and yet we can not see in this opinion any deep meaning in the Lord's words.

Hence we adopt the opinion of Cyril of Alexandria, Basil, Euthemius, Cajetan, Maldonatus, Lucas of Bruges, and Sylveira, that the fall here mentioned is the overthrow of Satan's power by the Incarnation of the Son of God.

It is not necessary here to make the heaven whence Christ saw Satan fall the upper strata of the atmosphere, which some of the older writers considered as the region of the demons. The expression of Christ is figurative. He does not mean that with his corporal eyes he saw the prince of hell falling from the sky as the lightning flashes from heaven to earth. The heaven whence Satan was seen to fall signifies that power which the demon had over the world before the vicarious atonement. In saying that he saw Satan fall from this seat of power Christ means that he has knowledge of the fact that Satan has been conquered. The present sentence of Christ is in line with the passage in John XII. 31: "Now is made a judgment of this world; now shall the prince of this world be cast out." And in another place, identifying the prince of this world with the world itself, Christ says: "— but be ye of good cheer; I have overcome the world."—John XVI. 33. Satan fell from Heaven by losing through the Incarnation his hold on humanity. Explained in this sense, the present sentence of Christ harmonizes well with the context. The disciples joyfully declare that demons are subject to them through the power of Christ; and the Lord Jesus answers in substance: "Verily demons are subject to you, and shall be subject to you; for Satan's empire over man is at an end: I have overcome him."

The complete sense of the 19th verse is to be sought not in the letter but in the spirit. Personal danger of whatever kind is signified by the serpents and scorpions upon which the disciples were to tread without harm. By these words Jesus assures the disciples that he has thrown round them the absolute protection of his own power which has overcome the devil. Satan's power absolutely cannot prevail against the power of Christ; and that power of Christ is here pledged to protect from all harm those whom Christ sends to preach in his name.

In the 20th verse Christ perfects the joy of the disciples. In saying: "Rejoice not that the spirits are subject unto you," Christ does not condemn their present rejoicing; but simply asserts that there is something higher yet. It is the language of Scripture to extol one thing above another. After the love of God, there is no thought equal to the hope of Heaven. In fact, the hope of Heaven mingles itself with the love of God, and both are in a sense one. We hope for Heaven, because God is there; Heaven is the fruition of the vision of God. This great thought is the light of the Christian's life, the supreme motive of action. Everything else is intermediate and passing; this is supreme and eternal! This thought filling the mind of the dying Christian makes him long for the approach of death as the bride awaits the coming of the groom. When this thought is properly realized in human life, it makes a man live in the eternal world. There he counts his wealth; thither his eyes are bent; there he rejoices in the possession of an inheritance. All his thoughts, words, and deeds are judged in reference to their effect in that eternal world. Such man does not feel a chill creep over his heart at the thought of death, for there is no death in the world in which he really lives. His love is in Heaven, drawing him like the magnet draws iron unto itself. He is humble, not pusillanimous, for the consciousness of his exalted destiny imparts a certain noble bearing to his life.

Christ does not here affirm the decree of predestination of the disciples. To say that one's name is written in Heaven, is equivalent to saying that one has a just hope of Heaven. While man lives here on earth, that possession may be lost.

Christ simply says that the supreme motive of man's life is the hope of Heaven. What profit would it have been to the disciples if, after they had driven out these demons, they should lose their own souls? As St. Paul says: "I bruise my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected."—I. Cor. IX. 27.

There is a pointed lesson in Christ's words for every priest. Some priests give the substance of their lives merely to the outward acts of their ministry. They have no interior life. They content themselves that the affairs of the parishes are in a prosperous way, that the annual report sent to the bishop is good, and there they stop. From long inattention to the interior life, their souls become dry and cold. They regard their priestly office as a business, in which they can advance themselves by mere outward activity. Their lives are correct and active. Churches are built by them: debts are paid; and improvements are made. All these things are good; but the evil is to settle down here, and to look no higher. A man thus acting loses that higher aim to which Christ here points. The highest power in man is love, and the supreme act of that power is love of God, and without that a man's work is like the work of a machine.

MATT. XI. 25—30.

25. Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν: Ἐξομολογούμαι σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἐκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπιίοις.

26. Ναὶ ὁ Πατὴρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

27. Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρὸς μου: καὶ οὐδεὶς ἐπιγινώσκει τὸν Υἱὸν εἰ μὴ ὁ Πατὴρ, οὐδὲ τὸν Πατέρα τις ἐπιγινώσκει,

LUKE X. 21—24.

21. Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλιάσατο τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν: Ἐξομολογούμαι σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπιίοις: ναὶ, ὁ Πατὴρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

22. Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρὸς μου: καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ Υἱὸς, εἰ μὴ ὁ Πατὴρ: καὶ τίς ἐστὶν ὁ Πατὴρ, εἰ

εἰ μὴ ὁ Υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ
ὁ Υἱὸς ἀποκαλύψαι.

28. Δεῦτε πρὸς με πάντες οἱ
κοπιῶντες καὶ πεφορτισμένοι
καὶ γὰρ ἀναπαύσω ὑμᾶς.

29. Ἄρατε τὸν ζυγὸν μου ἐφ'
ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι
πραῦς εἰμι, καὶ ταπεινὸς τῇ καρ-
δίᾳ; καὶ εὐρήσετε ἀνάπausιν ταῖς
ψυχαῖς ὑμῶν.

30. Ὁ γὰρ ζυγὸς μου χρησ-
τὸς, καὶ τὸ φορτίον μου ἐλαφρόν
ἐστίν.

25. At that season Jesus
answered and said: I thank
thee, O Father, Lord of Heaven
and earth, that thou didst hide
these things from the wise and
understanding, and didst reveal
them unto babes:

26. Yea, Father, for so it
was well-pleasing in thy sight.

27. All things have been
delivered unto me of my
Father: and no one knoweth
the Son, save the Father;
neither doth any know the
Father, save the Son, and he
to whomsoever the Son willeth
to reveal him.

28. Come unto me, all ye
that labor and are heavy laden,
and I will give you rest.

29. Take my yoke upon
you, and learn of me; for I am
meek and lowly in heart: and

μὴ ὁ Υἱὸς, καὶ ᾧ ἂν βούληται ὁ
Υἱὸς ἀποκαλύψαι.

23. Καὶ στραφεὶς πρὸς τοὺς
μαθητὰς, κατ' ἰδίαν εἶπεν: Μα-
κάριοι οἱ ὀφθαλμοί, οἱ βλέποντες
ἃ βλέπετε.

24. Λέγω γὰρ ὑμῖν, ὅτι πολ-
λοὶ προφήται καὶ βασιλεῖς ἠθέλη-
σαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ
οὐκ εἶδαν, καὶ ἀκοῦσαί μου ἃ
ἀκούετε, καὶ οὐκ ἤκουσαν.

21. In that same hour he
rejoiced in the Holy Spirit, and
said: I thank thee, O Father,
Lord of Heaven and earth, that
thou didst hide these things
from the wise and understand-
ing, and didst reveal them
unto babes: yea, Father; for
so it was well-pleasing in thy
sight.

22. All things have been
delivered unto me of my
Father: and no one knoweth
who the Son is, save the Father;
and who the Father is, save
the Son, and he to whomsoever
the Son willeth to reveal him.

23. And turning to the
disciples, he said privately:
Blessed are the eyes which see
the things that ye see:

24. For I say unto you,
that many prophets and kings

ye shall find rest unto your souls. desired to see the things which ye see, and saw them not; and

30. For my yoke is easy, and my burden is light. to hear the things which ye hear, and heard them not.

In the 25th verse of Matthew's text *ἐκρυνψας* is found in **Σ**, B and D, and is endorsed by Tischendorf, Westcott and Hort. The other authorities have *ἀπέκρυνψας*.

The 22nd verse of Luke's text opens with *Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν* in a large number of uncial authorities. It is adopted by Tatian, and by Tischendorf. Many codices also of the Vetus Itala follow this reading. The entire phrase is omitted in **Σ**, B, D, L, M, K, Π, the Vulgate, Coptic, Curetonian Syriac, and Armenian versions. In the 23rd verse *κατ' ἰδίαν* is found in most of the uncial authorities. It is also accepted by the Gothic, Syriac and Ethiopian versions. It is omitted in D, and in the Vulgate, Coptic and Armenian versions.

Matthew begins his account by the well-known Hebrew phrase: "Jesus *answered* and said." The writer does not imply that he delivered these present utterances in response to any question. This idiomatic phrase simply joins one part of Jesus' teaching to the preceding. It is a sort of connecting phrase to continue a discourse that was uttered on various occasions. In many cases the phrase signifies that the speaker's words are suggested by preceding events. Thus, in the present instance, these words of Jesus were uttered when the disciples had returned, and had reported their successful ministry.

St. Luke is more of a psychologist than is St. Matthew. St. Luke records that Jesus rejoiced in the Holy Ghost. Rejoicement is a human act, and must have a motive. When its motive is fixed in God, the act of rejoicing is one of the higher perfections of our being. It denotes a generous, appreciative, affectionate heart. Thus St. Paul bids us rejoice always in the Lord. Every perfection was in Jesus in the supreme degree, and therefore this rejoicing is one of the grand perfections of his being. It was in the Holy Ghost, because it had the success of God's cause as its object. It was caused by that absolute harmony existing between the human will of

Christ and the will of God. Christ contemplated God's will in its unfolding in the events now come to pass, and those to come, and by reason of the close union of his will with the will of God, a grand thrill of joy diffused itself through his being. Such joy was always his, but in the present instance we are given an outward evidence of the continual state of Jesus' mind.

Out of that joy, apparent in the outward gestures of Jesus, there arose from him a prayer of praise and thanksgiving to his Father.

Jesus addresses his Father as the Lord of Heaven and earth. Heaven and earth here signify the great universe of God's creatures.

Christ's declaration has a double import. It makes known to the world that God resists the proud and worldly-wise, and gives his graces to the humble; and secondly, it expresses rejoicement in this divine plan.

Those here designated as babes are the same as those whom we have described in the eighteenth chapter of Matthew. They are the humble and God-fearing. The "yea, Father," with that which follows is very emphatic. Many divergent opinions exist concerning the sense of this "yea, Father." Judged in the light of the context we believe that it expresses Christ's perfect accord with God's action in the New Dispensation. The whole context thus is equivalent to the following paraphrase: "Thou, O Father of all, hast concealed the truths of the Gospel from the worldly-wise and understanding, and didst reveal them unto the humble and docile. Be it so, O Father, for so it was well-pleasing in thy sight." The "yea" thus considered gives expression to the joy of Christ's soul that the will of the Father may be done.

The wise and prudent here mentioned are those who are filled with "the wisdom of this world, which is foolishness with God"—II. Cor. III. 19. They are those of whom Isaiah says: "—and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid"—Isaiah XXIX. 14. The wisdom of which Christ here speaks is that of which St. Paul says: "For the wisdom of this world is foolishness with God."

Christ's declaration of the attitude of God toward the world is the great motive of St. Paul's teaching: "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe"—I. Cor. I. 10—21.

God does not positively withhold his light and truth from the worldly-wise, but their intellectual pride stands as a barrier; and consequently they prevent God's action, which is necessary for salvation. On the contrary, the humble admit God's action, and this action enriches these humble ones with the gift of faith and that spiritual intuition which comes from the immanence of the Holy Ghost. In the full effect, therefore, God does more for the "little ones," but the antecedent cause why the same in general is not done for the other class is the obstruction which pride puts in the way.

The mighty spirit that dominates business and social life is this same worldly-wisdom which receives here such terrible sentence from Jesus Christ. The spirit of the age is unbelief, born of pride. Sin and unbelief find a secure intrenchment behind the wisdom of this world. Men filled with this spirit have no taste for the supernatural world. Religion is the acceptance of a message full of mysteries on the authority of God; but the worldly-wise man will not accept this message. Religion consists in acknowledging one's essential dependence on God; but the worldly-wise man relies on his own light and his own reason, and thus he rejects the essential requisite for salvation.

Christ next proceeds to declare the absolute dependence of the world on himself as the Mediator between God and man. Christ as the Incarnate Word, as the Redeemer, is absolute king of the universe. The eyes of all men must turn to him as to the sole hope of life. There is no other way for men to come unto God, except through Christ. The Church understands this well, and therefore addresses all her petitions to the Father, through Christ the Son. This assertion by

Christ of his absolute dominion is a fit preface to the touching invitation that in the present text of Matthew Christ extends to the afflicted.

Christ here touches upon one of the mysteries of the Trinity of God, the infinite act of the divine intelligence by which the Son comprehends the Father, and the Father comprehends the Son. No mention is made there of the Holy Spirit, because Christ is here establishing his own relations to the Godhead. This equality in the intellectual act which Christ asserts to exist between himself and the Father is another factor in the cumulus of proofs that Christ was equal to the Father. As a perfect Mediator between God and the world this act of intellectual comprehension was necessary. Christ could speak infallibly of God, because he knew all things that were in the infinite mind of God. He knew God's ways, God's counsels, and God's will in all things. Such a teacher merited the absolute faith of men, and we must bear in mind that Christ is not merely asserting unproven claims. He has corroborated his claims by the working of such miracles as plainly prove that God endorsed his every claim.

It is evident that no created being can exercise that infinite act by which the Father and the Son know each other.

There is a close logical nexus in the entire passage. Christ begins by saying in substance that the world is absolutely dependent on God for the revelation of the saving truths. This revelation is made in accordance with the good pleasure of God. It must come through Christ, because all things are given unto him. Christ is able to give it, and has given it, for he knows all the mind of God.

God teaches the world through Christ. Before the Incarnation, God taught the world through the Word; after the Incarnation God teaches the world through the Incarnate Word. Hence Christ says that no one can know the Father, save he to whom the Son willeth to reveal the Father.

Of course, the knowledge that the Son gives by revelation is not equal to the infinite knowledge of the Son; for the creature can only exercise a finite act.

After the sublime exposition of his relation to the Father, Christ issues his merciful invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

The invitation is extended to all men, for who is there that does not labor, and is not heavily laden? The true description of man's life is given by Job: "Man that is born of woman is of few days, and full of trouble."—Job XIV. 11. Hence the Savior's words are a message of comfort and peace to a suffering world. It says to every man that in the darkest sorrow, in the most hopeless grief there is a certain source of rest and happiness in Jesus Christ.

Some distinguish in the words of Christ two states of human suffering, the active and the passive. They say that the "labor" indicates the active hardship of toil, while the being "heavily laden" means the passive suffering of disease and pain. But we are persuaded that this construction is vain. We believe that the two terms mutually strengthen each other, and comprehend all human suffering.

Now these words are as absolutely true as that God exists. This promise can not fail. And yet men suffer, and they cry out to God, and full oft no visible help comes. Men through long waiting grow sick and despair, yea, and kill themselves in a wild attempt to escape misery. And where is the promise of Christ? To answer this question we must first declare that Christ has not promised to give us rest in our foolish way, but in his own infinitely wise way. Christ looks upon man's two existences in a different light than that in which we contemplate. We make much of the *present*, and think that we have received nothing unless we receive it here. The life beyond is a great way beyond, almost *beyond* the reach of our thoughts and interests. Christ reverses the order. He knows the respective value of time and eternity, and in infinite wisdom he chooses for us not always what we ask for, but what is best for us. It is characteristic of selfish, vulgar minds to always long for worldly happiness.

Now Christ fulfills his promise always, and with bountiful measure; but in the higher order. That higher order to him was more real than the present order is to us. Hence we repeat that the present promise primarily regards the soul's life and eternity. It does not thereby follow that the rest promised by Christ comes not in this life. It is a present effect, but consists in such an action of Christ on the soul of the believer that

temporal suffering is transformed into joy, and crosses become light by Christ's presence and his love. This is the never-failing rest and comfort that is given to every believer who comes to Christ.

Of course, the perfect rest is only given in Heaven; but a certain participation of rest and happiness is given here. This participation consists in the anticipation of Heaven, the joy in believing, the firm hope of the Beatific Vision, the love that makes Christ near to the soul, and the divine sunlight of God's grace. But these gifts can not be received save by the believing soul. Faith is the connecting medium between God and man. Faith is the divine electric wire connecting earth with Heaven. Over this wire come messages of peace and comfort. If this circuit is defective the messages are faint and difficult to understand. If the circuit is broken, we are cut off from all hope, we are aliens in an accursed land.

A man of intense faith cannot be unhappy. He may have all the ills that flesh is heir to, and he may have nothing of this world's goods; but he has Heaven. In spirit he is with the Master looking through the dim mist that overhangs the horizon into the worlds of pure light beyond. Such a man understands Christ's words, and they fill him with a peace which this world can not give. Faith is the basis of love, and love is happiness. No man can love intensely, and possess the object of his love, and yet be unhappy. This is the way that Christ gives rest to all who come to him.

Christ next invites men to take his yoke upon them, and to learn of him; and he promises as a result that they shall find rest unto their souls. This sentence outlines the manner in which men shall come to Christ in order to find the peace that he has promised. They shall come to Christ by taking upon themselves Christ's yoke, and by thus becoming his followers. It is evident that Jesus means by this yoke the law of his Gospel. No man can find rest for his soul except through Jesus Christ, and this rest comes through Jesus Christ by the acceptance of his Gospel, and the faithful observance thereof: "If ye love me, keep my commandments."

A great divergency of opinions exists regarding the sense of the clause: "— learn of me, for I am meek and humble of heart." The older writers quite generally held the sense to be

that we should learn of Jesus, by his words and his example, the two virtues of meekness and humility. St. Augustine enunciates this view forcibly as follows: "Learn of me not to make the world, not to create all things visible and invisible, not to work miracles in the world, and to raise the dead; but learn that I am meek and humble of heart."—Serm. 69, No. 2.

Great use has been made of this passage from Augustine by preachers, and yet we firmly believe that it is not the sense of the Lord's words. As Maldonatus says, the sentence of Augustine is true, but it is not the proper interpretation of the Lord's words. Everything persuades that the Lord does not in this clause introduce a new theme into his discourse. The virtues of meekness and of humility are included in the yoke that men are invited to take on them. It would weaken the Lord's discourse to restrict now the object that men should learn to these two virtues. Wherefore we believe that the phrase, "learn of me," explains the proposition: "Take my yoke upon you." The implied object of "learn of me" is not the clause, "for I am meek and humble of heart", but the whole system of Christ's teaching. It is equivalent to saying: "Take my yoke upon you by coming to me, and learning my law of me." Thus one phrase is the complement of the other. The clause, "for I am meek and humble of heart," is added simply as an inducement to move men to come and learn of Jesus. The phrase declares that Jesus is not a severe, hard Master, that he is not haughty and difficult to approach; but that he is mild, and kind, and sympathetic. Thus explained, the clause does not introduce a new theme into the discourse of Christ, but corroborates the preceding doctrine. Men are invited to come to Christ first, on account of the object: they will find rest for their souls; secondly, on account of the character of the Teacher: he is tender, compassionate, merciful.

Christ concluded his present discourse by declaring that "his yoke is easy and his burden light." As in nature the yoke is the instrument by which beasts of burden move burdens, so here the yoke signifies the Gospel, and the burden signifies the obligations resulting from the acceptance of the Gospel. By adopting a proper adjective to each of the two figurative terms the expression is strengthened. The plain

sense is that the following of Christ is not hard. This same thought is repeated by St. John: "For this is the law of God that we keep his commandments, and his commandments are not grievous."—I. John V. 3.

Some explain the present words in the comparison of the New Law with the Old. It is an easy task to prove that the New Law is milder than the Old. The Old Law was the law of servitude and fear. Though its nucleus was the everlasting decalogue, yet around this was gathered a complex system of ritual observances made necessary by the superstitious character of the Jews. If they were not burning holocausts to Yahveh, they would be burning them to Molech and Baal. The New Law is the law of liberty and love. Its ritual is very simple, for it is a spiritual dispensation. It acts interiorly on the soul of man. Often has St. Paul drawn the contrast between the two testaments unto the exaltation of the New Testament.

Now while all this is true, nevertheless, we believe that the present words of Jesus mean more than to affirm the merely relative easiness of the Gospel. We believe that Jesus proclaims that, in itself considered, his law is easy.

But how shall we reconcile such sense of the words with that other statement of Christ: "How narrow is the gate and straitened the way that leadeth unto life, and few are they that find it"? The two statements are not contradictory when viewed from their respectively proper standpoints. The difficulties of the Gospel come not from the Gospel itself. They come from the perverseness and rebellion of man's nature. They come because man is naturally an idolater, and wishes to keep the idol of this world in his heart. They come because man is prone to evil from his infancy, and the way of the Gospel is opposed to all evil. In the former passage, Jesus looked at the cause of his Gospel from the standpoint of man's propensities and man's weaknesses; he looked at the cause of the Gospel in the world as history would chronicle it; and certainly thus considered, the gate is narrow, and the way straitened: the multitudes are on the other path. Christ thus cautioned his followers, that they might not be seduced by the example of the throngs of worldlings who are on the broad way that leadeth to destruction.

But in the present passage Christ is speaking of his law in itself considered; and in itself the Gospel is easy. Every command of the Gospel appeals to what is noblest and best in man. Its prohibitions are only hard to those who love this world, and to those who love sin. It assures men of an inheritance in the kingdom of Heaven; it speaks to man of the wondrous love which moved God to send his Son to die for man; it gives grace to do the things which it commands; it refines and elevates man to a higher plane, where a broader and better life is his; it is the law of love and peace; it fills man's heart with joy in the realization of the immense value of Christ's legacy to us; it banishes the fear of death by the certainty of the resurrection, and by the certainty of eternal life in Heaven. On these considerations Christ bases his assertion that his yoke is easy and his burden light.

The 23rd and 24th verses of Luke's present text have been explained in our Commentary on Matthew XIII. 16—17, Vol. II. pp. 370—371.

LUKE X. 25—37.

25. And behold, a certain lawyer stood up and tempted him, saying: Master, what shall I do to inherit eternal life?

26. And he said unto him: What is written in the Law? how readest thou?

27. And he answering said: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him: Thou hast answered right: this do, and thou shalt live.

25. Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, λέγων: Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

26. Ὁ δὲ εἶπεν πρὸς αὐτὸν: Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

27. Ὁ δὲ ἀποκριθεὶς εἶπεν: Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης καρδίας σου, ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν.

28. Εἶπεν δὲ αὐτῷ: Ὁρθῶς ἀπεκρίθης, τοῦτο ποίει, καὶ ζήσῃ.

29. But he, desiring to justify himself, said unto Jesus: And who is my neighbor?

29. Ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν, εἶπεν πρὸς τὸν Ἰησοῦν: Καὶ τίς ἐστὶν μου πλησίον;

30. Jesus made answer and said: A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

30. Ὑπολαβὼν ὁ Ἰησοῦς εἶπεν: Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼν, καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν, καὶ πληγὰς ἐπιθέντες, ἀπῆλθον, ἀφέντες ἡμιθανή.

31. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

31. Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκεῖνη: καὶ ἰδὼν αὐτὸν, ἀντιπαρῆλθεν.

32. And in like manner a Levite, also, when he came to the place, and saw him, passed by on the other side.

32. Ὅμοίως δὲ καὶ λευίτης, κατὰ τὸν τόπον ἐλθὼν, καὶ ἰδὼν, ἀντιπαρῆλθεν.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,

33. Σαμαρείτης δὲ τις ὁδεύων, ἦλθεν κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη,

34. And came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

34. Καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον: ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.

35. And on the morrow he took out two pence, and gave them to the host, and said: Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

35. Καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ, καὶ εἶπεν: Ἐπιμελήθητι αὐτοῦ, καὶ ὃ, τι εἰς προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

36. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

37. And he said: He that showed mercy on him. And Jesus said unto him: Go, and do thou likewise.

36. Τίς τούτων τῶν τριῶν πλησίον σοι δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστάς;

37. Ὁ δὲ εἶπεν: Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ, εἶπεν δὲ αὐτῷ Ἰησοῦς: Πορεύου, καὶ σὺ ποίει ὁμοίως.

In the 35th verse A, C, Γ, Δ, Λ, Π, et al. add ἐξελθὼν after αὔριον.

We believe that the Lord on this journey to Jerusalem came down not by the direct route through Samaria, but that he deflected his course eastward, and thus came to Jericho. He was anxious to avoid the multitudes that were coming by the direct southern route, for he wished to come to Jerusalem secretly. We believe that Jesus was either in Jericho, or in its neighborhood, when the parable of the good Samaritan was uttered. That the scene of the parable should be placed on the road down from Jerusalem to Jericho is eminently proper for two reasons. First, the narrative would have more point from the fact that the site of the event was presently before the observation of the hearers; and secondly, the road from Jerusalem to Jericho leads through a region of country that has always remained in large part desert; and the road has always been infested by robbers. Even to-day every caravan journeying along that road is strongly guarded; and travelers going down to Jerusalem to visit the Jordan and the Dead Sea must always provide themselves with a strong guard. The City of Jericho has fallen into great decadence. It used to be called the beautiful city of the plain; but to-day a few wretched huts and one fortress-like Russian hospice are its only dwellings. Nowhere in the East did we witness a more wretched condition of human life. Jericho has suffered many vicissitudes of war, but its complete and final overthrow happened in 1840, when Ibrahim-Pasha sacked the city and destroyed it. Its entire population does not amount to three hundred souls. They live in a state of savage ignorance, and disorder. Three or four Turkish bashi-bazouks are stationed

there to preserve some kind of order. The habitations of the dwellers of Jericho are wretched huts constructed of poles stuck in the ground, supporting a roof thatched with weeds and grass of the plain. Many of the huts are so low that one can hardly stand upright in them. Water is abundant at Jericho, and the soil is fertile, but owing to the depredations of the Bedouins, the inhabitants content themselves with cultivating a little wheat and some melons, in conditions where they can guard them.

The manner in which St. Luke introduces the question of the lawyer implies that Jesus was in an assembly, and that in the assembly the lawyer rose up to tempt him.

It is clearly evident that the lawyer's question was a dishonest one. It was put to Jesus with a hypocritical semblance of honesty; but the animus of it was to commit Jesus to some statement on which the Pharisees might discredit him with the people, or accuse him to the authorities.

Jesus detects the dishonesty of the questioner, and retorts the argument, by asking him what he had learned in the Law of Moses concerning his own question. The lawyer is now forced to answer, and recites the famous passage from Deutonomy VI. 5, concerning the law of God; and to show that he was well versed in the Law, he joins the passage from Leviticus XIX. 18:—"but thou shalt love thy neighbor as thyself." Had the event stopped here the lawyer would have been made to appear in a very absurd position. He had with considerable ostentation asked a question which was to no purpose. Hence he is anxious to extricate himself from his embarrassment, and for this reason subsumes on his original query by asking: "Who is my neighbor?" This was an important question in that age of the world, for the relations of man to man changed with the coming of Jesus. In a certain sense, by the Incarnation, man becomes a different being, and a new history there begins. Neighbor for the Jew in the Old Law meant a man of his own tribe. Neither was the Jew to blame for this conception. He had settled in a land inhabited by reprobate tribes, whom the Law bade him exterminate. He lived in a little universe by himself, and had nothing in common with the peoples round about him. The widespread

prevalence of idolatry, the peculiar character of the Jewish people, and the weakness of the First Dispensation rendered necessary this attitude of the Jews. The great universal brotherhood came with Christ, and could not come before him. Christ is here introducing the broader covenant of universal mercy. The Jews were not blameable for having held to the old narrow conception of the mere brotherhood of their race, while the Old Law remained in force. Their crime was the rejection of the New Law, when it came through Christ.

With consummate prudence Christ does not render a direct answer to the lawyer's question. Had Christ answered directly that every man is one's neighbor, he might have been charged with assailing the ancient prerogatives of Israel, and with attempting to do away with the exclusive character of Israel, which God himself had commanded unto his chosen people. But Christ so powerfully portrays the sublime beauty of the quality of mercy that the lawyer himself is again forced to answer his own question.

The character of the New Law differs from the Old Law in this, that the Old Law contemplated one tribe of men; the New Law contemplates the whole world. In the Old Law God chose one tribe as his people; in Christ he chose the whole world, for Christ died not for one tribe, but for all men. Hence there must be effected a transition; the boundaries must be enlarged; nay, rather, all boundaries must be abolished, for in Christ there is no distinction between Jew and Gentile. It was not expected that men could work out alone this change in the the world's attitude towards God. Christ led the Jews by the persuasive power of infinite truth, but they rebelled against the teacher. This was the sin of Israel, the sin against the Holy Ghost.

The parable of the Good Samaritan is not submitted as a complete and adequate proof of the larger brotherhood of man; it is one constituent of a cumulus of proof. In it mercy is personified, and pleads with men to dispose them to accept the broader covenant of universal mercy.

We have often noted the inveterate hatred that reigned between Israel and Samaria. With design, therefore, Jesus selects one of this hated race as a representative of universal mercy.

Though it is not explicitly stated in the parable that the man who had been wounded and robbed by robbers was a Jew, yet the whole drift of the narrative supposes this. He was of Jerusalem; he was journeying down one of the roads of the tribal territory of Judah; and moreover, the rebuke which Christ wishes to administer to the Jewish priesthood is intensified by supposing that the wounded man was a Jew. The Jewish priesthood was composed of two orders, the priests and the Levites. The priests were the lineal descendants of Aaron; the Levites were all the rest of the tribe of Levi. Christ calls both priests and Levites to judgment in this parable. Whatever might be said of the common people, one had a right to expect offices of mercy from those who were appointed to teach men that law that the lawyer had recited. Israel had been withheld from entering upon fraternal relations with the pagan races up to the coming of Christ; but there was no doubt of the Jew's obligation of showing mercy to the men of his tribe, even though the object of that mercy were an enemy. In Exodus XXIII. 5, God commanded: "If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." And yet the priest and the Levite pass by a fellow Jew in his dire necessity; and the poor Samaritan is found to have more mercy than the representatives of religion in Judæa.

By this parable we are certified that a spirit of hypocrisy, hard selfishness, and inhumanity dominated the Jewish priesthood. An absurd superficial casuistry had taken the place of the broad principles of love and mercy.

The parable is not intended to extol the virtues of the Samaritans, or endorse their religion. Only a few days before these words were uttered, the Lord and his disciples had been refused hospitality in a Samaritan town, because they were going to worship at Jerusalem. To the Samaritan woman at the well Jesus had proclaimed that the Samaritans worshipped that which they knew not; and that "salvation was of the Jews." The Lord was not pleased with Samaria, but he simply declared in his parable that a better deed of mercy could be found in this ignorant, erring race than could be found in those who had been appointed to minister in the temple of the living

God. As Tyre and Sidon and Sodom are compared to Chorazin, Bethsaida and Capharnaum unto the shame of the Jews; so a Samaritan is chosen here as the subject of comparison with the priests of Israel. Not that the Samaritans were good, but in comparison with false Israel their sins were less heinous.

The Samaritan interrupts his journey, renders efficacious relief to the wounded man, puts him on his own beast, and bears him to the inn, and there ministers to him personally for a night. On the following day he gives money to the host to insure the care of the wounded man.

We render the Greek δύο δηνάρια by two pence. The δηνάριον was a Roman coin which represented a laborer's wages for one day. So that the good Samaritan gave to the host for the care of the wounded man two days' wages. But his charity did not stop here; he becomes a surety for the payment of whatever the host shall expend in the care of the man, till his own return. And all this is done for an enemy; for one who hated and despised the race of Samaritans.

The lawyer's question is fairly answered by the parable. Every man is one's neighbor. In the Old Law the term neighbor included only those enrolled in the Yahvistic covenant; but in Christ the barrier between man and man has been removed, and now all men are neighbors and brothers. It was this lesson of universal mercy that Jesus endeavored to teach the Jews, but they would not receive it.

Some of the Fathers and older theologians have sought to draw strange and extravagant mystic meanings out of this parable. They recognize humanity wounded by sin in the wounded man, and Christ is the good Samaritan. And with this idea as a basis they seek to find a typical sense in every detail of the account. It is evident that no such mystic or typical sense was intended by the Lord, and we therefore dismiss such consideration of the parable.

It is far more profitable to consider the good Samaritan as a grand exemplar of mercy calling for our imitation. We shall not perhaps go down from Jerusalem to Jericho, and find a man wounded and robbed, towards whom we may exercise our mercy; but in all the avenues of life we shall find occasions for

the exercise of this virtue. We go not down from Jerusalem to Jericho, but we go along the way of human life, and at every step there are occasions wherein we may show mercy. Mercy should characterize all our ways. And our mercy should not discriminate against any man. It matters not whether he be friend or foe, black or white, believer or infidel, of our own race or a foreigner,—our mercy should be boundless.

We should show this mercy to the poor who lie by all our waysides; we should show it to the weak and defenseless, to the ignorant, to the widow and the orphan; we should show it in visiting the sick, in consoling the sorrowful ones, and in consoling those in doubt; we should show it in binding up the wounds made by detracting tongues, in pouring in the oil of encouragement in the deep wounds made by a cruel world, in assisting a man to rise up again out of the degradation of sin; we can show mercy in a ready forgiveness of injuries, in charity in speaking of others, and in fostering in our hearts a noble feeling of universal brotherhood, ready to manifest itself in action when occasion arises.

LUKE X. 38—42.

38. Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.

39. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word.

40. But Martha was cumbered about much serving; and she came up to him, and said: Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.

38. Ἐν δὲ τῇ πορεύεσθαι αὐτοὺς, αὐτὸς εἰσῆλθεν εἰς κώμην τινὰ: γυνὴ δὲ τις ὀνόματι Μάρθα, ὑπεδέξατο αὐτὸν [εἰς τὸν οἶκον αὐτῆς].

39. Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαριὰμ, ἣ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ Ἰησοῦ, ἤκουεν τὸν λόγον αὐτοῦ.

40. Ἡ δὲ Μάρθα περισπᾶτο περὶ πολλὴν διακονίαν: ἐπιστᾶσα δὲ εἶπεν: Κύριε, οὐ μέλει σοι, ὅτι ἡ ἀδελφὴ μου μόνην με κατέλειπεν διακονεῖν; εἶπε οὖν αὐτῇ, ἵνα μοι συναντιλάβηται.

41. But the Lord answered and said unto her: Martha, Martha, thou art anxious and troubled about many things:

41. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς: Μάρθα, Μάρθα, μεριμνᾷς καὶ θορυβάῃς περὶ πολλὰ:

42. But few things are needful, or one: for Mary hath chosen the good part, which shall not be taken away from her.

42. Ὀλίγων δὲ χρεῖα ἐστὶν, ἢ ἐνός: Μαριάμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.

The 38th verse is introduced by ἐγένετο δέ, and καί is introduced before αὐτός in A, C, D, P, Γ, Δ, Λ, Π, et al. This reading is followed by the Vetus Itala, the Vulgate, the Syriac, the Armenian and the Ethiopian versions. It is also approved by Tischendorf. **Σ**, B, L, and Z, omit them, and are followed by the Lewisian Palimpsest Syriac, Cureton's Syriac fragments, the Coptic version, and the Diatessaron of Tatian. In verse 39, **Σ**, B³, C*, L, P, and Z have Μαριάμ. In verse 41 θορυβάῃς appears in **Σ**, B, C, D, L, 1 and 33; the others have τυρβάῃς. A very important variant occurs in the 42nd verse. Ὀλίγων δὲ χρεῖα ἐστὶν ἢ ἐνός is the reading of **Σ**, B, C², L, 1, 33, and of the Coptic and Ethiopian versions. This reading is also supported by Origen, Basil and Jerome. The whole phrase is omitted by D, and by many codices of the Vetus Itala. Ἐνός δέ ἐστιν χρεῖα is found in A, C*, P, Γ, Δ, Λ, Π, et al. This reading is followed by several codices of the Vetus Itala, by Tatian's Diatessaron, by the Vulgate, by the Peshito, and by the Curetonian Syriac. It has the support of Chrysostom, Augustine, and Tischendorf. In the same verse **Σ**, B, L, Λ, et al. have Μαρία γὰρ: others have Μαρία δέ.

Though St. Luke does not name the village in which this event occurred, we know from other data that it was in Bethany. St. John XI. 1, states that Bethany was the village of Mary and of her sister Martha. St. John also states, XI. 18, that "Bethany was nigh unto Jerusalem, about fifteen furlongs off." The course of Jesus, on his way to the feast of Tabernacles, seems to have been down to Jericho, and thence up through Bethany to Jerusalem.

Mary, Martha, and Lazarus are the only members of this family who are mentioned in the New Testament, and all three figure prominently in the closing events of Jesus' life. They were well-beloved friends of Jesus; their home was his resting place when he was laboring in and around Jerusalem.

On the present occasion, we believe that Jesus was accompanied by at least some of his disciples. They were received with welcome, and Martha, who seems to have been the head of the family, set about to prepare for her guests; but Mary sat at the Lord's feet, and heard his word. There is a peculiar emphasis in the conjunction *καί* which is introduced in the 39th verse immediately before the *παρακαθελθείσα*. It calls attention to the fact that Mary's position was somewhat unusual. She not only listened to the Lord's words, but she placed herself in an attitude indicative of intense attention and devotion, sitting at the Lord's feet. Thus, when St. Paul wished to express the fidelity with which he followed the teaching of his Jewish teacher, he declares that "at the feet of Gamaliel, he was instructed according to the strict manner of the law of the fathers."—Acts XXII. 3.

It is evident from the Gospel that Martha was very busy with the domestic details, in order fittingly to entertain her honored guests. She is pained that her sister leaves her alone to serve; and relying upon the relations of close friendship that bound the family to Jesus, she comes to him remonstrating against the conduct of her sister Mary, and asking him to bid Mary help in the housework. It is a realistic home scene, an oriental home scene, told with simplicity without any attempt to hide its homely details; but the Lord, who took occasion from the birds of the air, from the lilies of the field, and from the lives of shepherds and daily laborers to teach men of the kingdom of Heaven, has drawn a great lesson from this little domestic event. Far from chiding Mary for withdrawing from the domestic work, the Lord declares that she acted wisely in her withdrawal from such work to listen to his word.

Owing to the variants of the codices we can not be absolutely certain what were the Lord's words on this occasion. As we have indicated above, many authorities of the first order support the reading "*—but few things are needful, or one:* for

Mary hath chosen the good part, etc.” Now the character of the authorities that support this reading obliges us to consider it a probable reading. We must therefore seek the sense of the Lord’s words in the supposition that this probable reading be true.

If we accept therefore the aforesaid reading, the Lord’s meaning is evidently to advise Martha that but few things were necessary to prepare for the guests. This expression he afterwards strengthens by declaring that even one thing would suffice. Martha was busied about much serving, and the Lord lovingly discourages her excessive attention in ministering to the body’s needs, telling her that few things, or even one article of food would suffice to refresh her guests.

Though the Lord does not use the comparative degree in describing Mary’s choice, “Mary hath chosen the *good* part,” yet by the contrast a comparison is implied. Martha’s action is by no means reprehensible; she was actuated by love, and wished to give expression to her love by providing generous hospitality for her guests. The Lord Jesus loved both sisters; but he compares the two ways of expressing love of him, and prefers Mary’s act. Mary is a representative of that love of Jesus that feeds on contemplation. This is the highest act of the mortal; it is likeliest to the act of the blessed in Heaven. That is that good part which Mary had chosen, that close union with God in contemplation. Martha is a representative of a lower order of virtue, in which the soul remains closer to created things. This order of love of God endeavors to attain Heaven by practising virtue in the midst of worldly employments. Such attainment is perfectly possible, but the soul is less excellent. Consider these two women. As the Lord enters their home, after the first greetings, Martha busies herself to prepare a fine entertainment for the Master. But Mary is entranced; she is oblivious of aught else save the presence of Jesus. She has heard him speak who spake as no other man ever spoke. His words enrapture her soul: she can do nothing but listen, and look, and love. Hers is no pale, tame flame, but a wild fire that burns up all worldly dross; that melts the soul into liquid gold; and separates it from all base slag and alloy. What a desecration that any paltry issue of earth should invade such an act of the soul!

But we hear say, if Martha had also sat in contemplation, who would have prepared hospitality for the Lord? We answer that these events of human life from which moral lessons are drawn are not to be taken absolutely. The truth on which the mind is to rest is the moral illustration. One should use the natural event as one does a ladder in ascending a height, or as a scaffolding in constructing a building. The natural event serves only as a basis of illustration. Martha showed her love in one way, Mary in another; and Mary's method was more acceptable to Jesus. Jesus takes Martha as an example to discourage that complex, excessive attention to the things that affect man's outer life. She loved the Lord, and in that she was not reprehensible; but she was over-anxious what the Lord should eat, and her anxious care for domestic duties was tempered somewhat by the admonition of Jesus. She was lovingly taught that love should hold the first place, and that it can not be in excess; worldly interests must be held in subordination, and must not stand in the way of love.

Of course, the divine Lord considered the act of Martha in its objective reality, and as a representative of a certain class of human acts. Martha may have loved Jesus as much as Mary, or even more. God alone knows the measure of their loves, and no revelation has been made on this point. With a woman's instinct, Martha may have felt herself called to forego the pleasure of the close society of Jesus, in order to minister to his wants. The acts of Martha and Mary are only considered objectively. If Martha loved Jesus as much as did Mary, she has equal reward; even though Jesus makes known to her that her mode of expressing it is less perfect than that of Mary.

The account does not imply that Mary sat at the feet of the Lord during his entire visit at her home. It was simply that his words had held her there for some time, while Martha was occupied with domestic duties. Even if Martha had sat with Mary at the feet of the Lord, no necessary duty thereby would have been neglected. When love had been fed by the divine presence of Jesus, then the sisters could have attended to things of a lower order. The entertainment might have been more simple, but that is precisely what Jesus advised. In the

example of these two women, Jesus is teaching the world how it can best serve him. He tells us that the best thing in all man's life is love of God. He tells us that even his faithful followers give too little to that love that holds the soul fixed in contemplation; and they look much to the practicalities of this world. He teaches us that the issues of this world are paltry, and brief, but "love never faileth."

But men may ask who shall do the world's work, if we all imitate the act of Mary? We answer that too much of the world's work is being done. The accumulated thought and labor of generations of men have made of man's present life a vast and complex thing. Every day adds new things that a man may enjoy by the power of money. And we grow in this false atmosphere to believe that everything else is unimportant except to advance ourselves in this complicated system of the world's life. The contemplative orders in the Church have felt this excessive materialistic activity of the world. In some cases, the world has invaded their spirit so that their contemplation is a sham; in other cases, they have dwindled away from lack of membership. Martha's activity had a direct relation to the service of the Lord, but a large part of the world's activity is spent upon things which make man a stranger to God. If Martha's attention to material things needed to be tempered, how much more reprehensible is the activity of the world to-day, in which God has so small a part? The men of this generation are anxious and troubled about many things, and they are oblivious of the better part which Mary chose. And yet what does all this intense worldly activity accomplish? It forges strong fetters to imprison the spirit of man; it heaps heavy blocks of matter on that struggling spirit; it dupes man to believe that the aim of life is to get money; and then the end of the brief span is reached, and death comes to claim another fool as its victim. Every fibre of our being seems to vibrate forth the cry: "Give me the fullest possible share of this world," and the spirit within us, weakened by inactivity and lack of food, shrinks back, and is still. There is offered to man a pearl of inconceivable price, and a painted glass bauble, and he is told to choose between them; and man chooses the painted glass.

Hitherto we have explained the passage on the supposition that by the "few things that were necessary, or even one," the Lord referred to things required for the body's needs. By every canon of criticism this is the more probable reading. Its codical support is far superior to that of the other reading, and its intrinsic probability seems to us superior. It would be hard to conceive that such a phrase should have been interpolated into the text, whereas a little perplexity over the sense of the Lord's words would have been a sufficient cause for omitting the first part of the clause. Moreover, some have claimed that the plain sense of the expression which we adopt would not befit the dignity of the Lord. Such ideas may have been back of the omission which is observable in some codices and versions.

It is evident that such idea is absurd. The Lord did not disdain to enter into the plain simple life of the people of that day. He spoke plain speech, and drew his illustrations from the most commonplace events of their simple lives. Hence an unwillingness to believe that the Lord ever speaks of mere ordinary events of human life in a plain literal sense is a cause of much false exegesis. In the present passage, the sublime moral illustration is neither restrained nor delayed by accepting our opinion. It is endorsed by Toleti, Jansenius, Lucas of Bruges, Mariana, Menochius, Sylveira and others.

But even if we adopt the reading, "but one thing is needful", and understand by the *one thing* the love and service of God, the main sense of the passage is not thereby altered. All that accrues to the passage by this reading is really contained in the *good part* of Mary, so that even for those who accept this latter reading, we have no need to add anything to the exposition already given.

By saying that the good part which Mary had chosen should not be taken away from her, the Lord signified two things. First, he defended Mary from the rebuke of her sister, and declared that Mary should not be made to give up her present act of love. Secondly, Mary's act represents that part of human life that is devoted exclusively to God. And the Lord wished to say that the employment of the powers of our being in this sphere produces effects that are eternal and

unchanging. The world is full of creatures that form the object of man's desire and endeavor. Very often by thought and labor man makes a considerable portion of these his property. But the joy of possessing these is poisoned by the thought that they will one day be taken from him, or rather, he will be taken from them. Even though they accumulate beyond the man's power to reckon, every day they are less his, for every day brings him nearer to his absolute separation from them.

But the man who chooses Mary's part is ever cheered by the thought that his portion will not be taken from him. This is the only man who chooses wisely. He will be left behind in the mad race of the world. His heart may at times feel a chill and a pain at having to wait so long for the realization of the reward of his labor; but there is rich compensation for all this. In that awful moment that awaits us all, in the hour of death, when the men of this world are compelled to part forever from the things on which they had set their hearts, the man who has chosen the good part comes into possession of his inheritance, which during all eternity shall not be taken from him.

Man should frequently make a mental inventory of his possessions, classifying them under two heads: one, of those things that shall be taken from him; and the other, of those that shall not be taken away. One class represents the waste of life; the other represents the profit of life. A comparison between the waste and the profit will enable a man to judge whether he is living wisely or not.

It has always seemed strange to us that tradition largely inclines to identify this Mary with Mary Magdalene, and with the sinful woman mentioned by St. Luke VII. 37. In our second volume we endeavored to establish the distinction between Mary Magdalene and the sinful woman. We have here to consider whether the sister of Martha be identical with either Mary Magdalene, or with the public sinner.

We are fully persuaded that Mary the sister of Martha and Lazarus is distinct from both. Mary Magdalene is an actor in the Galilean ministry of Jesus. Her surname Magdalene very probably is given her from her residence in Magdala, a small hamlet on the western coast of the Lake of Gennesaret. The

sisters Mary and Martha were of Bethany, close to Jerusalem. Considering the sphere of woman of that day, it would be morally impossible for Martha's sister to fill the role of Mary Magdalene in Galilee. Mary Magdalene with other pious women went about through Galilee ministering to Jesus of her substance. She had been previously cured of demoniacal possession. All this is narrated to us by the accurate historian St. Luke. Now if the Magdalene were the sister of Martha, would it be possible that this same accurate historian, in chronicling a very significant episode of her life, would introduce us to her again by the mere phrase, "and she (Martha) had a sister called Mary"? Magdalene, the first witness of the Resurrection, Magdalene who was famous in the days of St. Luke on account of her special relations with the Lord, is believed to be deprived of her surname, and mentioned as an unknown person by the most accurate of all the Evangelists! Moreover, St. Matthew, XXVII. 35, states that at the death scene of Christ were "many women, beholding from afar, who had followed Jesus from Galilee ministering unto him, among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee." Here then it is clearly stated that Mary Magdalene was a Galilean woman, that she had followed the Lord out of Galilee to minister to him, even at the very time when Mary the sister of Martha is inseparably connected with Bethany. And when we come to examine the real arguments on which writers identify these two women, the arguments resolve themselves down to one, that both women bore the name of Mary.

The opinion that identifies the sister of Martha with the woman of sin is still more absurd. It is evident to all that the interview between Jesus and the sinful woman took place in Galilee. It describing the event St. Luke tells us that the woman *was of the city*. Hence the sinful woman was a Galilean, whereas the family of Martha, Mary, and Lazarus were of Judæa. Moreover, the character of the family at Bethany, Mary's position in that family, her conduct on this occasion, and on subsequent occasions, Jesus' treatment of Mary, and his words to her are arguments against the identity of Mary and the public sinner. The fall of woman, extending

even to a public life of shame, is not a thing so light that even God's forgiveness cancels among men the memory thereof. We can not believe that Jesus would address to a converted harlot the words here addressed to Mary. Not that we deny to repentance the power to destroy sin, but there is a sphere for penitents, and a sphere for the innocent. A converted harlot can not expect the public esteem which is due to a woman of unblemished life. This public feeling is commendable; it is an evidence of public decency. The very fact that a woman is repentent should move her to a certain retirement. Not that we advocate turning away from the poor, sinner and refusing her aid and sympathy. This is society's crime. Let there be encouragement, and helpful sympathy extended to the poor unfortunate one; but let her also know her place, and not seek a publicity that will keep ever before the people the memory of her sin.

On this point Estius argues as follows: "Moreover, Christ with his disciples would never have so familiarly frequented the home of Mary, and much less would he have lodged there at night (which the Gospels prove him to have done), if she were ever a harlot, a public prostitute. For the familiar society of such women, even after their repentance, is to be shunned by holy men; at least, lest the weak one be scandalized. And the Jews, who brought so many charges against Jesus, would not have omitted this also. They who said: 'This man eats and drinks with sinners', would they not much more have said: 'This man harbors with a woman of evil fame'? And where is the rule which he himself gave to the preachers of his Gospel, saying: 'In whatsoever city or village ye shall enter, search out who in it is *worthy*, and there abide'? Worthy here means honorable, of good reputation, lest the Gospel should fall in men's regard on account of the evil or suspicious life of the host."—*Acta Sanctorum*, ad diem 22 Julii, pag. 193.

Now everything about Mary the sister of Martha is indicative of childlike innocence, and of that ingenuous absence of fear which springs from the absence of sin. Her attitude at Jesus' feet is so like an innocent child.

Moreover, public harlots do not usually come from families of the character of the Lord's friends at Bethany. The Lord Jesus honored the family in a special way. Their home was

his resting place. Jesus' special love of this family is clearly revealed in that touching incident, the raising of Lazarus from the dead. St. John declares that, when Mary and Martha sent for Jesus to come to their brother, they said: "Lord, behold, he whom thou lovest is sick." In that same narrative of St. John, we are informed that the sisters Martha and Mary were held in great honor by the Jews. In the eleventh chapter, nineteenth verse, St. John tells us that many of the Jews had come to Martha and Mary to console them concerning their brother." In the thirty-first verse, St. John says: "The Jews who were with her (Mary) in the house, and were comforting her, when they saw Mary that she rose up quickly and went out, followed her, supposing that she was going to the tomb to weep there." The Jews would never have acted thus towards a public harlot, even though her conversion were known to all men. They would have been scandalized, if Jesus had sought hospitality in the home of a woman whose former life of shame was public.

These arguments are corroborated by the testimonies of many Fathers. Origen (In Matth. t. 3, p. 892) declares: "It is not credible that Mary whom Jesus loved, the sister of Martha, who chose the better part, should be considered the same person as she who was a *sinner in the city*." Chrysostom, Theophylactus, and Euthemius advocate the same view. Thus also declare Victor of Antioch, St. Proclus, St. Basil of Seleucia, and Hesychius.

It is true that the Latin tradition is against us, but its advocates adduce no reasons. We have here testimonies of the first order, founded on valid intrinsic reasons.

We cannot better close this present discussion than by reproducing here a final argument from Estius to prove that the Magdalene is not the converted sinner: "From the Gospels another argument is afforded that the Magdalene and the sinful woman should not be considered the same person. Mary Magdalene was freed from seven devils; and, although some interpret this as a spiritual healing, that is to say of her liberation from the sins of which the sinner was guilty, as we have above noted, nevertheless, most interpreters understand the words literally of expulsion of demons from her body. For it is the duty of historians to use plain words in their narratives,

and not to speak figuratively. Both Luke and Mark explicitly testify that seven devils were expelled from her whom they call Mary Magdalene. And certainly we should understand this in no other sense than that which Luke in the same place narrates of other women with whom he enumerates the Magdalene, saying:—‘And certain women who had been healed of evil spirits and infirmities, Mary who was called Magdalene, from whom seven devils had gone out,’ etc. The question now arises, when was she freed from this demoniacal obsession? Was it before she anointed the feet of the Lord, and heard from him: ‘Thy sins are forgiven thee’? or was it after this time? For it is clearly evident that such liberation from demoniacal possession could not have occurred in the event itself in which she heard these words. Had such been the case, the Evangelist would never have passed over in silence the miraculous healing of the body, which was joined to the spiritual healing of the soul, especially in such an occasion of speaking. Now, if she were healed before the event (the anointing of Jesus’ feet) why did she not then, having received such a great benefit, cease to be a prostitute? For certainly that which was said by the Lord to others was said to her: ‘Go, and sin no more.’ If her healing took place after the aforesaid event, why, after the remission of her sins, and after she heard: ‘Go in peace’, was she yet possessed by demons?”—*Ibidem*. This argument alone would establish the distinction between Mary Magdalene and the converted sinner of St. Luke.

JOHN VII. 14—36.

14. But when it was now the midst of the feast, Jesus went up into the temple, and taught.

15. The Jews therefore marvelled, saying: How knoweth this man letters, having never learned?

16. Jesus therefore answered them, and said: My teaching

14. Ἦδη δὲ τῆς ἑορτῆς μεσουσσης, ἀνέβη Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ἐδίδασκεν.

15. Ἐθαύμαζον οὖν οἱ Ἰουδαῖοι, λέγοντες: Πῶς οὗτος γράμματα οἶδεν, μὴ μεμαθηκώς;

16. Ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν: Ἡ ἐμὴ διδαχὴ

is not mine, but his that sent me.

17. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself.

18. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.

19. Did not Moses give you the Law, and yet none of you doeth the law? Why seek ye to kill me?

20. The multitude answered: Thou hast a devil: who seeketh to kill thee?

21. Jesus answered and said unto them: I did one work, and ye all marvel.

22. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man.

23. If a man receiveth circumcision on the sabbath, that the Law of Moses may not be broken; are ye angry with me, because I made a man every whit whole on the sabbath?

24. Judge not according to appearance, but judge righteous judgment.

οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με.

17. Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.

18. Ὁ ἀπ' ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ: ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθὴς ἐστὶν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

19. Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον: Τί με ζητεῖτε ἀποκτείνειν;

20. Ἀπεκρίθη ὁ ὄχλος: Δαιμόνιον ἔχεις: τίς σε ζητεῖ ἀποκτείνειν;

21. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς: Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε.

22. Διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν, οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων: καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

23. Εἰ περιτομήν λαμβάνει ὁ ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ;

24. Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.

25. Some therefore of them of Jerusalem said: Is not this he whom they seek to kill?

26. And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ?

27. Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is.

28. Jesus therefore cried in the Temple, teaching and saying: Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not.

29. I know him; because I am from him, and he sent me.

30. They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come.

31. But of the multitude many believed in him; and they said: When the Christ shall come, will he do more signs than those which this man hath done?

32. The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him.

25. Ἐλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμειτῶν: Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι;

26. Καὶ ἶδε, παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. Μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός;

27. Ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν: ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν.

28. Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς, καὶ λέγων: Καὶ μὲ οἴδατε, καὶ οἴδατε πόθεν εἰμὶ, καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε.

29. Ἐγὼ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμὶ, καὶ αὐτὸς με ἀπέστειλεν.

30. Ἐζήτουν οὖν αὐτὸν πιάσαι: καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

31. Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον: Ὁ Χριστὸς ὅταν ἔλθῃ, μὴ πλείονα σημεῖα ποιήσει ὢν οὗτος ἐποίησεν;

32. Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα: καὶ ἀπέστειλαν οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.

33. Jesus therefore said: Yet a little while am I with you, and I go unto him that sent me.

34. Ye shall seek me, and shall not find me: and where I am, ye cannot come.

35. The Jews therefore said among themselves: Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks?

36. What is this word that he said: Ye shall seek me, and shall not find me: and where I am, ye cannot come?

33. Εἶπεν οὖν ὁ Ἰησοῦς: Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμὶ, καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

34. Ζητήσετέ με, καὶ οὐχ εὑρήσετέ με: καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

35. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς: Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἑλληνας;

36. Τίς ἐστὶν ὁ λόγος οὗτος ὃν εἶπε: Ζητήσετέ με, καὶ οὐχ εὑρήσετε: καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

Being guided by infinite wisdom, Jesus decreed not to go up to this festival publicly. For the same cause he did not appear during the first three days; but on the fourth day he appeared in the temple teaching the people. His teaching attracted the notice of many. It was a grand exposition of the Holy Scriptures; an evolving of the New Testament out of the embryo of the Old Law. For a Jew, to know letters was to know the Scriptures of God. The Scribes and Pharisees controlled Jewish education. Hence the vast knowledge revealed in the teaching of Jesus puzzled them. He had never frequented the schools of the Jews. Had their minds been open and honest, they would have seen in this very fact evidence of superhuman power. They would have recognized that no man could speak as Jesus spoke, unless God were with him. But instead, every evidence of divine power, ever success of the cause of Jesus serves but to move the Pharisees to greater opposition.

Jesus gives a plain answer to the questions of the Jews. He declares that his teaching did not come to him from the schools of men, nor from the creations of his human mind, but

from the infinite, almighty, triune God whom Israel worshipped as Yahveh. It was absolutely necessary for the success of Jesus' cause that men should believe his teachings. Hence the Savior adduces valid arguments in support of the authenticity of his mission. He taught with wisdom, and with power, but yet he was in outward form and fashion a man. He was a man of humblest station in life; a man untaught in the schools of his country. How then could he demand that all men should receive his teaching? To this he gives the fundamental answer that God speaks through him. Not merely as God spoke by the mouths of the Prophets; they were merely opaque bodies illumined by the eternal self-luminous Light. But the Lord Jesus was that Light itself.

But how were men to know that Yahveh spoke in the person of Jesus? The Lord Jesus explains how men discern that he was not a mere common man, but that he was the essential truth. "If any man willeth to do his (God's) will, he shall know of the teaching, whether it be of God, or whether I speak from myself." To speak from one's self here means to speak without divine authority, to speak from earthly motives and with self as the object. It is to speak for selfish interest, and for personal glory, as he explains in the following verse. It was to speak as the Pharisees spoke. The Lord Jesus did speak from himself, as he was the Son of God, but not from himself as a mere man. They saw him there as a mere man, for they were unwilling to recognize his divine nature, and he tells them, that his teaching is the words of God himself passing through human lips. The great defect in human life is that self comes in, and obscures God in the man. In order to be true, a man must be indifferent to created things. His eye must pass by every created thing, and gaze right up into the mind of God, as in every way made known to him. God must be substituted for self, and God's glory must motivate man's life, as the pole gives direction to the magnet.

Men think too much from themselves, speak too much from themselves, and act too much from themselves. The world's life is one vast system of falsehood, deception and foolish superficialities. Instead of the rugged truths that Israel was wont to hear from its prophets, men now demand to have

served up to them things that please their vanity and their love of this world. Men now accept a false optimism that represents the world's progress as a very good thing, that plays on the surface of things, that hides away the fact that men have drifted away from the supernatural, and that deludes men with a hope of salvation through indifferentism and doubt. God does not find a way to the heart, because there stand before him pride, folly and the intense love of this life. Men do not lift up their eyes, and walk toward a promised land; they seize the present, and settle down here, as though this present life were an eternity.

The statement of Jesus: "My teaching is not mine, but his that sent me," is equivalent to: "I speak not as a mere man, I speak the message of the living God." Jesus spoke the message with absolute truth, because he was in knowledge equal to his father. He spoke this message with absolute disinterestedness and absolute fearlessness, because he was God, and hence infinitely perfect. Every man has a work to do that demands wisdom and truth; he has a life to live to prepare for Heaven. No man can be equal in attribute to the Son of God, but men can be led to believe his words by the contemplation of his attributes, and men can fashion their lives after Jesus' grand model, to be true, to be disinterested, to be unmoved by the vain opinions of men. Man considered exclusively in himself, is not great; man's real greatness comes from his association with the Divinity, and the greater the part that God has in the man, the greater will the man be. The false, superficial world will applaud its own heroes, and will endeavor to establish its own standards of human life, but he that sitteth in the Heavens shall laugh: The Lord shall have them in derision." Even in the world's boasting, and in the many expressions of its satisfaction with itself, there is a note of distrust. The hearts of men created for God are not satisfied with the present reign of matter. In the world's wild clamor, there are many voices of falsehood, and their mighty volume bears down and oppresses the voices of truth. But there is one voice that always struggles up through the rush and the din; it is the voice of Jesus, and they who are his, hear that voice, and follow its leading.

But how shall men know that voice? The Lord Jesus gives the key of its discernment. It is not alone a question of intellect; it is a question also of will. In nothing do we need God more than in the affair of supernatural faith; and the reason that this supernatural faith is on the wane is that men are too proud to acknowledge their dependence on God; and hence they receive not his help, because they do not ask it. Jesus has taught men the way to know the high truths of salvation. If man's will is right, if he is minded to do the will of God, if self and the pride of self sway not his will, then God will give him that which essentially is an infused virtue, the virtue of divine faith. There is evidence for the senses, and evidence for the intellect; there is need for man to use his faculties to know of God, but coupled with this must be that greater causality the action of God upon an honest, docile heart, and without this there can be no faith.

The crime of the Pharisees was dishonesty of heart, and the absence of all love of the supernatural; and hence Jesus, the divine diagnostician, told them the reason why they could not believe that he was the Christ.

The true minister of God seeks not to exalt himself, but he seeks to do the will of God. He rejoices not when he himself is held in esteem, or when his personal advantage is obtained, but when God's work is done. With him self is only an instrument to accomplish the work of God. If that work demands the sacrifice of his life, the life is offered. His words are always true, because he speaks not to please men, but to please God, and God is always pleased with the truth. Christ was that grand true servant of his Father, and he is the model of all true men. He embodies in himself all that is good, and yet comes down so near to us that the way to imitate him is plain and possible.

In the nineteenth verse Jesus directly charges the Jews with dishonesty. They affected great reverence for the Law of Moses, and they founded their accusation against Jesus on the complaint that he violated the law of Moses. And Jesus declares that none of the Jews observed the law of Moses. It is not clear to what Jesus referred to in this declaration. Corluy believes that it is an *argumentum ad hominem*.

Commandment was given to Abraham: "And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in thy house or bought with money of any stranger, who is not of thy seed." Now when the eighth day fell on the Sabbath, the rite of circumcision was always administered. This was a material violation of the Sabbath rest, yet every Jew did it. Now, according to Corluy, Christ's argument might be expressed thus: "Ye oppose me, because I heal on the Sabbath; and yet ye all do a work involving greater activity on the Sabbath. Ye all violate the Sabbath, and yet ye oppose me for a lesser violation for a higher end." Certain it is that in the following verses this argumentation is employed by Christ. The administration of circumcision on the eighth day was no formal violation of Moses' law. The lawgiver never contemplated such absurd casuistry of the Pharisees. The Sabbath law was a strict law against secular activity, but it did not prohibit such things as the circumcision of a man, or the healing of a man, or the slaughter of animals for sacrifice in the Temple. Had there been any honesty in the Pharisees, they would have seen at a glance that Jesus, in healing on the Sabbath, did not violate the Sabbath. In fact they did see it, but in their desire to destroy the man who had unmasked their hypocrisy, they made use of any pretense to condemn him.

Corluy's opinion is very probable, but still there is place for another opinion which holds that in the aforesaid verse Jesus charged the Jews with formal violations of the Mosaic Law. According to this opinion the charge of Christ would be in substance thus: "Ye affect great zeal in defending the Law of Moses; ye cry out against me for having disturbed the Sabbath-rest to heal a man. And yet ye all of you violate that sacred law." It was an argument to arouse them to their dishonesty. That this charge be true, it was not necessary that every individual Jew should violate the Law. It was only necessary that a false interpretation should have annulled the main intent and spirit of the Law.

There had been for some time a design on foot to kill Jesus. For this cause, as it is stated in the first verse of this same chapter, Jesus had refused to abide in Judæa. This

design was secret, not known to the people. Jesus now declares that he is conscious of this plot, and with the openness and courage of absolute innocence, he asks them why they seek his life. The multitude did not know of the plot, and they therefore insolently ascribe the statement of Jesus to madness caused by demoniacal possession.

Jesus takes no notice of the insulting declaration of the multitude; but calmly continues his argument. The last time that he had appeared at Jerusalem he had on the Sabbath day healed a man by the Pool of Bethesda. This was the *one work* of which Jesus speaks here. It formed a clear definite basis for a charge of Sabbath breaking.

The twenty-second verse is rendered difficult by its introductory phrase *διὰ τοῦτο*, "for this cause." It is not easy to determine to what the phrase refers. Several writers detach it from the twenty-second verse, and join it to the preceding verse, as assigning a reason for the marveling of the people. This view is defended by Theophylactus, Maldonatus, Beelen, Kuinoel, Hengstenberg, Maier, Klee, Tholuck, Grotius and others. But this opinion is rendered entirely improbable by an examination of St. John's use of Greek. In his text we never find *διὰ τοῦτο* closing a sentence. It would be too great a barbarism. The natural position of *διὰ τοῦτο* is at the beginning of the sentence; and, at all events, it must precede the verb which it modifies. Hence, we feel that we must explain it as the introductory phrase of the twenty-second verse.

Some of those who assign to the phrase a position at the beginning of the twenty-second verse establish the causal relation which they see in the phrase thus: "For this cause hath Moses given you circumcision, *because* it is of the Fathers." This view is defended by Toleti, Corluy and Knabenbauer. It certainly is a very probable opinion, and makes apt sense. Still it might be also held that the phrase is a sort of indefinite phrase, as is often found in the Holy Scriptures, whose use is merely to continue the discourse. However, we are willing to accept the opinion of Corluy as the most probable explanation of the phrase.

Circumcision was not a Mosaic ordinance. It was given to Abraham, as the distinctive rite of initiation into the Old Covenant. Moses incorporated it into the extended code which, in the development of the first covenant, he was commissioned to deliver to Israel.

We have already explained the argument which Jesus draws from the practice of circumcision on the Sabbath. The practice was right; it had the sanction of Moses the law-giver. Circumcision was given on the Sabbath, *that the Law of Moses might not be broken*. Yea, more, Sabbath-circumcision had more than the sanction of Moses; it went back to Abraham, the father of all the faithful; it was the oldest ordinance in Israel. Hence, there could be no doubt that the law of circumcision prevailed over the law of the Sabbath rest. The Law of Moses contemplated this prevalence; and hence in the twenty-third verse Christ asserts that a man must be circumcised on the Sabbath, if it be the eighth day, that the Law of Moses might not be broken. The conclusion is conclusive: If for the circumcision of a man the Sabbath-ordinance is set aside, how much the more for the healing of the whole man?

Many interpreters believe that Jesus directed the sentence of the twenty-fourth verse against those who rendered judgment not according to truth, but according to personal considerations. It is far more probable, however, to consider the verse as an exhortation against superficiality in judgment, not merely legal judgment, but in every judgment of the mind. Full oft through defect of this reflection and penetration in judgment, the impostor will obtain the people's favor, and the good man will be condemned. This was exemplified in our recent war with Spain; the rabble cried out for war; a prostituted press by systematic lying made it appear that war was a move for the liberation of the down-trodden people; the impostors and time-servers favored the mad rabble. Our people are a superficial people, and they looked only at the appearance of things. And so the voice of the great mass of the people was for war. Good men looked beneath the surface of things, and saw that the war was a crime. They saw that a great falsehood was being enacted, a cruel, shameful falsehood, and they raised their voices in protest; but they were drowned in the wild cries

of a deluded people bent on violence. And so war came, a needless hypocritical war, a war forced on a friendly nation, even while that nation offered to settle the issue in peace by any sacrifice. In the history of nations, as it is written by the recording angel, that war will be an everlasting stigma against our nation. History repeats itself. The same causes operated against the Redeemer. He was the Truth; he came to teach men the truth, but his nation rejected him, because they judged according to appearances. The superficial eyes of those men saw in him only the poor artisan's son. To appreciate Jesus' character and his doctrine requires calm thought, honest weighing of issues, and honest self-discipline. The men of Judæa had not these qualities, and few men of our day have them. Every sentence of Jesus contains more than enough food for reflection for a lifetime; but the days go by; men live and men die, and the eyes of nearly all are upon the appearance of things. They are like men who pass over mines of inestimable value to gather a few trinkets of painted glass on the surface. It is the act of a fool, but most men are fools.

St. John next proceeds to give us some of the comments of those in the multitude who were of Jerusalem. As the plot to kill Jesus arose in Jerusalem, its knowledge became disseminated among the common people. These wonder that a man, who was by the powerful sect of the Pharisees marked for death, should now speak boldly in the sight of all, and they said nothing to him. Speculating as to the cause of this, they ask among themselves: Can it be that the rulers, the members of the Sanhedrin have believed that this is the Christ? But they dismiss this conjecture at once. They know whence this man Jesus is. He is of Nazareth, the son of an artisan.

It is evident that the people were persuaded that the great Messiah should come to earth in some sudden mysterious way. They knew that he must be of David's line; and at least the more learned knew he must be born in Bethlehem; but the popular belief was that no man should know the manner of his origin. This belief arose from a confusion of the first and second coming of the Messiah, and also from a failure to distinguish between the eternal generation of the Word and the human birth of the Word made flesh. The Talmud is filled

with strange, ridiculous legends about the mysterious coming of the Messiah. It was fabled that he was born before Pharaoh the oppressor, and that he was living in concealment. Hillel taught that the Messiah had already come, and that Israel would not receive another Messiah. It may be said that these fables of the later Rabbis were not a fair representation of the state of thought in the days of our Lord; but still the spirit of the Rabbis was but the development of the spirit of the Pharisees, and the difference is only of degree. A full description of the Rabbinic fables concerning the manner of the coming of the Messiah may be found in Lightfoot, *Horæ Hebraicae*, in Math. II. 1; Edersheim, *The Life and Times of Jesus The Messiah*, Vol. I. page 169; Vol. II. page 154, 739 et seqq.

The speech of the multitude above recorded had been in low, guarded tones: men were afraid to speak their thoughts concerning Jesus. But the speech of men was not necessary to Jesus to give him knowledge of their thoughts. He knew the thoughts of all men, the secrets of all hearts. Jesus therefore makes the multitude aware that he knows the things that they have whispered to each other. In a loud voice he comments on the statement, that they knew his origin. Setting aside the mystery of the virginal conception, they knew his mother and his putative father; they knew his home at Nazareth, and his brethren. Many, perhaps, had often seen him in the ordinary walks of life. But there was another origin which they knew not. As the mere humble citizen of Nazareth, he could not be the Messiah. Had Jesus *come of himself* as mere man their knowledge of him were accurate. But Jesus came not of himself, but from his Father; came as his Eternal Son by the act of generation; came as the Redeemer by the authentic mission from the Father. Truly could Jesus declare that he knew the Father, for he was in nature and attribute equal to the Father.

Christ's declaration contains a seeming paradox: Ye know me, and ye do not know me. The explanation is: Ye know my human character, but ye know not my divine character.

A part of this ignorance was culpable, and a part was not. Christ did not expect that men should immediately grasp in all its fullness the grand new order of things. But he did demand that men should be honest, tractable seekers after God. Where these conditions existed the joint causality of Jesus' teaching and the grace of God in the soul brought men to all knowledge and faith.

Jesus brings against the Jews the terrible charge that they knew not his Father. They failed to recognize the Son, because they had drifted away from all right religion of God the Father. The New Law was the inevitable outcome of the Old Law. Jesus Christ is the fulfillment of the Mosaic Law. The defect of Israel antedates the coming of Christ; the Jews were in a state of dry rot for many years. They had retained some of the externals of religion, but their souls never reached up to a spiritual God. Religion for them was a thing of this world. Christ declared to them: "If ye believed the writing of Moses, ye would believe me; for he wrote of me." The Law led to Christ as its logical necessity, and they rejected Christ, because they had drifted away from the right spirit of the Law. Terrible is the blindness that is born of religious prejudice. No evidence can move a man thus blinded; for he treats evidence itself as an enemy. And this fearful blindness held the Jews in the days of Christ, and still *holds* those of them who have not drifted into rationalism.

The discourse of Jesus produced a profound sensation in the Temple. Many of the common people believed in him; and conversing among themselves, they pointed to his great works, and asked if any man could ask greater works of the Christ than Jesus of Nazareth had done. The form of the question, "When the Christ shall come, will he do more signs than this man hath done?" seems incompatible with the declaration that the interrogators believed that Jesus was the Messiah. But this must be explained that the question is an argument by way of a challenge to those who might deny the Messiahship of Jesus. It is equivalent to saying: "*Dato et non concesso* that Jesus be not the Messiah; when that Messiah comes, will he do greater works than this man hath done?"

Again, we must understand that the belief of the multitude was not a perfect faith. The grand personality of Jesus, his words and his works filled them with an impression that Jesus must be what he claimed to be; but this impression left in their minds much of wonderment and indecision.

But a contrary effect had been produced on the Pharisees and chiefs of the Sanhedrin. They understood Jesus to charge them with ignorance of Yahveh, and to declare himself sent by Yahveh. They determined to seize him, and yet no man laid hands on him. He was alone and defenseless; they were many and powerful; but yet he stood there, and taught openly, and no man did aught to him. The multitudes who believed in him spoke in low, guarded tones, but some knowledge of their murmuring came to the Pharisees. Their fury is intensified. They confer with the chiefs of the Sanhedrin, which was convened every day in the Temple. They decide to send their satellites to apprehend Jesus; and yet Jesus spoke on, and no man laid hands on him, St. John gives us the reason, his hour was not yet come. The Lord had become man to die for men; but he in his almighty power fixed the time. No power could change that decree. The Lord was not forced to death: when his work had progressed to that point where it was ready to be sealed by his death, Jesus offered himself up as a voluntary holocaust. Attempts were made here, and were made at other times to apprehend Jesus before that time. In these attempts, the issue was between the power of man and the power of God, and the result could not be doubtful. John is careful to tell us this fact, because it was a proof of Jesus' divinity. He does not tell how the power of God effected this result, because man can not trace the mysterious workings of divine power. It sometimes operates by open miracle, but more often invisibly: we see the effect, but we can not tell how it came into act.

Jesus knows of the design to apprehend him, and he takes occasion thereby to speak of the time that should intervene before his hour should come. It was a little while, an interval of about six months. His words were enigmatical to the Jews, and they were intended to be so. They were to be cleared up in the after-light of the Resurrection; and in that light they are clear to us. Jesus spoke of going back to his Father; he spoke

of his Ascension; and he tells them that they shall seek him, and shall not find him. Expositors do not agree as to what Jesus means here. Some believe that Jesus refers to the clamor for the Messiah which went up from Israel in the final destruction of Jerusalem; others believe that in these words Jesus does not assert that any actual search for him will be made, but simply that he affirms that he will be where no human search can penetrate. It seems more probable to understand the words of Israel's inane hope of another Messiah. It was an expression of Christ's foreknowledge of Israel's blindness, and fruitless waiting for her king.

Jesus tells them that where he is they cannot come. He will be in his glory in his kingdom, from which their unbelief and rejection of him shall exclude them. Of course, this refers only to the unbelieving portion of them.

The words of Jesus puzzle them. They have not any idea of the great kingdom of Christ. They wonder where Jesus will go; his words haunt their souls. Will he go out to the Jews dispersed in foreign lands? The conjecture does not satisfy them, and still the awful words: "Ye shall seek me, and ye shall not find me: and where I am ye cannot come", ring in their ears: we leave them in their doubt and perplexity.

JOHN VII. 37—53.

37. Now on the last day, the great day of the feast, Jesus stood and cried, saying: If any man thirst, let him come unto me, and drink.

38. He that believeth in me, as the Scripture hath said: out of his belly shall flow rivers of living water.

39. But this spake he of the Spirit, which they that believed in him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

37. Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰσπήκει ὁ Ἰησοῦς, καὶ ἔκραξεν, λέγων: Ἐάν τις διψᾷ, ἐρχέσθω πρὸς ἐμὲ, καὶ πινέτω.

38. Ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος ζῶντος.

39. Τοῦτο δὲ εἶπεν περὶ τοῦ Πνεύματος ὃ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν: οὐπω γὰρ ἦν Πνεῦμα ἅγιον δεδομένον, ὅτι Ἰησοῦς οὐπω ἐδοξάσθη.

40. Some of the multitude therefore, when they heard these words, said: This is of a truth the prophet.

41. Others said: This is the Christ. But some said: What, doth the Christ come out of Galilee?

42. Hath not the Scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?

43. So there arose a division in the multitude because of him.

44. And some of them would have taken him; but no man laid hands on him.

45. The officers therefore came to the chief priests and Pharisees; and they said unto them: Why did ye not bring him?

46. The officers answered: Never man so spoke.

47. The Pharisees therefore answered them: Are ye also led astray?

48. Hath any of the rulers believed in him, or of the Pharisees?

49. But this multitude who knoweth not the law are accursed.

40. Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων, ἔλεγον: Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης.

41. Ἄλλοι ἔλεγον: Οὗτός ἐστιν ὁ Χριστός. Οἱ δὲ ἔλεγον: Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;

42. Οὐχ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν Δαυεὶδ, ἔρχεται ὁ Χριστός;

43. Σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν.

44. Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτὸν, ἀλλ' οὐδεὶς ἔβαλεν ἐπ' αὐτὸν τὰς χεῖρας.

45. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι: Διὰ τί οὐκ ἡγάγετε αὐτόν;

46. Ἀπεκρίθησαν οἱ ὑπηρέται: Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος.

47. Ἀπεκρίθησαν οὖν οἱ Φαρισαῖοι: Μὴ καὶ ὑμεῖς πεπλάνησθε;

48. Μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων;

49. Ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον, ἐπάρατοί εἰσιν.

50. Nicodemus saith unto them (he that came to him before, being one of them) :

51. Doth our Law judge a man, except it first hear from himself and know what he doeth?

52. They answered and said unto him: Art thou also of Galilee? Search and see that out of Galilee ariseth no prophet.

53. And they went every man unto his own house:

50. Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, εἰς ὧν ἐξ αὐτῶν:

51. Μὴ ὁ νόμος ἡμῶν κρινεῖ τὸν ἄνθρωπον, εἰ μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ, καὶ γνῶ τί ποιεῖ;

52. Ἀπεκρίθησαν, καὶ εἶπαν αὐτῷ: Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγγήγερται.

53. Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

In the 39th verse ἅγιον is omitted after Πνεῦμα in **Σ**, K, T, Π, 42, 91; in the Coptic and Armenian versions. It is also omitted by Origen and Cyril, and in many codices of the Vulgate. B has ἅγιον δεδομένον. Πνεῦμα ἅγιον is found in L, X, Γ, Δ, Λ, et al., and in the works of many Fathers.

In the 50th verse **Σ*** omits the parenthetical clause from ὁ ἐλθὼν to εἰς. This omission is sanctioned by Tischendorf. In the same verse there is no good authority for the *νυκτός* which the Vulgate has followed.

The eighth day was the greatest day of the feast.—Lev. XXIII. 26. No servile work could be done on that day. Hence a mighty concourse of people was assembled on that day in the Temple. Jesus takes occasion of the event to proclaim himself the Messiah, and to invite all men to him. Standing forth in the sight of the vast concourse, in a loud voice he declares to men the source of life and peace. The soul's longing for life and happiness is well expressed as a thirst. Thus the Psalmist declares: "My soul thirsteth for God, for the living God."—Ps. XLII. 1. And again: "O God, thou art my God; early will I seek thee, in a dry and weary land, where no water is."—Ps. LXIII. 1. Dry and weary is the land in which our earthly pilgrimage is cast. A feverish thirst is upon us, and we endeavor to slake our thirst at the dirty pools

of this world; but we thirst again. Forth from the Temple of the New Jerusalem comes the voice of Jesus: "If any man thirst, let him come to me and drink." It is an everlasting promise to all men. But the tastes of men are perverted; a sort of spiritual nausea fastens itself upon them; and they turn from the manna to the flesh-pots.

Jesus makes his meaning clear: the water that he has to give is the Holy Ghost; and the act of drinking of that water is the act of believing in Jesus Christ. That water is not given in scanty measure to those who desire it by faith. Its abundance is graphically expressed by the metaphor of the streams of living water flowing out of the belly of the believer. The water is called living because it banishes death: there is no death in the realm of the Spirit of God.

Christ bases his declaration on the Scripture; and yet the exact words by him employed are not found in the Scripture. The best explanation of this is that Jesus quoted not the words but the *sense* of Scripture, and the thought expressed by him is found in many passages of the Holy Writ. Thus in Isaiah: "The poor and the needy seek water, and there is none, and their tongue faileth for thirst; I the Lord God will answer them, I the God of Israel will not forsake them. I will open rivers on the bare heights, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water."—Is. XLI. 17—18. And again: "— and the Lord God shall guide thee continually, and satisfy thy soul in dry places, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."—Is. LVIII. 11.

It is evident that the belly is spoken of here in accordance with the use of speech of that time and place as the seat of the soul, the interior being of man, wherein God's grace was a principle of life and energy.

The Holy Ghost was given to the just of the Old Testament but in a restricted manner; but in the New Testament a larger outpouring of the Spirit was given to man in accordance with the prophecy of Joel II. 28: "And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your

old men shall dream dreams, and your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit."

The great event in which the new relation of the Holy Ghost was manifested, was inaugurated by the descent of the Holy Ghost on Pentecost. In the decrees of Heaven this larger giving of the Holy Ghost was not given till Christ ascended into Heaven. The presence of the Holy Ghost in the faithful was manifested in the early Church by the extraordinary charismata or spiritual gifts. These were extraordinary aids to faith in the infantile age of the Church. Though they are not now given in equal measure, the new relation of the Holy Ghost caused by the Redemption remains forever, it is an essential property of the New Law.

The common people were impressed by the teaching of Jesus. St. John has only given us a bare outline of the theme of Jesus' discourse. The evidence is strong in favor of Jesus' divine character; but in their ignorance they do not know whether to consider him a prophet or the Christ. Israel expected a prophet in pursuance to Deuteronomy, XVIII. 18; and the ignorant ones made this prophet distinct from the Christ. Some therefore of the people, speaking privately for fear of the Pharisees, declared that Jesus was that prophet; others declared him to be the Christ. But then a strong objection was urged which seemed to decide the question of the Messianic character of Jesus. The Messiah must be of Bethlehem, the city of David, according to Micah V. 2; he must be of the seed of David, Is. II. 1; II. Sam. VII. 12; Jer. XXIII. 15. In the public estimation Jesus was of Galilee, of the city of Nazareth. Joseph and Mary were born Galileans. The people knew nothing of the mysterious birth of Jesus in Bethlehem. The poor artisan of Nazareth had gone away on a certain day with his young wife for the enrollment in Bethlehem. His movements were known to but few. It was perhaps something over two years before he returned. But his absence was not observed. When he returned to his humble home at Nazareth, a beautiful child was in his home. The lips of Mary and Joseph were sealed concerning the mystery that invested that child's birth. It was the secret of the great King,

and they guarded it well. The child grew to manhood in his humble environment, and was by all men considered as a Galilean. Moreover, his Davidic descent was unknown to the people. The people associated Davidic descent with exalted station; but in that lowliness to which Jesus lowered himself for us, even the nobility of his line was lost to the people. But the angel of God was keeping the record, and in due time the Davidic descent of Jesus was certified to men.

The different opinions caused a dissension among the people, and out of it came another attempt to seize Jesus; but no man laid hands on him: the time was not yet. How quietly the inevitable power of God works! On the side of the enemies of Jesus there is noise, contention, attempted violence; and quietly, as the dew falls on the grass of the field, divine power reduces to nought all these efforts. So it is in human life; the noise and violence of the world attracts our attention, and we become oblivious to the power of God operating in the world.

The baffled officers, who had been sent to apprehend Jesus, returning to the Pharisees and Sanhedrists could give no other answer why they did not arrest Jesus, save, "Never man so spoke!" There is much honesty in the response of these rude men. They could have devised some other excuse for the failure of that which they had been sent to do. But instead, they honestly proclaim that they have been moved to awe and reverence by the divine words of Jesus. This certainly is a great argument for the divinity of Jesus.

The Pharisees and Sanhedrists rage; they taunt the satellites with ignorance; they appeal to the opinions of the leaders of the people. The Pharisees also know that some of the people favor Jesus, and they give vent to their anger against them by calling them ignorant and accursed. There is in all this no argument, no justice, no wish to know the truth; only blind rage, and dishonesty.

Nicodemus was standing by; he was a Pharisee, and a member of the Sanhedrin. He it was who had come by night to be taught by Jesus, Jo. III. 1. From that time he had believed in Jesus, but secretly through fear of the men of his race. He endeavors now to appeal in favor of Jesus to the

common principles of justice: no man should be condemned without a hearing. Knowing their fury, he does not directly espouse the cause of Jesus, but simply asks that Jesus have justice in accordance with the Law. What he said of Jesus could be urged in the case of the worst of culprits. In Deuteronomy, I. 16, it is written: "Hear the causes between your brethren, and judge righteously between a man and his brother, and the stranger that is with him." In Deuteronomy, XVIII. 4, in case of reported wrong-doing the judges are commanded to inquire diligently; and this command is repeated *ibidem*, XIX. 18. The principle is one of the fundamental principles of the natural law.

Men have wronged Nicodemus in condemning him of timidity. He acted with prudence, and could not have better defended Jesus.

The plea of Nicodemus was unanswerable, and his fellow sectaries do not essay to answer it. They resort to personal insult, and they raise the old objection of Jesus' Galilean origin. This was totally irrelevant. Even if Jesus were an impostor, he had a right to a trial.

The Pharisees are false in citing the Scriptures as authority for the assertion that no prophet comes out of Galilee. Of course their objection did not apply to Jesus, who was born in Bethlehem. But even in itself considered, their contention was false. God excluded no tribe from the prophetic office. Jonah the son of Amittai was of Galilee, II. (IV.) Kings XIV. 25. It seems quite certain that there must have been other prophets of Galilee, of whom we have no records; but Jonah at least proves false the allegation of the Pharisees.

The 53rd verse is omitted by all the authorities which omit the passage concerning the adulteress of which we shall now treat.

JOHN VIII. I—II.

1. But Jesus went unto the mount of Olives.

2. And early in the morning he came again into the

1. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν.

2. Ὁρθρου δὲ πάλιν παρέγενετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς

Temple, and all the people came unto him; and he sat down, and taught them.

3. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst,

4. They say unto him: Master, this woman hath been taken in adultery, in the very act.

5. Now in the Law Moses commanded us to stone such: what then sayest thou of her?

6. And this they said, tempting him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground.

7. But when they continued asking him, he lifted up himself, and said unto them: He that is without sin among you, let him first cast a stone at her.

8. And again he stooped down, and with his finger wrote on the ground.

9. And they, when they heard it, went out, one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman where she was, in the midst.

ἤρχετο πρὸς αὐτὸν, καὶ καθίσας ἐδίδασκεν αὐτοὺς.

3. Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ,

4. Λέγουσιν αὐτῷ: Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπ' αὐτοφώρῳ μοιχευομένην.

5. Ἐν δὲ τῷ νόμῳ Μωϋσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λίθοβολεῖσθαι: σὺ οὖν τί λέγεις;

6. Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν.

7. Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπεν πρὸς αὐτοὺς: Ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτὴν βαλέτω.

8. Καὶ πάλιν κάτω κύψας, ἔγραφεν εἰς τὴν γῆν.

9. Οἱ δὲ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων: καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα.

10. And Jesus, lifted up himself, and said unto her: Woman, where are they? did no man condemn thee?

11. And she said: No man, Lord. And Jesus said: Neither do I condemn thee: go thy way; from henceforth sin no more.

10. Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ: Γύναι, ποῦ εἰσιν ἐκείνοι οἱ κατήγοροί σου; οὐδεὶς σε κατέκρινεν;

11. Ἡ δὲ εἶπεν: Οὐδεὶς, Κύριε; εἶπεν δὲ αὐτῇ ὁ Ἰησοῦς: Οὐδὲ ἐγὼ σε κατακρίνω: πορεύου, καὶ μηκέτι ἁμάρτανε.

The entire passage is omitted in **N**, B, C, A, T, and X. L and Δ also omit it, but in them its place is left vacant. It is wanting in more than sixty cursive MSS., and in more than thirty Evangelistaries. It is not found in a, f, and q of the Vetus Itala, nor in the Peshito, Curetonian and Philoxenian Syriac. It is also absent from the Sahidic and Gothic versions, from many codices of the Coptic, and from some codices of the Armenian version.

The Greek Fathers who have commented the Gospel of St. John omit this pericope. Thus Origen, Apollinaris, Theodorus of Mopsuestia, Cyril of Alexandria, Chrysostom, Cosmas, Nonnus, and Theophylactus. Eusebius speaks obscurely of the passage. Writing of Papias he says: "He also gives another history of a woman who had been accused of many sins before the Lord, which is also contained in the Gospel according to The Hebrews."—Hist. Eccles. III. 29. It is evident that in his loose critique, Eusebius confounds the Adulteress with the public sinner mentioned by St. Luke, VII. 27.

In favor of the passage we have D, F, G, H, K, U, and T. The pericope is also read in E, M, S, Δ, and Π, but an asterisk is prefixed. It is found in more than three hundred cursive MSS. that have been examined. St. Jerome declares that it was in many Greek and Latin codices. It exists in b*, c, e, ff, and g of the Vetus Itala, in the Ethiopian, Jerusalem Syriac, and Vulgate versions. It is also found in some codices of the Armenian version. St. Nicon the Monk declares that it was omitted in the Armenian version, because it was judged "hurtful

to many of the hearers.”—(De Impia Relig. Arm. 2; Migne Patr. Graeca I. 655). It is found in six evangelistaries, and in the liturgy read in the Greek Church on the feasts of SS. Pelagia, Theodora, Eudocia and St. Mary of Egypt. Forty-five more cursive MSS. have it, but with an asterisk prefixed. Eleven cursive MSS. and one evangelistary place it at the end of the Gospel of St. John. Four cursive MSS. place it after the twenty-first chapter of St. Luke. It is found in the Constitutions of the Apostles, II. 24, 4, and in the Synopsis called of Athanasius, 50. It is endorsed by St. Ambrose, Apologia David, II. 1., and by St. Augustine (De Conj. Adult. II. 7), where he declares: “Who does not understand that the husband ought to forgive what the Lord forgave? But the mind of the unbelieving abhors this, so that some of little faith, or rather enemies of the true faith, fearing, I believe, that impunity in sinning might be given to their wives, expunged from their codices that which the mercy of the Lord had done unto the adulteress, as though he who said: ‘Now sin no more’, had given license to sin.” It is found in the works of St. Pacianus (Ad Sympr. III. 20); Leo the Great (Sermo 62 [60], 4); and in Sedulius, Chrysologus and Cassiodorus. The Syrian Jacobus Sarugensis of the fifth century has expounded the passage in a lengthy sermon.

The internal evidence unfavorable to the pericope is founded on the difference of style that exists between it and the rest of St. John’s writings. Thus, in this pericope, ὀρθρον is employed for πρωί: πᾶς ὁ λαός for ὁ ὄχλος: ἐνετείλατο for ἔγραψεν: ἀναμάρτητος for ἁμαρτίαν οὐκ ἔχων: κατακρίνειν for κρίνειν, and the particle δέ frequently for the οὖν which latter particle is characteristic of St. John.

After carefully weighing the evidence, we are persuaded that the pericope is genuine. The objections founded on the difference of style are very slight. In the first place, in the vicissitudes through which the Greek text has passed, many variants are found in the text, so that we may well believe that the original text in all its textual purity has not come down to us. Moreover, in every writer some ἅπαξ λεγόμενα are found, and in other portions of St. John they occur. Thus, in IX. 21, he employs the phrase ἡλικίαν ἔχειν: in IX. 28, λαιδορεῖν: in IX.

22, συντίθεσθαι. Again, in other passages John employs δέ in preference to οὖν. Thus in VII. 37—44, δέ occurs four times and οὖν twice.

The internal evidence is strong in favor of the passage. It bears on itself the stamp of Jesus' wisdom and his mercy. There is nothing weak in it, nothing extravagant, nothing that does not harmonize with his perfect character.

It is impossible that an interpolator should interpolate a passage so divine in internal character; and again it is impossible that the Church should have accepted such a substantial interpolation for all these ages.

It is easy to assign a reason for its omission from so many codices. In fact, Augustine has clearly defined the reason. It was the fear that the mercy shown the adulteress might be abused to lessen the horror of this sin. Very just and true is the following declaration of E. Renan:

“Le récit de la femme adultère laisse place à de grands doutes critiques. Ce passage manque dans les meilleurs manuscrits; je crois cependant qu'il faisait partie du texte primitif. Les données topographiques des versets 1 et 2 ont de la justesse. Rien dans la morceau ne fait disparate avec le style du quatrième évangile. Je pense que c'est par un scrupule déplacé, venu à l'esprit de quelques faux rigoristes, sur la morale en apparence relâchée de l'épisode, qu'on aura coupé ces lignes qui pourtant, vu leur beauté, se seront sauvées, en s'attachant à d'autres parties des textes évangéliques. On comprend, en tout cas, beaucoup mieux qu'un tel passage ait été retranché qu'ajouté.” (*Vie de Jésus*, 13^e edit. *Appendice*, p. 500, 501.)

From the Acts of the Council of Trent, edited by Theiner (I. pp. 71—84), it is evident that the Fathers, in declaring that the books of the Canon of Scripture were inspired *with all their parts*, intended first of all to canonize those portions of the Gospels that had been doubted by some. Hence, we believe that this important passage is included in the decree of Trent; and therefore we believe that it is of faith that the passage is inspired. But in regard to the authorship of the passage, though we are fully persuaded that it is of St. John, yet its authorship is not of faith.

We come now to deal with the episode itself. Over across to the eastward from Jerusalem lies the slope of the Mount of Olives. It is thus called on account of the many olive trees which grow upon its slopes. Kedron runs through the valley which lies between Jerusalem and the Mount of Olives. At the close of the great feast the multitudes set out homeward, and Jesus withdrew to the Mount of Olives to pass the night. When preaching in Jerusalem, this was the Savior's usual resting place for the night. Luke says: "And every day he was teaching in the Temple; and every night he went out, and lodged in the mount that is called the Mount of Olives."—XXI. 37. Early on the following morning, Jesus comes into the outer court of the Temple; and the people immediately surround him. It was an established custom with the Jews that a teacher should sit, while teaching. In conformity with this usage, Jesus sat and taught the people. And now a delegation of Scribes and Pharisees come up to Jesus, bringing with them a woman. They set her in the midst of the throng that had assembled to hear Jesus, and then they make their charge. With consummate craftiness they address Jesus in a very honorable manner: they call him Master. They make their charge against the woman, it was the crime of adultery. There was no element of doubt in the case: the woman was taken in the act. She made no defense; her guilt was established. In the Law of Moses a terrible punishment was appointed unto those guilty of fornication and adultery. In Deuteronomy we read: "But if this thing be true, that the tokens of virginity were not found in the damsel; then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the harlot in her father's house: so shalt thou put away the evil from the midst of thee.

"If a man be found lying with a woman married to a husband, then shall both of them die, the man that lay with the woman, and the woman: so shalt thou put away the evil from the midst of thee.

"If there be a damsel that is a virgin betrothed unto a husband, and a man find her in a city and he lie with her; then ye shall bring them both out unto the gate of that city, and ye

shall stone them with stones that they die; the damsel because she cried not, being in a city; and the man, because he hath humbled his neighbor's wife: so thou shalt put away the evil from the midst of thee."—XXII. 20—24. In Leviticus: "And the man that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death."—XX. 10.

From the fact that the mode of death is not explicitly stated in the case of the adulterous wife, some believe that death by stoning was only appointed for the fornicarious unmarried woman. This seems to be unreasonable. The sin of illicit sexual intercourse was contemplated in all these enactments as substantially the same sin, and the punishment of death by being stoned in one case explicitly appointed is understood in the other cases. This is corroborated by the celebrated passage of Ezekiel XVI. 38—40: "And I will judge thee as *women that break wedlock* are judged.

"They shall also bring up an assembly against thee, and they *shall stone thee with stones*, and thrust thee through with their swords."

There is no doubt therefore that Moses appointed death by being stoned as the punishment of the adulterous wife. In fact, such was the usual death appointed by the Law for grave crimes.

The Scribes and Pharisees feigning to wish to be taught ask of Jesus what to do with the woman.

The question naturally arises, Why did they bring the woman taken in adultery, and not the man? The answer is easy: they wished that Jesus would pardon the culprit, and they judged that the woman would appeal more to his mercy than the man.

Now the case of the woman may be considered in two different aspects. In the first place, we may consider the case as it formed the basis of a plot to entrap Jesus; and, secondly, we may consider the intrinsic merits of the case.

Now as regards the first question, we are not left in doubt of the dishonesty of the accusers of this woman. True she was an adulteress; but it was not zeal for the Law of Moses that moved the Scribes and Pharisees to accuse her. The Law of

Moses concerning the punishment of adultery had fallen into desuetude in the decadent polity of Israel. In fact, the Romans had taken from the Jews the right to inflict the death penalty. This is clear from John XVIII. 31: "The Jews said unto him (Pilate): It is not lawful for us to put any man to death." This is confirmed by many passages of the Talmud. It seems that the tribunal of the Sanhedrin had become so lax and corrupt that, for the preservation of order, the executive power had to be vested in another body. Thus Maimonides in *Sotah*, cap. 3: "For the reason that adulteries were openly multiplied in the time of the second Temple, the Sanhedrin abrogated the trial of the adulterous wife by the bitter waters, etc." Cfr. Num. V. 11—31.

Therefore they were confident that the Lord would not condemn the woman. The merciful character of the Lord was well known. Moreover, if he should pass sentence of death upon the woman, he could be denounced to the Roman authorities. It is true that St. Stephen the deacon was stoned to death, even after this time; but this was an act of mob violence, a mere murder.

But if the Lord should openly say: "Let the woman go," the Scribes and Pharisees would immediately charge him to the people with subverting the Law of Moses. It was a shrewdly planned dilemma. Of course, they expected that the Lord would pardon the woman. During a long period no adulteress or adulterer had been put to death. That terrible old ordinance was intended for another age, and was now quite obsolete. It had fulfilled its purpose. No milder legislation would have availed among the stiff-necked, fierce people in the age for which the Jewish legislation was intended. But as the old order of things was verging to the new, many of the old ordinances fell into desuetude.

But in this especially appeared the dishonesty of the Scribes and Pharisees. The law concerning adultery was no longer executed, but no man openly declared the Law of Moses of no effect. The enemies of Jesus well knew the state of society, and they hoped to force Jesus to utter a positive declaration that could be construed as being contrary to the Law of Moses. Contemplate the infamy of their malice. They

know that the Lord is merciful; they know that he can not condemn the woman; they know that the weak, defenseless nature of the woman will more readily awaken feelings of mercy; and they catch at what this noble attribute may prompt the Lord to do, in order to have a charge against him. History records nothing baser, nothing more heinous.

It was a solemn moment. The eyes of all were turned to Jesus. The poor culprit waited in trembling agony. An eager expectancy held the minds of all. There was a moment of silence; and then Jesus stooped down, and with his finger wrote on the ground.

Many have tried to know what Christ wrote on the ground. Some of the opinions are very curious. Thus codex U declares that he wrote ἐνὸς ἐκάστου αὐτῶν τὰς ἁμαρτίας, "the sins of each one of them." The same is found in about twenty cursive MSS. St. Jerome declares thus: "In the Gospel of St. John, in many Greek and Latin codices, there is found a passage concerning an adulterous woman who was accused before the Lord. The Scribes and Pharisees accused her, and vehemently urged that she be stoned according to the Law. But Jesus stooping down wrote with his finger upon the ground; viz., the sins of those who accused her, and the sins of all mortals."—*Contra Pelag.* II, 17.

In one sense this opinion is only valuable as a curious specimen of the opinions of the times; but in another sense it is very valuable. Jerome was able to examine many ancient codices that have never come down to us. The most ancient Greek codices that we have are not older than St. Jerome. Furthermore we know that St. Jerome was not favorable to apocryphal writings. Indeed, he is the only one of the Fathers who has by direct statement repudiated the deuterocanonical books. Now we have the positive statement of such an ancient and unbiased witness, that the pericope concerning the adulteress was in *many Greek and Latin* codices in the fourth century. And Jerome uses it in the aforesaid quotation as Scriptural testimony.

St. Thomas, St. Bonaventure and Barradius conjecture that Jesus wrote on the ground the sentence that he afterwards uttered: "He that is without sin among you, let him first cast

a stone at her." Augustine and Toleti believe that the action of Jesus had reference to the declaration of Jeremiah XVII. 13: "— they that depart from thee shall be written in the earth, because they have forsaken the Lord, the fountain of living waters."

It is amazing that so simple an action should be made the subject of such extravagant opinions. Much of the old exegesis lacks vitality. By an excessive mysticism most of the old writers departed far from the naturalness of the sacred writings. They often strove to find some deep religious meaning in things that were merely touches of human nature, or details serving only as the setting of a religious truth.

Now in regard to our present text, we must know, first of all, that when the Scribes and Pharisees brought the accused woman to Jesus, he was sitting and teaching the people. In accordance with the custom of the East, he was sitting not on any chair or seat, but on the pavement of the Temple. At the interrogation of the Pharisees, the Lord inclined his body forward, while still in a sitting posture, and traced some characters on the pavement of the Temple. Now it is plainly evident that these characters were not legible, and therefore the Lord wrote no definite words on that pavement. Without the intervention of a miracle legible writing could not be written under such circumstances. Legible characters may be made in heaps of sand; but it is evident that in the Temple such a condition was not present. Again, accumulations of fine dust may so overdust a smooth surface that writing may be practised, but neither could this condition be verified in this event. Aside from the care of the Temple that devolved on the Levites, the thousands of the people who passed and repassed over that pavement continually would prevent any such accumulation of dust. Wherefore we believe that the Lord wrote no certain words on the pavement of the Temple, but that after the manner of a man absorbed in thought, he merely traced some indefinite characters on the pavement. We can readily appreciate this delicate human feature of our Lord's life. He was not more truly God than he was truly man. Being a true man, he acted like a man. Sitting at our desk, and pondering over some deep question, as trying to give judgment

in some difficult case, we often trace random characters on scraps of paper and other objects. Such slight action of the bodily members seems to relieve the tension of the mind, and to aid concentration of thought. We are not presuming to make a psychological analysis of the soul of Christ; but we believe that in these little details of his conduct, he reveals in a manner simple and natural his human nature.

The Lord did not immediately answer the question proposed by the Pharisees. With downcast eyes he sat as one perplexed, tracing lines with his finger on the pavement. It was the attitude of a wise man; he was weighing the question. He was pondering not only that question, but many other questions like to it. The malice of Israel, the dishonesty and hypocrisy of the leaders of the chosen people, the destiny of man were present in his thoughts.

The Scribes and Pharisees are exultant: they interpret the silence of the Lord as an evidence of his inability to extricate himself from their dilemma. The silence of the Lord continues: the Scribes and Pharisees repeat their question, and urge him to answer. At length, he raises himself up to an erect sitting posture, and looking calmly at the accusers, he utters a most divine judgment: "He that is without sin among you, let him cast the first stone at her."

Having uttered this judgment, the Lord again bent his body forward, and resumed his attitude of deep meditation, again tracing characters on the pavement of the Temple.

The Lord's response is in conformity with Deuteronomy, XVII. 6—7: "At the mouth of two witnesses or three witnesses shall he that is to die be put to death; at the mouth of one witness he shall not be put to death. The hand of the witnesses shall be first upon him to put him to death, and afterwards the hand of all the people."

This response had not been expected. The Scribes and Pharisees are immediately thrown into confusion by it. Their question is fully answered, and yet there is no infraction of the Law of Moses, nor is there anything in it contrary to the laws of Rome. Wisdom had vanquished low cunning.

The Lord's decision does not enfeeble the principle of executive justice. He does not establish the principle that a man may not rightfully execute justice, unless he be without

sin: the moral status of the executive has naught to do with the execution of judgment on a criminal. A man of many crimes may execute a just judgment, and such execution will be a righteous act. Of course, in such a case conscience will be most active in reprehending one who is compelled by the law to condemn a man for crimes perhaps less than those of which he himself stands in conscience accused. And this is exactly the intent of the Lord's judgment: he wished to arouse the guilty conscience of the accusers. The Lord knew their undivulged crimes. He knew that what they did under pretence of zeal for the Law was a trick to catch him. The woman could not be condemned to death: the Roman Law prevented that. Moreover, the harsh legislation of Moses was destined to give place to the great code of mercy. It is true that Christianity endorses capital punishment for crime. It does not contain a penal code; but we venture to state that a penal code which would appoint the penalty of death for adultery would be in perfect agreement with the principles of Christianity. Of course, the mode of inflicting the death penalty is in the main a matter of human legislation, and will be different among different peoples. We believe, however, that the genius of Christianity is opposed to the execution of the criminal directly by the people. In that first legislation such procedure was useful to impress their rude minds with a horror of crime; but Christianity has refined man, so that now a more humane criminal code exists among civilized nations.

We cannot judge the action of the Lord on the basis of the existence of a criminal code which made death the penalty of her crime. But even had there been such a code of criminal procedure, the act of mercy of the Lord would not conflict with the rightful execution of the law. Justice should ever be tempered with mercy. A pardon in an individual case leaves the law in all its vigor.

It is true, that same Judge in the final judgment will condemn to hell any man or woman who shall be found guilty of an unrepented sin of adultery. No adulterer shall enter the kingdom of Heaven. But now is the time of mercy. God delights not in the death of the sinner, but desires that he be

converted and live. The case of the adulteress is a specimen of that merciful waiting of God, of that unwillingness to condemn.

As we look upon that scene in the Temple, while they are waiting for Jesus' answer, we instinctively feel what that answer will be. No other answer would be in accord with the character of the man who so loved a sinful world that he gave his life for it. The contemporary records of the Jews acknowledge that their polity no longer took cognizance of adultery, and yet the Scribes and Pharisees make a test case of this poor wretch to entrap Jesus.

After Jesus had delivered his judgment of the case, there ensued a second interval of silence, while Jesus sat meditative as before, tracing characters on the floor of the Temple. The accusers were thoroughly discomfited. They had never thought of stoning the woman; but they had hoped to force Jesus to give a judgment that might be construed against the Mosaic Law. And lo, his judgment is in perfect accord with the Mosaic Law, and yet it saves the woman. Their guilty consciences trouble them. They feel that the man sitting there in the Temple reads the sinful records of their souls. They came there with a dishonest purpose, and Jesus has unmasked it. It would not do to go away in a body: the people would regard it as an evidence that they admitted their guilt. So one by one they steal away, escaping observation as much as possible.

It was noticed by the eye-witness who recorded for us the account that the eldest of the accusers was the first to go. This seems to indicate that the load of sin on his conscience was the heaviest. Length of days with them brought only accumulation of sins.

Thus one by one they go out, till all have gone, and Jesus is left alone with the woman. This does not mean that Jesus and the woman were the only persons left on the scene: the people remained; for it is distinctly stated that the woman was in *the midst*; that is, surrounded by the multitude.

Maldonatus rightly rebukes Beza for having impugned the credibility of the account on the ground that it were unfitting for Jesus to remain alone in the Temple with an adulteress. In

the first place, Beza did not understand the passage, since it is clear that the Lord's disciples were present, and the people were present; but even were the Lord left alone with the woman in such a place, and under such circumstances, no decent mind would find anything incongruous therein. Jesus sat alone and talked with the Samaritan woman by Jacob's well, and she at that time was living with a man who was not her husband. It is not strange that the filthy mind of Beza mistook the meaning of the passage in order to find evil in it.

The object of the Lord in stooping down after his judgment was to allow his words to have their full effect on the guilty consciences of the accusers, and also to give them time to go away unobserved by him.

When the last one of the woman's accusers is gone, the Lord again lifts himself into an erect sitting posture, and speaks kindly to the woman. He knows that the accusers are gone; but to reassure her, and as it were, to introduce the pardon, he asks, where are her accusers, and if no man condemned her. The poor woman sees the hope of pardon in these words, and she answers quickly: "No man, Lord." And Jesus straightway declares: "Neither do I condemn thee; go thy way; from henceforth sin no more."

A synopsis of the case is simply this: A woman is found guilty of adultery. This sin was of old punished by the Mosaic legislation by death, to be inflicted by stoning by the people. That old discipline had fallen greatly into desuetude in the last days of the Old Testament. Under the Romans the death sentence was reserved to the Roman authorities. The Scribes and Pharisees knowing this, seize on this woman under pretence of zeal for the Law, but in reality with the intent of committing the Lord to some word or act which may be construed against the Mosaic Law. The accusers are hypocrites, filled with many sins, and in reality care nothing for the Law. Jesus most skilfully avoids the net set to catch him, and turns the tables upon his enemies. He turns their eyes in on their souls, and arouses them to a sense of their own guiltiness. At his words the consciousness of guilt was awakened, and they were filled with confusion. They slunk away in shame and confusion. The woman was left alone. It was not for the Lord

to condemn the poor sinner against whom no accuser now appeared. There was but one thing to do, to pardon her sins, and let her go. This Jesus does, but with a divine admonition: "Sin no more." Jesus is the friend of sinners, but not of sin. No being is ever pardoned by Jesus, in the sense of being licensed to sin. His love for us tends to separate us from our sins.

The history of this woman finds a parallel in our lives in many ways. We have also sinned, and have been saved from condemnation and from death by the interposition of the mercy of Jesus. As our mind goes back through the records of memory, must we not confess that there have been many given moments when, if we had been called to judgment, our sentence must needs have been eternal death? Were there no accusers? Ah, yes; Satan clamored for us with a certain right; for we were his, sold to him by our sins? Who saved us? he who saved this woman from her accusers. And forgiving us, he said to us: "Go thy way; and from henceforth sin no more." It was an admonition full of mercy and love. But we disobeyed him, and we sinned again. And again he stood between us and death. And we treated the forgiveness as such a light matter, scarcely thinking of it after it had been given. And so we go on through life; and still Jesus is patient and ready to forgive. And if we are lost, it will be because we have, so to speak, tired out the mercy of Jesus Christ.

If a man were sick unto death, and given up to die, and were then saved from death by some great physician, the man would never forget it. But men whose souls are dead in sin, go to the tribunal of mercy, and receive pardon, and a restoration to spiritual life; and they go forth, and think not as much of the great effect that has been operated in them as they think of some mere detail of their worldly life.

There is also a lesson in this event against harsh and intemperate judgments of our neighbor. We are forbidden to judge others; we are commanded to judge ourselves. But even when the crime of a man is public, and clearly proven, moderation should characterize our judgment thereon. We should be careful that no personal vindictiveness mingle with the desire to see the laws upheld. We should, even when

giving expression to a righteous indignation against a fellow-man's crime, look into our own souls, and see if we could cast the first stone. The world's way is to be severe against the sins of others, and lenient toward's one's self. The Christian should reverse this order: he must be severe with himself, but slow to condemn another; for he can not know the secret workings of the soul of his fellow man, and hence can not pass a just judgment on the deeds of a man.

JOHN VIII. 12—29.

12. Again therefore Jesus spake unto them, saying: I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.

13. The Pharisees therefore said unto him: Thou bearest witness of thyself; thy witness is not true.

14. Jesus answered and said unto them: Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go.

15. Ye judge after the flesh; I judge no man.

16. Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.

17. Yea and in your law it is written, that the witness of two men is true.

12. Πάλιν οὖν αὐτοῖς ἐλάλησεν Ἰησοῦς, λέγων: Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου, ὃ ἀκολουθῶν μοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

13. Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι: Σὺ περὶ σεαυτοῦ μαρτυρεῖς: ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

14. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς: Καὶ ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου ἀληθής ἐστιν: ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω: ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, ἢ ποῦ ὑπάγω.

15. Ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα.

16. Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθινὴ ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με Πατήρ.

17. Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.

18. I am he that beareth witness of myself, and the Father that sent me beareth witness of me.

19. They said therefore unto him: Where is thy Father? Jesus answered: Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.

20. These words spoke he in the treasury, as he taught in the Temple: and no man took him; because his hour was not yet come.

21. He said therefore again unto them: I go away, and ye shall seek me, and shall die in your sin: whither I go, ye can not come.

22. The Jews therefore said: Will he kill himself, that he saith: Whither I go, ye cannot come?

23. And he said unto them: Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24. I said therefore unto you, that ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins.

25. They said therefore unto him: Who art thou? Jesus said unto them: Even

18. Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με Πατήρ.

19. Ἔλεγον οὖν αὐτῷ: Ποῦ ἐστὶν ὁ Πατήρ σου; Ἀπεκρίθη Ἰησοῦς: Οὔτε ἐμὲ οἶδατε, οὔτε τὸν Πατέρα μου: εἰ ἐμὲ ᾔδειτε, καὶ τὸν Πατέρα μου ἂν ᾔδειτε.

20. Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ: καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

21. Εἶπεν οὖν πάλιν αὐτοῖς: Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε: ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

22. Ἔλεγον οὖν οἱ Ἰουδαῖοι: Μήτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει: Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

23. Καὶ ἔλεγεν αὐτοῖς: Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ: ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.

24. Εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν: ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

25. Ἔλεγον οὖν αὐτῷ: Σὺ τίς εἶ; εἶπεν αὐτοῖς Ἰησοῦς: Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν.

that which I have also spoken unto you from the beginning.

26. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world.

27. They perceived not that he spoke to them of the Father.

28. Jesus therefore said: When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things.

29. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him.

26. Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν: ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν: καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λαλῶ εἰς τὸν κόσμον.

27. Οὐκ ἔγνωσαν ὅτι τὸν Πατέρα αὐτοῖς ἔλεγεν.

28. Εἶπεν οὖν ὁ Ἰησοῦς: Ὅταν ὑψώσῃτε τὸν Υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαντοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ Πατήρ μου, ταῦτα λαλῶ.

29. Καὶ ὁ πέμψας με, μετ' ἐμοῦ ἐστίν: οὐκ ἀφῆκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

Though some have thought otherwise, we believe that the present discourse of Jesus is a continuation of the discourse recorded in the seventh chapter. The theme is the same and the place is substantially the same. If we take out the pericope concerning the adulteress, together with the fifty-third verse of the seventh chapter, the whole discourse is found to possess unity and sequence. But this observation does not cast doubt on the genuinity of the pericope concerning the adulteress. Her history is simply an episode that took place on one of the mornings during Jesus' teaching in the Temple. It did not break the unity of the theme of his discourse. For example, the part of the discourse included between verse 37 and verse 52 of the seventh chapter, was delivered on a different day from the day on which VII. 16—27 was delivered; and yet the logical unity of the discourse is not broken.

Jesus here declares himself to be what the Prophets of old declared the Messiah would be, the light of the world. Isaiah says: "The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined."—IX. 2. And again: "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."—XLIX. 6. Simeon declared of Jesus that he should be a light for revelation to the Gentiles.—Luke II. 32. St. John declares that Jesus was "the true light which lighteth every man coming into this world."—John I. 9.

Without light the material universe is a blank to us. So without supernatural light, the supernatural world is a blank. That light must come from Jesus Christ. This is a dark, sad, foolish, world. As in dark places we are enabled to progress by the guiding light of a torch, so by the light of Jesus Christ we are able to walk through the darkness of this world up to the world of light and of life. Jesus declares himself to be the light of the world in the exclusive sense: he is the only essential, self-luminous light: all other lights are lights by participation. Now we follow that light by faith, and this faith being a living faith, produces deeds of righteousness. Jesus declares that he who follows him, that is, who believes in him, shall have the light of life. The future tense does not refer to future time the acquisition of the effect, but makes such effect depend on the following as its cause. It establishes the order of cause and effect, and connotes the perseverance of the effect. This light is called the light of life, because it is the fundamental principle of the supernatural life of the soul. If a man follows that light, he will believe; and if he believes, with all that faith implies, he will obtain eternal life. The effect of the Light of the World is exercised upon man in various ways. The teaching of Jesus while on earth is an effect of that light. The everlasting deposit of truth deposited in the Church is an effect of that light. That light resides in the Church and infallibly guides her to propose to man the right law of faith and morals. And that light operates in the soul of man, and enables him to believe with a saving faith.

The Pharisees now cavil with Jesus on technicalities. It was a legal principle that no statement could be confirmed by the testimony of one witness. This principle has passed into all the codes of civilized man. The Pharisees thought by insisting on the mere letter of this principle to embarrass Jesus. We have already seen that in John, V. 33—36, Jesus foresaw this objection, and answered it.

The juridical principle of the two witnesses was intended merely as a practical principle for regulating human affairs. It did not establish that the testimony of one man, if uncorroborated, was therefore false; but that it did not constitute evidence in human affairs. The intrinsic truth or falsity of a man's statements was independent of this principle. The principle was simply a human convention to guard against false witness. The Pharisees used this principle dishonestly, captiously. They judged that from the nature of the case, Jesus could have no corroborative testimony.

Jesus answers their objection, first, from his own divine character. Truth, in itself considered, depends on the character of the speaker; and as the mission of Jesus was authentic, that was the pledge of his veracity. That the Pharisees refused to believe in him came from the fact that they were ignorant of his real character. Jesus charges this ignorance to them as a sin, because it was culpable. Evidence enough had been given to convince them that the mission of Jesus was authentic, and the authenticity of his mission was the guarantee of his veracity.

The fundamental defect with Pharisaic thought was to judge according to the flesh. To judge according to the flesh is identical with to judge according to appearance, which has already been described in the preceding chapter. There is a world of thought which lies wholly on the surface of things. In that world the soul of man never goes beyond the outward crust of things. It is a world of ignorance, of pride, and of wickedness. The men of that world seek not what is true, but what is advantageous, and pleasant. That world has never found the true God, nor anything of the supernatural world. That world has its false philosophy, its false heroes, and its false religion. In that world men prate about a false human

destiny that flatters the pride of man, and appeals to his sensualized nature. It is easy to deceive that world, and its deceivers are many. In that world the soul of man is the slave of the senses: men are deceived by the mere show of things, "and give to dust that is a little gilt more laud than gilt o'er-dusted." It is a world of fads, and whims, and foolishness; a world of blind pride, and superficiality. Out into this foolish, superficial world, the Pharisees had drifted, and hence they could not understand Christ, because his kingdom was not of this world.

Some difficulty has been experienced in explaining Christ's statement in the fifteenth verse, "I judge no man." Much has been written thereon, and yet none of the opinions is satisfactory. We venture the following solution: The Pharisees had charged Jesus with a violation of the Law of Deuteronomy, XIX. 15: "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established." Jesus answers their charge in a twofold manner. First, he declares to them that he does not execute the judgment that the Law of Deuteronomy contemplated on any man. This is not the time of judgment: there will come such a time, but it is not yet. This is the time of mercy: "For God sent not the Son into the world to judge the world; but that the world should be saved through him."

Secondly, he declares that even the judgment that he renders concerning himself is not the judgment of one witness, but is, even by their application of the Law, a judgment worthy of faith; for the Father bore witness of the Son. The Father's witness was revealed in the miracles of Jesus, and in the direct voice from Heaven declaring that Jesus was the Son of God. The Pharisees now deride Jesus. An eminently spiritual doctrine is easily made the subject of ridicule. They ask him, "Where is thy Father?" Jesus does not directly answer this derisive question. They had understood his statement, and the question was only proposed with the intent to draw from Jesus some proposition that could be construed as blasphemy. Avoiding their plot, Jesus lays bare the blindness of their

minds. They knew the name of God, but were ignorant of his real nature. Through voluntary blindness, they were also ignorant of the nature of the Son of God, and of his mission. The same causes that prevented them from knowing Jesus, held them in ignorance of the Father. The most perfect form of God's revelation to man came through Jesus: "——neither doth any know the Father save the Son, and he to whomsoever the son willeth to reveal him." Hence, in rejecting the Son, they cut off from themselves the highest form of the revelation of God.

It is impossible to determine in what part of the Temple the treasury in which Jesus spoke was situated. There was a treasury in the court of the women where were placed chests for offerings, but it is not certain that it was the only treasury of the Temple.

It may well be imagined that Jesus' sharp rebuke incensed the Pharisees against him; and yet "no man took him: his hour was not yet come."

Jesus now speaks again of his going away. The doctrine is in the main identical with VII. 33—34. Jesus however adds here the terrible judgment: "Ye shall die in your sin." Of course, the statement of Christ is in a certain sense conditional, and continuing his discourse, Jesus makes known the condition, "Except ye believe that I am (the Messiah), ye shall die in your sins." This is plain and simple: "And in no other is there salvation: for neither is there any other name under Heaven, that is given among men, wherein we must be saved." Sin is universal, and there is but one redemption, that which comes through Jesus Christ. Therefore the Jews who rejected Christ died in their sins. But the declaration of Jesus is something more than merely conditional; it implies that in those whom he addressed, the condition was in large measure fulfilled, and that they should actually die in their sins.

It is a terrible sentence, and yet it is being fulfilled on multitudes of our fellow beings every day. The world's great malady to-day is lack of faith. A cultured infidelity takes the place of supernatural faith.

Jesus speaks of going away unto his own world; a world into which his hearers could not come, because they have nothing in common with that supernal world. They were

totally given to a world which holds a deadly enmity to Christ's world. Snakes, reptiles, newts, lizards and frogs do not fly; they creep upon the earth: the air is for the birds. So the slaves of this world can not ascend into the supernatural world of Christ. Before a creature of this world can pertain to that world, he must undergo a transformation, and that transformation they rejected.

Jesus speaks of his death as a peaceable going away unto his own world; because, until he voluntarily offered himself up, no force could take him.

The malignity of the Pharisees is revealed in their comment on Jesus' declaration that he will go away whither they can not come. Not understanding his high thoughts, they ask in derision, "Will he kill himself?" This was a grave insult to Jesus. The crime of suicide was held in deep abomination among the Jews. Thus Josephus speaks of it in his celebrated speech in "The Wars of the Jews," III., VIII. 8: "Now self-murder is a crime most remote from the common nature of all animals, and an instance of impiety against God, our Creator: nor indeed is there any animal that dies by its own contrivance, or its own means, for the desire of life is a law engraven in them all; on which account we deem those that openly take it away from us to be our enemies, and those that do it by treachery, are punished for so doing. And do not you think that God is very angry when a man does injury to what God has bestowed on him? For from him we have received our being, and we ought to leave it to his disposal to take that being away from us. . . . The souls of those who have acted madly against themselves are received by the darkest place in Hades. . . . God hates such doings, and the crime is punished by our most wise legislator. Accordingly our laws determine that the bodies of those who kill themselves shall be exposed till the sun be set, without burial, although at the same time it is allowed by them to be lawful to bury our enemies."

The Lord leaves the declaration concerning himself somewhat indeterminate: "Except ye believe that I am, ye shall die in your sins." Upon the evidence that he had given the world, it was possible to understand what he meant. In

fact, the expression in that indefinite form has a peculiar force and fitness to apply to him who could say of himself as did God out of the burning bush: "I am the I am."

The Pharisees affect not to understand anything of Jesus' revelation of his character, and they ask with impudent abruptness; "Who art thou?" The Lord's answer is obscure to us. The text in the Latin Vulgate is hopelessly inaccurate, and is rejected by all exegetists. Whatever sense we are to derive from this passage must come from the Greek. Many opinions have been advanced upon this difficult passage of Scripture. Corluy classifies under eight heads these different opinions. Without entering into this world of conjecture, we believe that the most probable sense of the words is: "I am even that which I have said unto you from the beginning." This is the opinion of Maldonatus, who cites in its support the Greek poet Nonnus. The use of *τὴν ἀρχήν* in such an adverbial sense is conformable to both profane and Scriptural Greek usage. The conjunction *καί* in the passage is merely emphatic. Christ thus directs their attention to the consistent chain of evidence which he had given to the world from the beginning of his public career. There had been no change of front in Christ. He was the truth, and the truth is ever consistent. The best answer to the Pharisees' question was to point to the public life of Christ: that bore witness to his character.

The declaration of Jesus in the twenty-sixth verse has reference to the objection of the Pharisees. They had striven to impeach Jesus' statement concerning himself on a juridical technicality. Jesus now declares to them that he has many things to speak and to judge concerning them, and that these judgments are true, because he is not alone, but he is supported by the Father who sent him.

These high truths were not understood by these gross carnal men. Jesus now speaks still more mysteriously. He speaks words that were not intended to be understood then. A light afterwards came from Calvary on these words, and in that light they are perfectly revealed to men.

Jesus had before spoken of his death on the cross as a being lifted up: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that

whosoever believeth in him may have eternal life.”—John III. 14. The period of Jesus’ triumph began with Calvary. At his death the sun, and the moon, and the rocks proclaimed his Divinity. The Roman centurion watching that awful spectacle declared that Jesus was the Son of God. But Calvary was followed by the Resurrection, and then a great tidal wave swept over the world; and the everlasting Church of Christ was assembled out of all nations. Then indeed did men know that Jesus was the Christ.

In saying that he does nothing of himself, but as the Father teaches him, Jesus affirms first the identity of his nature with the nature of the Father; and secondly, the absolute conformity of his human soul with the will of the Divinity.

Again, the Father is with Jesus essentially by the hypostatic union, and he is with Jesus as man as a reward of Jesus’ merits.

JOHN VIII. 30—59.

30. As he spoke these things, many believed in him.

31. Jesus therefore said to those Jews who had believed him: If ye abide in my word, then are ye truly my disciples;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered unto him: We are Abraham’s seed, and have never yet been in bondage to any man: how sayest thou: Ye shall be made free?

34. Jesus answered them: Verily, verily, I say unto you: Every one that committeth sin is the bondservant of sin.

30. Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

31. Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους: Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ ἀληθῶς μαθηταὶ μου ἐστέ.

32. Καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

33. Ἀπεκρίθησαν πρὸς αὐτόν: Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδεὶς δεδουλεύκαμεν πώποτε: πῶς σὺ λέγεις: Ὅτι ἐλεύθεροι γενήσεσθε;

34. Ἀπεκρίθη αὐτοῖς Ἰησοῦς: Ἀμὴν, ἀμὴν λέγω ὑμῖν: Ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστιν τῆς ἁμαρτίας.

35. And the bondservant abideth not in the house for ever: the son abideth for ever.

36. If therefore the Son shall make you free, ye shall be free indeed.

37. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you.

38. I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father.

39. They answered and said unto him: Our father is Abraham. Jesus saith unto them: If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham.

41. Ye do the works of your father. They said unto him: We were not born of fornication; we have one Father, even God.

42. Jesus said unto them: If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me.

35. Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

36. Ἐὰν οὖν ὁ Υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε.

37. Οἶδα ὅτι σπέρμα Ἀβραὰμ ἐστε, ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

38. Ἄ ἐγὼ ἐώρακα παρὰ τῷ Πατρὶ, λαλῶ· καὶ ὑμεῖς οὖν ἂ ἡκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.

39. Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραὰμ ἐστίν. Λέγει αὐτοῖς Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραὰμ ἐστε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε.

40. Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν.

41. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐκ ἐγεννηθήμεν· ἓνα Πατέρα ἔχομεν, τὸν Θεόν.

42. Εἶπεν αὐτοῖς Ἰησοῦς· Εἰ ὁ Θεὸς ὁ Πατὴρ ὑμῶν ἦν, ἡγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν.

43. Why do ye not understand my speech? Even because ye cannot hear my word.

44. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

45. But because I say the truth, ye believe me not.

46. Which of you convicteth me of sin? If I say truth, why do ye not believe me?

47. He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God.

48. The Jews answered and said unto him: Say we not well that thou art a Samaritan, and hast a devil?

49. Jesus answered: I have not a devil; but I honor my Father, and ye dishonor me.

50. But I seek not my own glory: there is one that seeketh and judgeth.

51. Verily, verily, I say unto you: If a man keep my word, he shall never see death.

43. Διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμὸν.

44. Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν: ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ: ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ: ὅτι ψεύστης ἐστίν, καὶ ὁ πατὴρ αὐτοῦ.

45. Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.

46. Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;

47. Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει: διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.

48. Ἀπεκρίθησαν οἱ Ἰουδαῖοι, καὶ εἶπαν αὐτῷ: Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις;

49. Ἀπεκρίθη Ἰησοῦς: Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν Πατέρα μου, καὶ ὑμεῖς ἀτιμάξετέ με.

50. Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου: ἔστιν ὁ ζητῶν καὶ κρίνων.

51. Ἀμὴν, ἀμὴν, λέγω ὑμῖν: Ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

52. The Jews said unto him: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If a man keep my word, he shall never taste of death.

53. Art thou greater than our father Abraham, who is dead? and the prophets are dead: whom makest thou thyself?

54. Jesus answered: If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say: He is our God;

55. And ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word.

56. Your father Abraham rejoiced to see my day; and he saw it, and was glad.

57. The Jews therefore said unto him: Thou art not yet fifty years old, and hast thou seen Abraham?

58. Jesus said unto them: Verily, verily, I say unto you: Before Abraham was, I am.

59. They took up stones therefore to cast at him: but Jesus hid himself, and went out of the Temple.

52. Εἶπον αὐτῷ οἱ Ἰουδαῖοι: Νὺν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις: Ἐάν τις τὸν λόγον μου τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

53. Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον: τίνα σεαυτὸν ποιεῖς;

54. Ἀπεκρίθη Ἰησοῦς: Ἐὰν ἐγὼ δοξάζω ἑμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν: ἔστιν ὁ Πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε: Ὅτι Θεὸς ἡμῶν ἐστίν.

55. Καὶ οὐκ ἐγνώκατε αὐτόν: ἐγὼ δὲ οἶδα αὐτόν, καὶ ἐγὼ εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὁμοιος ὑμῖν, ψεύστης: ἀλλὰ οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ.

56. Ἀβραὰμ ὁ πατὴρ ὑμῶν ἡγαλλιάσατο ἵνα εἶδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν, καὶ ἐχάρη.

57. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν: Πεντήκοντα ἔτη οὐπω ἔχεις, καὶ Ἀβραὰμ ἐώρακας;

58. Εἶπεν αὐτοῖς Ἰησοῦς: Ἀμὴν, ἀμὴν, λέγω ὑμῖν: Πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμί.

59. Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν: Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

In the 38th verse the reading *ἡκούσατε* which we adopt has the endorsement of **℣**, B, C, K, L, X, and of many cursive MSS. It is also approved by Origen. In the same verse *τοῦ πατρός* appears without the pronoun in B, L, T, et al. In the 39th verse *ἐποιεῖτε* is the reading of **℣***, B, C, D, E, F, G, H, S, T, U, X, Γ, Δ, Λ, Π, et al. This reading is also approved by Origen. Many authorities add *ἄν*. In verse 52 B is exceptional in having *θάνατον οὐ μὴ θεωρήσῃ*: the others have *γεύσεται*. In verse 54 *Θεὸς ἡμῶν* is found in A, B*, C, L, Γ, Δ, Λ, Π, and in many others. This reading is followed by f and g of the Vetus Itala; by many codices of the Vulgate; by the Gothic, Sahidic, Coptic, Syriac, Armenian and Ethiopian versions. It is approved by Tischendorf, and is undoubtedly the true reading. *Θεὸς ὑμῶν* appears in **℣**, B*, D, F, X, et al. This reading is followed by the greater number of codices of the Vetus Itala, and of the Vulgate, and is approved by Chrysostom, Cyril, Tertullian, and Hort.

This variant is easily explained. The second reading is an attempt to do away with an apparent incongruity which arises from the Aramaic idiom. In the language which Christ spoke, these sentences, which in Greek are placed as indirect discourse, are always in form of expression direct discourse. This is a very familiar Hebrew idiom. Hence, if the sentence be placed as direct discourse, the pronoun must be of the first person; if it be changed to indirect discourse, the pronoun must be changed to the second person. In many Greek codices, and in the Coptic, Syriac, Ethiopian, and Gothic versions, we find at the end of the 59th verse the additamentum, "and going through the midst of them, went his way, and so passed by."

The Evangelist records that the discourse of Jesus in the Temple begat faith in many of the Jews. Jesus, reading the hearts of men, perceives this effect, and speaks in a manner to confirm this new-born faith. Faith may be born, and die, and thus it produces no fruit. It is only to the faith that perseveres to the end that the reward of faith is given, "but he that endureth to the end, the same shall be saved."—Matt. X. 22.

To abide in Jesus' word is perseveringly to believe in him, to keep his commandments, to love him, and wait for his second coming. These qualities of the soul make a man Jesus' disciple.

Jesus promises that as a result of being his disciples, men shall know the truth, and this truth shall free them from the slavery of sin. The two monsters ignorance and sin are the great enemies of man. Man can only be saved from these by the truth and power of Jesus Christ. If a man knows Jesus Christ, he is not ignorant, even though he can neither read nor write; and on the contrary, he who does not know Jesus Christ is profoundly ignorant, even though he be deeply versed in all the patrimony of human science; and they who are thus ignorant remain in the worst of slaveries, the slavery of error and sin. A man can not be a freeman unless he knows his destiny, his dignity as the heir of God; and this can only come through the following of Christ. The truth of Jesus Christ raises a man from a degrading serfdom, and makes him the Son of God, and God's heir.

Many have believed that they who answered Jesus in the thirty-third verse are the same who in the thirty-first verse are said to have believed. But such a sudden change of mind seems hardly credible. Hence, we believe that this latter response came from the Jews who had not believed, and that the rest of the discourse is directed to this class. For this opinion stand Augustine, Bede, Toleti, Jansenius, Barradius, à Lapide, Schegg and Corluy.

The incredulous Jews do not understand the spiritual sense of Jesus' words. They were a proud people, and their pride was aroused at the imputation that they were in a state of servitude. A slave denotes one low born. They appeal to the nobility of their origin: they are the seed of Abraham. This was the proudest boast of the Jew. It filled them with presumption, and they relied on this carnal descent to demand from God recognition before all other men. The promises of God had been made to Abraham and to his seed; and they were that seed. The kingdom of Israel had been subjugated by the Assyrians; the kingdom of Judah had been led away into captivity by Babylon; and even in the time of their speaking, they were vassals of Rome. But these men were not speaking of the past history of Israel, but of their own personal condition; and their subjection to Rome could hardly be called slavery. The Jewish notion of their freedom is well expressed in the

speech of Eleazar to the Jews besieged by the Romans: "Since we, long ago, my generous friends, resolved never to be servants to the Romans, nor to any other than to God himself, who alone is the true and just Lord of mankind, the time is now come that obliges us to make that resolution true in practice."

Jesus more closely explains that he refers to the slavery of sin; and by an easy simile illustrates that the servant of sin can not be the heir of God. The point of the illustration is in the fact that the inheritance does not pass to the slave, but to the lord's son. Jesus seems to allude to the fact of Hagar and Ishmael, who by the direction of God were cast out from the inheritance of Isaac. Paul develops this theme marvelously in Galatians, IV. 22—31.

It might be objected that the simile is imperfect, for the reason that the slave is supposed to be in the house of the lord whose slave he is; hence the slaves of sin should be represented as being in the actual possession of sin personified. But in the illustration, these slaves are in the house of God, but in a servile condition there; and consequently they have not a right to the inheritance of the Son, until the Son manumits them and adopts them into his inheritance.

The answer to this is clear. By sin man lost his birthright, and descended into a lower order of being. Wherefore, since the First Covenant did not take away this sin, the Jews were not in the relation of sonship to God, but were as slaves. Sin was the reason why God dealt with man as with a slave. The Old Law was a covenant between God and a people who were held in bondage. "So also we, when we were children, were *held in bondage* under the rudiments of the world: but when the fulness of the time came, God sent forth his Son made of a woman, made under the law, that he might redeem them who were under the law, that we might receive the adoption of sons." Man had made himself a slave by his sin; and though God did not cast him off, he dealt with him as with a slave till Christ the Son set him free, and restored his inheritance.

Christ concedes their carnal descent from Abraham, but he declares to them that in their deeds they are not true sons of Abraham, but of another father of whom he speaks at first

mysteriously. The Abrahamic sonship that avails before God is that which produces a moral likeness between the father and the son. This was altogether wanting in these incredulous Jews. Abraham believed the word of God through many tests; but these sought to kill Jesus because he brought to them the message of the same God who spoke to Abraham.

There is no possible excuse for this incredulity of the Jews. It was born of dishonesty and malice: it was inspired by the devil. In their moral nature they had no kinship with the Father of all believers: they were children of the devil.

From the fact that Jesus concedes their Abrahamic origin and descent, and still declares that they have another father, the Jews realize that Jesus must refer to some spiritual fatherhood. They indignantly resent the imputation that they have any other spiritual fatherhood except the fatherhood of God. In the Old Testament, idolatry was most frequently represented as a fornication. The Jews, therefore, understood that Jesus accuses them of idolatry, and they fiercely declare that they have worshipped the true God.

Jesus proceeds to demonstrate to them that they are not the spiritual children of God the Father, for the reason that they have rejected the Son of God, who came from the Father to teach them the truth. The Jews could not truthfully answer: "We know not that thou art the Son of God." Jesus spoke from a full knowledge of their souls, and he knew that it was not from lack of evidence that they rejected him, but from malice inspired by the devil.

Many have believed that by the expression, "*I came forth and am come from God*", Jesus refers to his eternal Generation. Others refer it to his Incarnation. This latter opinion is supported by Origen, Theophilus, Rupert, Jansenius, à Lapide, Maldonatus, Schegg, Schanz, and Knabenbauer. It seems to us far more correct to see therein both the eternal Generation and the Incarnation included. As he spoke to the Jews, Jesus had that two-fold relation to the Father, and the term *ἐξῆλθον* well expresses both.

Jesus now plainly tells the Jews that the reason that they can not accept his doctrine is that their souls are dominated by the devil, and he openly declares that their father is the devil.

Their minds were preoccupied by the principles that actuate the devil, and that are inspired by the devil, and when by man's voluntary malice the devil holds such possession of man's soul, the spirit of God will not enter. Upon such men all the salvific influences that God has placed in this world for the saving of man are lost. The whole nature of a man in that state becomes hardened, and sensualized. The truths of God have no savor for such a man.

The first act in man's justification is God's grace: the second act is man's acceptance of that grace. While man co-operates with that grace a divine operation is effected in his soul. Illumination comes, power to resist evil comes, and power to love. Faith grows strong, and a certain spiritual intuition brings divine things near. And in this spiritual communion between God and man consists the sonship of God. Hence does St. Paul say: "For as many as are led by the Spirit of God, these are the sons of God."—Rom. VIII. 14. Now it follows with absolute inevitable consequence that a man thus disposed in sonship of God should receive and love Christ; for the evidence and the internal operation of God in the soul will produce such effect. Hence Christ declares that if the Jews were of God they would love him.

An exactly contrary effect will follow when a man is led by the spirit of the devil; and upon Christ's authority we know that this was the condition of the Jews. Such a condition imports more than that the man is merely a sinner. It denotes that the man is devilized; his whole nature is corrupted by falsehood and malice. He is ruled by an evil spirit.

The Greek phrase *ὁμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ* of the 44th verse has given rise to some strange opinions. The syntax of the sentence would justify the translation: "You are of the father of the devil." The presence of the two articles makes this the more obvious sense. In fact, Hilgenfeld in his Introduction to The New Testament, page 725, adopts such a translation, and believes that it came from the Gnostic ideas with which the author of the Fourth Gospel was imbued.

The sense of the expression must be sought from the context. The argument of Christ has tended to establish that the Jews in wickedness were children of the devil. The

introduction here, therefore, of the father of the devil would be out of keeping with what has preceded. Hence the second genitive does not depend on the first, but is in apposition thereto. Such collocation of words may be explained as a Hebrew idiom. The Peshito version is in perfect accord with the Vulgate and with our translation.

Jesus declares that the devil was a murderer from the beginning. The devil was the murderer of the parents of all men in the garden; for by his temptation, Adam and Eve transgressed the command of God, and the universal death of all men followed upon their act: "By the envy of the devil, death entered into the world."—Wisdom II. 24.

Goodness and truth are convertible terms; and conversely evil and falsehood are convertible terms. Every evil is a falsehood. Truth is the perfect divine harmony of creatures to each other, and of the mighty universe of creatures to God. Falsehood breaks this harmony. In saying that the devil stood not in the truth, the Lord means that all the powers of the devil are bent on the doing of evil. The use of the past tense of the verb imports that in past time such condition of the devil began, and that it still continues. It imports a present condition existing in virtue of some past event. That event was the fall of the apostate angels, when they chose through pride to assume a false relation to the Almighty.

When the devil lies, he does a thing that is perfectly natural to him: he is confirmed in evil, and all the powers of his being tend naturally to do evil, and to inspire others to do evil.

We have given here the common opinion of Catholic interpreters on this forty-fourth verse. But the peculiar construction of the Greek text still leaves a certain feeling of uncertainty in the mind.

Moved by this feeling we submit the following conjecture; not that we fully rest in it, but present it as a tentative effort of one seeking for light. Could it not be that the Lord may have established a sort of analogy here by which the devil is said to have a father, not in the sense that he came from another being by generation, but in the sense that he serves under the rule of the chief Satan? Thus in the infernal world, by this analogy,

two beings would correspond to God the Father and God the Son. In this analogy the condition of the unbelieving Jews is forcibly portrayed. They say they are of the Father God, but they are of the father of the devil. They reject the Son of the Father God, because they receive the devil.

In this conjecture the *ἐκείνος* of the forty-fourth verse, rendered in our version by "he", signifies the devil working under command of his analogical father, the chief Satan. We would render, in this hypothesis, the last sentence of the verse: "When he speaketh a lie, he speaketh of his own; for he is a liar, as is also his father." That is to say, the proper inheritance descended to the devil from his father is to lie, as the proper inheritance descended to Jesus Christ from his Father is to speak the truth. There was no danger of inducing men into error by employing the term father of the devil, as even the dullest of mankind could see that Jesus spoke a metaphor.

Jesus continues his severe arraignment of the Jews. Jesus was of God; they were of the devil. Jesus was governed by the Spirit of his Father, God; they were governed by the spirit of their father, the devil. They who were led by the Spirit of God were with Jesus; they who were led by the devil were against him. Jesus spoke the truth; and they, for that very reason, strove to kill him, thus imitating their father, who is a liar and a murderer. Jesus challenges them to convict him of any sin: his only offense was that he spoke the truth.

The terrible fixed malice of the devil is discoursed of here to illustrate the perversity of the Jews, and their likeness to the devil. Their opposition to Jesus was in its motives truly diabolical.

The use of *si* in the Latin Vulgate in the 45th verse is very objectionable. It weakens the sense of the verse. The Greek term is *ὅτι*, introducing not a hypothetical clause, but a causal clause.

The forty-seventh verse explains not only a fact of Jewish history, but it assigns a cause why the Gospel of Jesus Christ produces no fruit in the souls of myriads to whom it has come. The defect is in the souls of these men: they are not of God. There is a choice for man to make; and these men have turned way from God, and have chosen a false idol.

The Jews do not employ any further argument against Jesus, but they turn to insult and vituperation. They scoffingly call him a Samaritan, and declare that he has a devil, and increase the insult by asking him if such epithets be not just. The Samaritans were a hated race; hence it came to be a common term of vituperation among the Jews to call a man a Samaritan. It is clear that they did not utter this insult in the sense that Jesus were by birth a Samaritan; but that name was so despised that it became a synonym for what was base in human life. The accusation that Jesus had a devil was often brought against Jesus by the Jews. They knew that his life was unlike the life of other men; and they being unwilling to recognize God as the author of his wonderful works, attributed them to the devil.

Jesus responds with perfect calm and moderation. He stands for truth, and truth demanded that he should declare that his works were not executed by the aid of the devil, but by the Father to whom he gives the glory.

Many of the old writers have indulged in some extravagant opinions to explain why Christ did not deny that he were a Samaritan. Some infer that Christ tacitly acknowledges in his answer that he is a Samaritan; and to explain this they declare that Samaritan means a watchman, and that Jesus was the watchman or shepherd of Israel; or that Jesus was the good Samaritan. It is evident that this is a mere figment of the imagination. Jesus did not respond to the charge that he was a Samaritan, because there was nothing in it to be answered. It was a mere insult without any foundation. It also carried in it an evidence of hatred of this people, and it was utterly unworthy of the Lord's notice. To defend himself against such a charge would also seem to imply that the Lord shared the Jews' hatred of this people, which was not true: they were included in his universal covenant of mercy, and he was to die for love of them also. But truth demanded that the other part of the charge be refuted, and with calm directness he gives his answer. He utters only the plain denial, but that denial rests on the cumulus of evidence that he gave the world, and it is enough. No man with an honest mind, and right disposition of soul can follow that divine life as it was revealed to the world, and yet doubt the absolute truth of Jesus' words. Search

begins from him, and ends in him: he is the absolute resting-place of all thought. He is the criterion of all thought, and of all deeds. He is the exemplar of all truth and of all goodness; and he alone solves the enigma of life.

A grave act of dishonor had been offered to Jesus, and through him God the Father had been insulted; but Jesus declares to them that he has no wish to vindicate his personal honor, he seeks not his own glory, but commits his cause to the Father, the Supreme Judge of the deeds of men. Jesus speaks of himself here as man. As man he came to suffer in patience, and to die. But yet he declares to them that their sin shall not go unpunished, for there is one that seeketh and judgeth.

This act of Jesus is the model for all men who have received injuries. Let them not seek to avenge themselves, but commit their cause to the "one that seeketh and judgeth." In the midst of the great sea of unpunished wrong that inundates the world, it is a legitimate consolation to look up to the quiet face of God, and know that he seeketh and judgeth. No wrong will ever go unpunished; all right will be vindicated; but in God's way, and God's time.

Continuing the same calm manner, Jesus now asserts what his real character is. He has the message of life: "If a man keep my word, he shall never see death." No greater promise can be made to a man than exemption from death. That promise is sure, and there is but one way to attain it; to keep the word of Jesus Christ; to keep it in faith and in deeds. Hence it follows that there is nothing better than to keep the word of Jesus. That sentence should be one of the master thoughts of every life.

The sense of the present sentence of the Lord is identical with that recorded in John, V. 24.

Of course, Jesus speaks here of reprobation, which is called the second death; and of eternal life, which alone is worthy to be called life. But the gross carnal minds of the Jews understand him to speak of corporal death. They appeal to their past history to prove to him that no one can escape death. Abraham the father of all the faithful is dead. The great prophets of Israel are all dead. And yet this poor man of Nazareth promises exemption from death to all his followers.

Some have believed that the Jews here only feigned not to understand Jesus; but it seems to me far more probable that their error came from a gross ignorance of the spiritual order.

The Jews reason that, if Jesus has power over death, he must be greater than the father of their race; and they endeavor by direct question to draw from Jesus an assertion of such superiority. Well could he in sober truth have said: "As God is greater than his creature, so am I greater than Abraham. Abraham was the servant, who through faith merited to be called the friend of God; but I am the consubstantial Son of God." This was the truth that the world must receive, but it was not opportune to proclaim it with directness then.

The substance of Jesus' response is this: If I as man should glorify myself, it would be vain. I could not ask men to believe me. I do not ask men to believe that the truths that I utter rest upon my power as a mere man. I do not ask men to accept me as the Messiah on my human testimony. But let men accept the testimony of my Father clearly made known. You say that the Father is your God; then believe him.

Jesus declares that the Jews knew not the Father, in the sense explained by St. John in his First Epistle, I. 3—4: "And hereby know we that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." In this same sense Jesus declares that the Jews are liars. They acted a monstrous lie. They claimed to recognize God, and to worship him; and yet the inspiration and motives of their lives came from the devil. This was certainly a perpetual lie, to serve the devil, while professing to acknowledge and worship the one true God.

Jesus now resumes the theme of Abraham. The Jews had endeavored to establish a rivalry and opposition between Jesus and their founder. Jesus dispels this illusion. He declares to them that Abraham had looked forward to him as the object of his faith and hope. Yea, he had seen Jesus' day, and rejoiced thereat. This clearly imports that Abraham had acknowledged Jesus in the character of the Son of God. Hence the Jews could not honestly oppose Jesus on the plea that he stood in opposition to Abraham.

That which Jesus calls *his day* is clearly his Incarnation; but it is not so clear in what way Abraham saw that event. There seem to be but two probable opinions regarding this. Abraham may have seen the Incarnation in prophetic vision, or he may have seen the event from Limbo, wherein he awaited the Redemption of man, and the opening of the way to Heaven. The first opinion seems to us the more probable, though the other has more extrinsic authority. The first opinion seems very much in keeping with God's dealings with Abraham. It also adds strength to Jesus' discourse. Jesus' words seem to imply that Abraham looked forward with glad hope based upon a promise of God to see the Incarnation; and when the promise was fulfilled, Abraham's joy was full. Such a promise was made to the holy Simeon; and when he saw the infant Christ, he declared that now he had lived long enough. We feel persuaded that such a promise was made to Abraham; and that, in a way which we can not know, it was fulfilled in Abraham's life. That it is not recorded in the Scriptural records of the life of the great patriarch is not strange. We have not the records of all God's dealings with Abraham. Was not Paul caught up to the third Heaven, and did he not hear words that it is not lawful for a man to utter? And yet we should have known nothing of this event in the life of Paul, if a peculiar circumstance did not move him to declare it to the Corinthians. We believe that some such revelation was made to Abraham the friend of God.

The Jews again misunderstand the Lord. They are inaccessible to any spiritual idea, anything that rises above flesh and blood.

Man rises above brute creation by mind; and by the prostitution of mind he, in a certain sense, sinks below it.

Two thousand years had elapsed since Abraham was buried in Machpelah; and yet Jesus, who had not yet attained his fiftieth year, had seen Abraham. They demand how this can be. Then Jesus delivers a sublime declaration of his divinity. Only God can say in the fullest sense, *I am*. Such a predication in its fullest sense asserts of the subject absolute being. It denies all limitations; it is the affirmation of infinite absolute being. There is no past in God; and therefore Jesus does not say, *I was* before Abraham. There is no future in God, but

only an everlasting present, an infinite line without beginning or end, running on forever beside the broken lines of the past, present, and future of creatures. The grandest manifestation that God ever gave of himself to man is that wonderful affirmation of Exodus, "I am I am."

In his eternal existence as a person of the Blessed Trinity, God with God, Jesus was before Abraham. The Jews had marveled that Jesus should claim an existence contemporaneous with Abraham; and Jesus declares to them that his existence goes back past Abraham, and on into eternity. Only God can say these words in truth. And as Jesus had the testimony of God for what he said, Jesus is proven by the Father to be God. Even the stolid Jews understand that Jesus by that statement makes himself equal to God. They consider such a statement blasphemy, and, in an outburst of frenzy, they take up stones to cast at him, in accordance with Leviticus, XXIV. 16: "And he that blasphemeth the name of the Lord, he shall surely be put to death; all the congregation shall certainly stone him." The Roman law forbade such a proceeding, but in such bursts of fanaticism, no law could restrain that people. But Jesus' hour was not yet come; and therefore he hid himself, and went out of the Temple.

Some believe that by his divine power Jesus made himself invisible, and thus escaped from the Jews. Others believe that the event was accomplished by merely natural means, by mingling with the multitude. It seems to us that it was one of those events of which we can not tell how they happen. They move with calmness, but also with inevitableness, because God wills it so.

JOHN IX. 1—41.

1. And as he passed by, he saw a man blind from his birth.

2. And his disciples asked him, saying: Rabbi, who did sin, this man, or his parents, that he should be born blind?

1. Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.

2. Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες: 'Ραββεί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

3. Jesus answered: Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.

4. We must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5. When I am in the world, I am the light of the world.

6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay.

7. And said unto him: Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing.

8. The neighbors therefore, and they who saw him aforetime, that he was a beggar, said: Is not this he that sat and begged?

9. Others said: It is he: others said: No, but he is like him. He said: I am he.

10. They said therefore unto him: How then were thy eyes opened?

11. He answered: The man that is called Jesus made clay, and anointed my eyes, and

3. Ἀπεκρίθη Ἰησοῦς: Οὐτε οὗτος ἡμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ: ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.

4. Ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν: ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.

5. Ὅταν ἐν τῷ κόσμῳ ᾤ, φῶς εἰμι τοῦ κόσμου.

6. Ταῦτα εἰπὼν, ἔπτυσεν χαμαὶ, καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν αὐτὸν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς.

7. Καὶ εἶπεν αὐτῷ: Ὑπαγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ, ὃ ἐρμηνεύεται ἀπεσταλμένος. Ἀπήλθεν οὖν καὶ ἐνίψατο καὶ ἦλθεν βλέπων.

8. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν, ἔλεγον: Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;

9. Ἄλλοι ἔλεγον: Ὅτι οὗτός ἐστιν: ἄλλοι ἔλεγον: Οὐχί, ἀλλ' ὅμοιος αὐτῷ ἐστίν. Ἐκεῖνος ἔλεγεν: Ὅτι ἐγὼ εἰμι.

10. Ἐλεγον οὖν αὐτῷ: Πῶς οὖν ἠνεώχθησάν σου οἱ ὀφθαλμοί;

11. Ἀπεκρίθη ἐκεῖνος: Ὁ ἄνθρωπος, ὃ λεγόμενος Ἰησοῦς, πηλὸν ἐποίησεν, καὶ ἐπέχρισεν

said unto me: Go to Siloam, and wash: so I went away and washed, and I received sight.

12. And they said unto him: Where is he? He saith: I know not.

13. They bring to the Pharisees him that aforetime was blind.

14. Now it was the Sabbath on the day when Jesus made the clay, and opened his eyes.

15. Again therefore the Pharisees also asked him how he received his sight. And he said unto them: He put clay upon mine eyes, and I washed, and do see.

16. Some therefore of the Pharisees said: This man is not from God, because he keepeth not the Sabbath. But others said: How can a man that is a sinner do such signs? And there was a division among them.

17. They say therefore unto the blind man again: What sayest thou of him, in that he opened thy eyes? And he said: He is a prophet.

18. The Jews therefore did not believe concerning him, that he had been blind, and

μου τοὺς ὀφθαλμοὺς, καὶ εἶπέν μοι: Ὅτι ὕπαγε εἰς τὸν Σιλωὰμ, καὶ νίψαι: ἀπελθὼν οὖν καὶ νιψάμενος, ἀνέβλεψα.

12. Καὶ εἶπαν αὐτῷ: Ποῦ ἔστιν ἐκεῖνος; Λέγει: Οὐκ οἶδα.

13. Ἀγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτὲ τυφλόν.

14. Ἦν δὲ σάββατον ἐν ᾗ ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς.

15. Πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. Ὁ δὲ εἶπεν αὐτοῖς: Πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω.

16. Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές: Οὐκ ἔστιν οὗτος παρὰ Θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι δὲ ἔλεγον: Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς.

17. Λέγουσιν οὖν τῷ τυφλῷ πάλιν: Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέν σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν: Ὅτι προφήτης ἐστίν.

18. Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνη-

had received his sight, until they called the parents of him that had received his sight,

19. And asked them, saying: Is this your son, who ye say was born blind? how then doth he now see?

20. His parents answered and said: We know that this is our son, and that he was born blind:

21. But how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself.

22. These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue.

23. Therefore said his parents: He is of age; ask him.

24. So they called a second time the man that was blind, and said unto him: Give glory to God: we know that this man is a sinner.

25. He therefore answered: Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see.

σαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος,

19. Καὶ ἠρώτησαν αὐτοὺς, λέγοντες: Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι;

20. Ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν: Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη:

21. Πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς, ἡμεῖς οὐκ οἶδαμεν: αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.

22. Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους: ἡδὴ γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται.

23. Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν: Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.

24. Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλός, καὶ εἶπαν αὐτῷ: Δὸς δόξαν τῷ Θεῷ: ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλὸς ἐστιν.

25. Ἀπεκρίθη οὖν ἐκείνος: Εἰ ἁμαρτωλὸς ἐστιν, οὐκ οἶδα: ἐν οἶδα, ὅτι τυφλὸς ὦν, ἄρτι βλέπω.

26. They said therefore unto him: What did he to thee? how opened he thy eyes?

27. He answered them: I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples?

28. And they reviled him, and said: Thou art his disciple; but we are disciples of Moses.

29. We know that God hath spoken unto Moses: but as for this man, we know not whence he is.

30. The man answered and said unto them: Why, herein is the marvel, that ye know not whence he is, and yet he opened my eyes.

31. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth.

32. Since the world began it was never heard that any one opened the eyes of a man born blind.

33. If this man were not from God, he could do nothing.

34. They answered and said unto him: Thou wast alto-

26. Εἶπον οὖν αὐτῷ: Τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς;

27. Ἀπεκρίθη αὐτοῖς: Εἶπον ὑμῖν ἥδη, καὶ οὐκ ἤκούσατε: τί οὖν πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

28. Καὶ ἐλοιδόρησαν αὐτὸν, καὶ εἶπον: Σὺ μαθητῆς εἶ ἐκείνου: ἡμεῖς δὲ τοῦ Μωυσέως ἐσμὲν μαθηταί.

29. Ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ Θεός: τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.

30. Ἀπεκρίθη ὁ ἄνθρωπος, καὶ εἶπεν αὐτοῖς: Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἤνοιξέν μου τοὺς ὀφθαλμούς.

31. Οἶδαμεν ὅτι ὁ Θεὸς ἀμαρτωλῶν οὐκ ἀκούει: ἀλλὰ ἐάν τις θεοσεβῆς ᾤ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.

32. Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέν τις ὀφθαλμούς τυφλοῦ γεγεννημένου.

33. Εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

34. Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ: Ἐν ἀμαρτίαις σὺ ἐγεννή-

gether born in sins, and dost thou teach us? And they cast him out.

35. Jesus heard that they cast him out; and finding him, he said: Dost thou believe in the Son of God?

36. He answered and said: And who is he, Lord, that I may believe in him?

37. Jesus said unto him: Thou hast both seen him, and he it is that speaketh with thee.

38. And he said: Lord, I believe. And he worshipped him.

39. And Jesus said: For judgment came I into this world, that they who see not may see; and that they who see may become blind.

40. Those of the Pharisees who were with him heard these things, and said unto him: Are we also blind?

41. Jesus said unto them: If ye were blind, ye would have no sin: but now ye say: We see: your sin remaineth.

θης ὁλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω.

35. Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὗρων αὐτὸν, εἶπεν: Σὺ πιστεύεις εἰς τὸν Υἱὸν τοῦ ἀνθρώπου;

36. Καὶ τίς ἐστιν, ἔφη, Κύριε, ἵνα πιστεύσω εἰς αὐτόν;

37. Εἶπεν αὐτῷ ὁ Ἰησοῦς: Καὶ ὥρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνος ἐστίν.

38. Ὁ δὲ ἔφη: Πιστεύω, Κύριε: καὶ προσεκύνησεν αὐτῷ.

39. Καὶ εἶπεν ὁ Ἰησοῦς: Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν, καὶ οἱ βλέποντες τυφλοὶ γένωνται.

40. Ἦκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ: Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμέν;

41. Εἶπεν αὐτοῖς Ἰησοῦς: Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν: νῦν δὲ λέγετε: Ὅτι βλέπομεν: ἡ ἁμαρτία ὑμῶν μένει.

In the 4th verse ἡμᾶς δεῖ ἐργάζεσθαι is the reading of **N***, B, D, L, et al., and is approved by Tischendorf, Westcott and Hort. In the 11th verse the term *Natatoria* has no good authority: **N**, B, D, L, X, the Vetus Itala, Jerusalem Syriac, Sahidic and Armenian versions support εἰς τὸν Σιλωάμ. This reading is also endorsed by Tischendorf, Westcott and Hort. In verse 35 **N**, B,

and D have *εἰς τὸν υἱὸν τοῦ ἀνθρώπου*, and this reading is followed by the Sahidic version, and by the Lewisian Syriac Palimpsest. It is also approved by Chrysostom. The greater number of authorities have *υἱὸν τοῦ Θεοῦ*.

The history of the cure of this blind man is characterized by great simplicity and pellucidness. At the same time, the evidential value of the event is very great. The subject of the healing belongs to the Plebeians. He is a beggar, and his parents are poor, humble people. It is amusing to contrast the naive, simple honesty of the man and his parents, with the intense dishonesty of the Pharisees, who make absurd frantic struggles to counteract the proving force of the miracle.

We can not tell how long an interval intervened between the Lord's escape from the Temple and his cure of the blind man. Some, in fact, place one event immediately after the other. This seems improbable from the fact that the attempt to stone Jesus was the outcome of religious fanaticism, of which no traces appear in the history of the cure of the blind beggar.

All the circumstances of the case strengthen the evidence of the miracle. The man is blind from his birth; the event is thoroughly examined; many witnesses give testimony to the restoration of his sight. After a stubborn opposition, and after vainly trying by intimidation to suppress evidence, the Pharisees can not deny the miracle; and the only accusation that they can bring against Jesus is the charge that he made a paste of clay and of spittle and anointed the man's eyes on the Sabbath. This miracle, therefore, is a fine specimen of that clear evidence that Jesus gave the world, that he was the Son of God.

It was ordered in the designs of Divine Providence that Jesus should give sight to this man, to prove that in the spiritual order, Jesus is the light that enlighteneth every man that cometh into the world.

The disciples labor under the error that all affliction is a punishment of either personal sin, or of the sins of parents. A similar erroneous persuasion moved the friends of Job in their great dialogue with him.

It has puzzled many to explain the sense of the disciples' question. The disciples seem to admit the possibility that the man's own sin was the cause of his blindness. Now, as the

man was born blind, he could not have received the blindness as a punishment of his personal guilt. One obscure opinion explains the question on the supposition that the disciples admitted the pre-existence of souls before corporal birth. It is evident that this opinion merits no consideration. Not a trace of such persuasion is found in the records of Jewish thought.

A second opinion, which has more extrinsic authority, appeals to the theory of foreseen sins as the cause of such affliction. This, also, is a myth. It is not God's way to inflict an actual retribution for sin before it is committed.

A third opinion assigns as the possible sin which the disciples may have thought the cause of the man's blindness, the original sin, in which all men are born; but this cannot stand, because in that sin all men are equal; and there would be no reason to assign the general sin of the race as the specific cause of the man's blindness.

Wherefore we believe that the disciples commit an anachronism in proposing this case to the Lord. They see before them a man afflicted with blindness. They may not have known then that he was blind from his birth. Their attention centers upon what they consider a direct judgment of God, in punishment for sin; and they wish to be certified of the cause of this judgment. There may have been some uncertainty in Jewish thought as to whether a child be punished by God for the sins of the parent. On one hand, the infants of Sodom were involved in the city's ruin; Bathsheba's adulterine son died on account of David's sin; and in Deuteronomy, V. 9, God declares: "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate me."

On the other hand, Ezekiel declares; "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him."—XVIII. 20. This clear text of Ezekiel establishes God's certain line of dealing with man. The child only shares the punishment of the father, inasmuch as he participates in the father's guilt. The great judgment of God does not take place in time. The ways of God towards the child or children

of a sinful parent may be mysterious to us now. In them is involved the great mystery of heredity, and other mysteries; but of one thing we are certain, that no man shall bear another's iniquity.

Now, in general, sin is the cause of death and of all man's woe. Again, in particular cases, a visitation of God will come upon a man in this life in punishment for his personal guilt; but these seem to be exceptions to the general rule. There is no established relation of cause and effect between a man's afflictions in this life and his personal guilt. In the great judgment of God an absolute relation of such nature will be established; but God is now a waiting and long-suffering God. Full oft he strikes the righteous man to perfect him still more by temptation. Thus, Job was among the most righteous of men; and God made him an example of suffering.

Jesus therefore corrects the erroneous persuasion of the disciples, and declares that such events are ordered to show forth the glory of God. All nature moves to glorify God, but our vision reaches not to the perception of the wondrous factors and relations in the great system of God's works. The great universe of created things moves through its changes, not by blind chance, but by an inevitable law. The laws of contingency and of human liberty are preserved, and yet things never can swing themselves out of the great fixed order by which they accomplish the finality which God ordained. In the great system, human affliction and pain have place. If used rightly, they are factors in the salvation of man. We have no right to ask God why he strikes us. We can not comprehend the ways of God, or understand his purposes. Suffice it for us to know that all things work unto God for them who love God.

In the present instance, the blindness of that man served as the occasion to show forth the power of the Son of God, and to prove thereby his Divinity. Thus were the works of God made manifest in him.

We are persuaded that in the fourth verse the reading, "We must work," etc., is to be approved. The language of the Lord in this verse is figurative. The day is the duration of life; the night is death. The natural order of things is

that men work by day and rest by night. Our Lord considers his mortal life as the day, and his death as the night. He had a work to be done before that night should come. That work was to teach the world by word and by deeds. He calls himself the light of the world in the sense that he was the source of the great truths of the New Testament. He remains eternally the light of the world, but that activity of this light which consisted in his personal preaching and miracle-working should end when he left the world. The great body of Christ's teachings had been committed to the world before his death. Christ therefore says: "While I am in the world, I am the light of the world." That is to say: "I see my approaching death, now distant but a few months. I must finish my work in preparation for that event. I am the light of truth, and I must still impart that light to men before the night of my death takes me from men." By this preface, he outlines the end for which he is to heal the man's blindness. The healing of the blind man is a part of the great work of enlightening the world. The opening of the man's corporeal eyes to the light of day was a symbol of that greater act of giving sight to the souls of men.

By employing the plural pronoun "we", the Lord calls all men unto a realization of their duty in life. Jesus, our model, saw his duty, and with eagerness performed it. He associates all men with himself in that grand idea of the fulfillment of duty; and cautions them against procrastination by warning them that the night cometh when no man can work. Everything in the life of Jesus converged to that one point, the fulfillment of the great work for which he had come into this world. Every event of his life was viewed solely in its relation to that one scope.

Now every man has a work to do in life. No man is sent into this world to live aimlessly. There is a day and a night in human life. The day of human life is unlike the solar day in this respect, that in the day of man's life, we can not tell when the night may come. It often comes when the sun apparently is high in the heavens. Many a time a man has intended to be converted from his evil ways, and to do some work worthy of Heaven; but the night has come on, and has cut him off in the

midst of his unrealized hopes. O, ye men in the morning of life, take heed of the value of that day that opens before you! It is a passage relatively brief, through changing time unto eternity, to receive in eternity the wages of the work done in the day of time. To receive the wages of sin, which is death; or the wages of righteousness, which is eternal life. One thought should be ever present in that day's course, and that is the thought of duty. That one noble purpose like a ray of white light, shooting through the soul of man, will be refracted into all the grand virtues that make up the character of the perfect man. Man should so discipline his mind to the idea of duty, that it will become a habit, a second nature. The law of duty demands that every hour be devoted to some present work. One of the great follies of life is to put off the doing of the duty of life. The loss of time can never be recovered, and a lifetime is brief to accomplish our preparation for eternity. Bitter are the thoughts of those who see themselves fallen into the grey of a life that is barren of eternal fruit.

The regulation of life in accord with the law of duty does not make one's life cold and dry. The sweetest pleasures realizable in time spring from the consciousness of duty performed. Such consciousness mitigates the fear of death, that saddest of human thoughts; such consciousness gives dignity to human life, and fills up what were otherwise a mocking void.

It is to be observed that the Evangelist has given us only the substance of the event; the greater part of the details are omitted. It is quite probable that some conversation took place between Jesus and the blind man, but this has been omitted.

Jesus is guided by his infinite wisdom to work his miracles in different ways. He cured the Centurion's servant without even going down where he lay. Again he lays his hands on subjects, or uses his spittle as an instrument. It is perhaps impossible for us to see the reasons that guided Jesus in these different methods of operation, but it seems quite certain that by employing at times his bodily members, he wished to prove that his humanity operated in consequence of the hypostatic union. Then again the employment of sensible media aids the human mind to realize the nature of the work that has been wrought. Thus also the Church employs sensible signs in the Sacraments,

that men may be aided by the symbolic force of the outward sign to realize the divine effect which the Sacrament by intrinsic power operates. Certainly the anointing with spittle and clay of the eyes of a man born blind could not give sight by natural causality, but the spittle of Jesus was made the instrument to work this effect. The touching of the hem of Jesus' garment cured the woman afflicted with the issue of blood; much more should his spittle have divine efficacy to heal blindness. Then again it was the Sabbath, when Jesus made the clay and anointed the man's eyes. This exercise of bodily activity was the basis of the charge of Sabbath-breaking which the Pharisees brought against the Lord. It seems to us that Jesus purposely willed it so, that he might correct their erroneous conception of the worship of God. The dry spiritless formation of Pharisaic religion especially crystallized in the Sabbath-rest. Hence the Lord purposely chose the Sabbath for the performance of many of his miracles to teach the world that the Sabbath was made to worship God in spirit and in truth, and that the Sabbath-rest was not worship but a condition of worship. The Pharisees had converted the worship of the living God into a mere mathematical formula; Christ freed it from these bonds, and made it an act of the spirit of man.

Christ sends the man to wash in Siloah, and in his washing he received his sight. Siloah is a type of Christ, and for this cause the Evangelist interprets the sense of the name. It is called in Hebrew שִׁלּוֹחַ or שְׁלֹחַ from the verbal root שָׁלַח, "to send." The name of the fountain is the participial adjective from this stem; hence the Evangelist rightly interprets it to mean, "Sent." This fountain of pure water was a type of him who was sent by Yahveh to redeem the world. Jesus Christ has likened himself to a fountain, unto which he invites all men to come and drink: "If any man thirst, let him come unto me, and drink."—John VII. 37. Hence there is a beautiful symbolism in the fact that the man was cured while he washed in the pure waters of that fountain which typified Jesus Christ.

Moreover, in going down to Siloah, and washing in its waters, the man exercised an act of faith. It was a simple thing that he was called to do; it required faith to believe that

the mere washing of one's eyes in Siloah would cure a congenital blindness. But the man obeyed with promptness the command of Jesus, and his obedience was rewarded by the restoration of his sight.

There is a direct similarity between the cure of this blind man and the cure of Naaman the Syrian. When Naaman came to the Prophet Elisha, he expected that the Prophet would fulfill some mystic rites over him, but Elisha did not even come out to him, but bade him, by the mouth of a servant, go and wash seven times in the Jordan. Naaman was disappointed and angry, and turned to go away. But his servants persuaded him to do the easy thing that the Prophet had commanded; and he went and washed seven times, and was perfectly healed of his leprosy.—II. Kings (IV.) V. 1—15. It is the greatest faith to recognize the power of God operating through the simplest means.

Many men knew the blind beggar of Jerusalem; but when they saw him in the perfect possession of his sight they could hardly believe their senses, and it required the statement of the man himself to convince them of his identity. To the wondering people the man recounts the manner of his cure.

As was his custom, after performing the miracle, Jesus had withdrawn from the immediate scene of the event.

It was but natural that such a wonderful event should be brought before the Pharisees. We can find no certain evidence of hatred of Jesus in the fact that the people bring to the Pharisees him who was aforetime blind. The Pharisees sat in Moses seat; they were the chiefs in all matters of religion, and naturally the people looked to them for judgment in this extraordinary event.

The Pharisees ask for the facts, and in a clear, simple, honest manner, the man gives his testimony.

The first remark of the Pharisees after hearing the man's testimony reveals the dishonesty and meanness of their souls: "This man is not of God, because he keepeth not the Sabbath." But truth cries: "Verily this man is of God, because he keepeth not the Pharisees' Sabbath."

So dishonest is the Pharisees' stricture that even some of their own body protest against it, demanding: "How can a man that is a sinner do such things?" Wherefore there was a division even among the Pharisees.

In sheer desperation, the opponents of Jesus now turn to the man who had been blind, and ask him: "What sayest thou of him, in that he opened thy eyes?" Very probably they hope to intimidate him to change his testimony. But even this attempt recoils upon them. The man, with honesty and courage, declares: "He is a prophet."

The truth was clear to any honest man, but the Pharisees were not seeking to know the truth: they were seeking means to fight the truth. They now see that, if they admit the truth of the miracle, they cannot allege its unlawfulness on the Sabbath. If it is a miracle, God is with its author; and God does not give miraculous power to a man to do a sinful act.

The power of God to draw good from the evil deeds of men is exemplified in this miracle. The determined active opposition of the Pharisees only serves to set forth in clearer light the uncontrovertible evidence of the miracle. The man who had been cured of blindness was well known to many of the city. Though the magnitude of the miracle wrought on him had caused a momentary doubt in the minds of some of these, they dismissed it on closer observation; and especially when the man himself declared that he was the man that aforetime was blind. There was no longer any room for doubt; but still certain of the Pharisees refuse to acknowledge the miracle, till they have sent for the parents of the man to testify to the identity of their son. They demand of these two questions: First, whether the man be their son; and secondly, how he had received his sight. Here again the Pharisees hope to frighten the man's parents into some statement to shake the evidence of the miracle. The Pharisees had already agreed that if any man should confess Jesus to be the Christ, that man should be excommunicated, which meant social death to the one on whom it fell. The parents of the man know of this decree; and therefore they evade the second question; but to the first question they give a plain and direct answer, affirming that the man is their son, and that he was born blind. The testimony of the man's parents is especially valuable to establish the fact that the man was born blind. In the natural order of things such fact would be best known to them, and the honest way in which they assert it in the face of opposition is a guarantee of its truth.

For an answer to the second question the parents shrewdly refer the Pharisees to the man himself, who was of age.

In the second interrogatory of the man we see the impotent efforts of falsehood against the mighty power of truth. The Pharisees open their inquiry with a dishonest begging of the question, in that they take it for granted that Jesus is a sinner. The simple honesty of the man makes untenable every position of the Pharisees. They declare that Jesus is a sinner; and the man adduces his certain cure in denial of the charge.

It is to be noted that they preface their interrogatory by a solemn adjuration, "Give glory to God", to awe the man that he may be more pliant.

The Pharisees now seeing that it will be impossible to deny the fact of the healing, wish to keep the miracle in the background, and insist on the charge that Jesus is a sinner. They wished to establish in the public mind the persuasion that though there were many marvelous and inexplicable events in Jesus' life, yet he was a sinner, a law-breaker. They hoped therefore to bring the man to confess that Jesus were a sinner. But the blunt honesty of the man turns the tables upon them, and leaving aside for a moment the question of the sinfulness of Jesus' character, he keeps ever in prominence the indisputable fact of his cure.

The Pharisees are now driven to the last extremity. A caged beast will walk up and down its cage, seeking an exit at points where, but a second before, it saw its way barred. So these false men ask of the man the identical question that he had just before fully answered. This evident dishonesty emboldens the man to despise them, and to taunt them with their inability to explain the act of the great Prophet.

We believe that the Vulgate errs in omitting the negative particle before "hear." The Greek codices agree on the reading, *οὐκ ἤκούσατε*. They did not hear, in the sense that they did not give ear to the evidence of the fact. Behold the power of truth and the intrinsic weakness of falsehood! The consciousness of truth makes this poor beggar set at naught the Pharisees of Jerusalem. Knowing their malign hatred of Jesus, he drives them to fury by ironically asking them, if they would become Jesus' disciples. The Pharisees have no argument to

adduce against the plain blunt truths of the man. They fall back on the inane boast of their Mosaic discipleship. They try to discredit Jesus on the ground that they know not whence he is, but even this subterfuge is retorted upon them by the keen wit of the healed man. The Pharisees by right of their office should have been able to tell the people of the advent of the Messiah. They were false to their trust; and their professed ignorance of a man who could open the eyes of a man born blind was their disgrace, and rightly does the man reproach them for it. There is much logic and force in the man's argument. He reasons thus: The work done on me is clearly a great miracle. It is not recorded that even Moses and the great prophets ever did such a work. It is equally clear that God does not concede such miraculous power to sinners. God hears the prayer of a sinner who turns to God in repentance, but never operates such a miracle as Jesus performed on the blind man through a sinful man. Hence the man concludes with inevitable logic: If this man were not of God, he could do nothing in the way of these miracles.

The conclusion of the man was unanswerable; and the baffled Pharisees now resort to their authority, and with insults they cast the man from the synagogue.

The honesty of mind manifested by the man in his audience with the Pharisees is now rewarded. Jesus comes to him, and finding his soul disposed for the divine gift of faith, receives his profession of faith. Thus the corporal healing is ordered to the higher effect to give the life of divine faith to the man's soul. This is the great universal object of all Christ's miracles; and the healing of the body is only a means to this higher end.

Jesus now takes occasion from the cure of the blind man, to declare how the prophecy of Simeon is fulfilled in him, "that he is set for the falling and rising of many in Israel."—Luke II. 34. He came not to judge the world in his first advent, in the sense of the final judgment; but indeed for judgment, in the sense that his New Testament is life to those who receive it, and death to those who receive it not. The men of the world are classified as elect and reprobate, according to the relation that they bear to Jesus.

Inasmuch as the opening of the corporal eyes of this man was a symbol of the opening of the spiritual eyes of the world to the truths of the Gospel, the Lord draws thence an illustration of the effect of his Gospel on the generations of men. His words greatly arrest the attention by reason of the seeming paradox which they contain: they who saw not were to see; and those who saw were to become blind. Those who see are the proud men who refuse to bow down to the high truths and mysteries of the Gospel. Of this class were the Pharisees. Such men in their pride rely on their own minds, and refuse to bring their reason into subjection to the truths of God. They believe that they see, but they are spiritually blind, and God leaves them in their blindness. Those who see not are the humble ones who acknowledge their weakness and their ignorance. They open their souls to God, and God draws them by his grace to a knowledge of the truth. Of this class was the blind beggar of Jerusalem; and consequently he was given the gift of faith, while the proud Pharisees were left in their blindness. This principle is forcibly illustrated by the dealing of God with the Jews and the Gentiles. The Jews were proud that they alone of all the peoples of the earth were the chosen people of God, and had the true worship; the Gentiles were blind in idolatry. And yet these poor blind aliens received spiritual sight, while Israel remains in its blindness even unto this day.

Some Pharisees were standing by when Jesus spoke these things, and they ask with presumptuous pride: "Are we also blind?" Jesus here again uses figurative language. The Pharisees were blind in the spiritual sense, and were so declared by Jesus in a former event: "Let them alone: they are blind guides."—Matt. XV. 14.

But their blindness was not inculpable. They were blind, because they rejected the Light of the world. Hence their blindness was voluntary, and consequently *their sin remained*.

JOHN X. 1—21.

<p>1. Verily, verily, I say unto you: He that entereth not by the door into the fold of</p>	<p>1. Ἀμὴν, ἀμὴν, λέγω ὑμῖν: Ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων, ἀλλὰ</p>
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the sheep, but climbeth up some other way, the same is a thief and a robber.

2. But he that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4. When he hath put forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger they will not follow, but will flee from him: for they know not the voice of strangers.

6. This parable spoke Jesus unto them: but they understood not what things they were which he spoke unto them.

7. Jesus therefore said unto them again: Verily, verily, I say unto you, I am the door of the sheep.

8. All that came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής.

2. Ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν ἐστὶν τῶν προβάτων.

3. Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει: καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.

4. Ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται: καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ.

5. Ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύχονται ἀπ' αὐτοῦ: ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.

6. Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς: Ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

7. Εἶπεν οὖν πάλιν Ἰησοῦς: Ἀμὴν, ἀμὴν, ὑμῖν λέγω: Ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.

8. Πάντες ὅσοι ἦλθον πρὸ ἐμοῦ, κλέπται εἰσὶν καὶ λησταί: ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

9. Ἐγὼ εἰμι ἡ θύρα: δι' ἐμοῦ εἴαν τις εἰσέλθῃ, σωθήσεται: καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει.

10. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.

11. I am the good shepherd: the good shepherd layeth down his life for the sheep.

12. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them:

13. He fleeth because he is a hireling, and careth not for the sheep.

14. I am the good shepherd: and I know my own, and my own know me,

15. Even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

17. Therefore doth the Father love me, because I lay down my life, that I may take it again.

10. Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ: ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν, καὶ περισσὸν ἔχωσιν.

11. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς: ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.

12. Ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει, καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει.

13. Ὅτι μισθωτὸς ἔστιν, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

14. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς, καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκουσί με τὰ ἐμὰ.

15. Καθὼς γινώσκει με ὁ Πατήρ, καὶ γὼ γινώσκω τὸν Πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.

16. Καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης: καὶ ἐκεῖνα δεῖ με ἀγαγεῖν: καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἰς ποιμὴν.

17. Διὰ τοῦτό με ὁ Πατήρ ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.

18. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment I received from my Father.

19. There arose a division again among the Jews because of these words.

20. And many of them said: He hath a devil, and is mad; why hear ye him?

21. Others said: These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind?

18. Οὐδεὶς ἤρεν αὐτὴν ἀπ' ἐμοῦ: ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαντοῦ: ἐξουσίαν ἔχω θεῖναι αὐτὴν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν: ταύτην ἐντολήν ἔλαβον παρὰ τοῦ Πατρὸς μου.

19. Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.

20. Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν: Δαιμόνιον ἔχει, καὶ μαίνεται, τί αὐτοῦ ἀκούετε;

21. Ἄλλοι ἔλεγον: Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζόμενου: μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίξει;

In verse 4 the reading τὰ ἴδια πάντα is found in \aleph^a , B, D, L, X, in some cursive codices, and in the Sahidic, Coptic, and Armenian versions. In the 8th verse the phrase ἦλθον πρὸ ἐμοῦ has the authority of \aleph^o , A, B, D K L, Δ, Λ, Π, and of about sixty other uncial codices. This reading is also found in the Coptic and Ethiopian versions, and in the works of Origen, Didymus, Isidore, Hesychius, Cyril, Lucifer, Jerome, and Nonnus. Hence we believe that its omission by the Vulgate is unwarranted. In the 13th verse the opening phrase, Ὁ μισθωτὸς δὲ φεύγει, is not found in \aleph , B, D, L, et al. Neither is it found in the Armenian, Sahidic, Coptic, Ethiopian, Jerusalem Syriac and Lewisian Syriac versions. It seems quite probable that the phrase was inserted to make the connection smoother.

It is evident that the present text is a continuation of the discourse of Jesus recorded in the ninth chapter. The Pharisees claim to be the authentic teachers of the people. They will not acknowledge the Messiah, and they restrain the people by coercion from coming to Jesus. Wherefore Jesus depicts under a figure taken from pastoral life, the genius of these false teachers. They clung to their authority over the people, not

because they loved the people, or cared aught for their salvation, but because they coveted the emoluments which they wrung from the people.

In order to understand the simile, we must know that in the East the flocks grazed very nearly the whole year. They were under the care of shepherds, who brought them at night into pens open to the sky. At times several flocks were enclosed in the same pen. The pens were furnished with a gate, guarded by the ostiarius. In the morning, the shepherd went to the gate, and being known to the gatekeeper, he entered, and led his flock out to pasture. In the East, sheep belonging to different shepherds grazed upon the same pastures, and were sometimes enclosed in the same enclosure; but thence arose no confusion, for every sheep knew its own shepherd and would come at his call. The robber, having no lawful right to enter the sheepfold, entered not through the door, but climbed up secretly on the wall.

It is a beautiful scene to witness a shepherd of the East with his flock. He lives with them, and the instinct of the sheep regards him as its natural protector. He never drives his flock: he calls to them, and they follow him whithersoever he goes. If a stranger calls to them, they flee at the sound of his voice, and cluster round their own shepherd. These scenes are almost entirely unknown in our life: we have no shepherds, and no poetry of pastoral life.

The Lord's beautiful allegory was not understood; wherefore he explains it clearly. As the language is metaphorical, a certain flexibility permeates the account; so that the entities assume different relations in immediate succession. The metaphor directs itself in a measure to the fixed relation of things in the real world, but bends and fashions itself into many untrammelled forms; and we must not expect to find an exact correspondence between every feature of the metaphor and the entities in nature on which it is based.

The general object of the parable is to declare that Jesus is the Good Shepherd of men, and that the Scribes and Pharisees are thieves and robbers. The difference between the thief and the robber is, that the thief operates by stealth, the robber by violence.

Jesus first declares that he is the door of the sheep.

It is evident that in this verse Jesus establishes, not merely his relation to the shepherds, but his relation to all men, represented as the sheep of his sheepfold, and in this relation he compares himself not with the teachers who had been in times past in Israel, but with the teachers of his own time. This is evident from the use of the present tense: "All that came before me are thieves and robbers." Of course, the application of this statement must be made in conformity with the context. John the Baptist was not a thief or robber; neither were Nicodemus, Zachary, Simeon, and many other holy men of Israel. Wherefore, it is evident that Jesus designated in that statement the general body of the Scribes and Pharisees.

The people had no real confidence in these Scribes and Pharisees. The mercenary, dishonest spirit of the Pharisees was evident to all. But they were the party in power, and they coerced the people into obedience. The condition of the people is well explained by Matthew, IX. 36: "But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." There was nothing in the relations of the people to the Pharisees that corresponded to the relation of the sheep to the shepherd. The Pharisees exercised a fierce tyranny over the people; and the people moved only in command, nothing in love. Therefore Jesus declared that the sheep had not heard the thieves and robbers who usurped the place of shepherds.

In the ninth verse, Jesus for emphasis again declares himself the door of the sheep. The metaphor is bold, but very expressive. Our minds turn to the scene from nature, and we behold a flock of sheep now grazing peaceably on green pastures; now seeking shelter and security in the field. The pasture is abundant, and the security perfect; but if the sheep stray away from the door of the sheepfold, it is lost.

This metaphor represents the life of the Christian people under the care and providence of Christ. Christ is the door, because through him alone, man enters into the supernatural world. Those who enter the supernatural world by faith in Christ, will find the green pastures of grace, mercy, and life everlasting. In perfect security they say with David: "The

Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the waters of rest."—Ps. XXIII (Vulg. XXIV) 1—2. This protection is absolute to the man who trusts in the Lord. It does not save from temporal sufferings, nor from persecution and temporal death; because these are agencies by which the saints are refined and prepared for Heaven. But the shepherd of Israel keeps his sheep safe from all real evil; and it is only when they stray away from the door of the sheepfold that real evil can come upon them. No external force can snatch them away from Jesus; but they can by the wrong election of the will choose death instead of life.

Jesus now contrasts the motives that actuate him in relation to the sheep with the motives of the Pharisees. There was nothing disinterested in the motives of the Pharisees: the people were simply the objects of their avarice and rapacity. They cared naught for the people's well-being, nor for the people's salvation. Religion for the Pharisees was a traffic, and they made use of their office solely for their personal greed. How great is the contrast between these cruel mercenaries and the Redeemer! Jesus Christ came to give to man life, not a narrow, limited participation of life, but abundant life. Jesus' relation to his sheep consists in one great act of love. He wishes to have his sheep, simply that he may give them benefits.

The metaphor now changes, and Jesus becomes the Good Shepherd in contradistinction to the hirelings.

In the Prophets, Christ had been predicted as the Shepherd of his people: "He shall feed his flock like a shepherd, he shall gather the lambs in his arms, and carry them in his bosom, he shall gently lead those that give suck."—Is. XL. 11. Can the poor human heart, fainting for love, ask any stronger proof of tenderness and love?

Again, in Ezekiel, the Messiah is represented as a shepherd: "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd."—Ezek. XXXIV. 23.

The poorest manner of servant is the man whose service is actuated by the sole motive of pay. He has no real, personal interest in the work which he does; he will make no voluntary

sacrifice for the promotion of the object of his employment. His employment is a thing totally extraneous to himself, in which he has nothing centered. Unfortunately, this spirit generally infects paid servants. Now the Lord draws a moral illustration from the character of these hired shepherds, as compared with the character of the owner of the sheep.

The life of a shepherd in the East was not exempt from danger. Thus, Jacob describes his life as the shepherd of Laban: "Thus I was; in the day the drought consumed me, and the frost by night; and my sleep fled from my eyes."—Gen. XXXI. 40. And of David the Scripture says: "And David said unto Saul: Thy servant kept his father's sheep; and when there came a lion, or a bear, and took a lamb out of the flock, I went out after him and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him."—I. Sam. XVII. 34—35.

It is easy to believe that the devotion to duty of Jacob and David was not found in the ordinary hired shepherd; and for the reason given by the Savior, because the sheep are not his. He flees at the approach of danger, because he cares nothing for the sheep; they are not his; he cares only for pay.

To justify this beautiful allegory, it is not necessary that all paid servants have this mercenary spirit: it is only necessary that the existence of such servants be a well-known fact of human experience. The explanation of the fact is perfect: the hireling, whose own the sheep are not, flees from danger, because he works not for the interest of the sheep, but for his hire. Now, the Lord is not a hired shepherd; he is the Lord of the sheep. Wherefore does he declare: "I know my own, and my own know me." This sentence brings home to man the truth that Christ wishes to possess him as his own; a being that Christ loves with an everlasting love. And this bond of knowledge and love does exist between Jesus and his followers. This bond is founded upon an analogy with that ineffable bond of knowledge and love that exists between Jesus and his Father. As sheep know their own shepherd's voice, and come at his call, so the faithful followers of Christ know his voice, and follow him, and love him. They know his voice in the divine whisperings of grace; they know his voice in the authoritative

voice of the Church; they know him in the divine deposit of Holy Scripture; they know him in the soul's acts of prayer and love. His voice is not like the hard, cold voice of this world; his voice is full of peace and hope. The spiritual man hears that voice readily, even amid the clamor of this world; and it brings a sure message of consolation for every sorrow.

As the faithful shepherd knows his sheep, and calls them by name, so Jesus knows his followers. The universe is vast, and the thoughts of men are deep and many, but Jesus knows them all. He knows his sheep from the four winds, and he loves them all, and has care of all, even to the numbering of the hairs of their heads. O, dread mystery of Jesus' omniscience and love! What a sublime thing is the life of man, when united in knowledge and love to Jesus Christ! Jesus' love of his sheep is not a barren thing: it brings to the loved being the gifts of Heaven, grace, life everlasting, endless happiness.

Jesus now declares the greatness of his love for his sheep, in that he lays down his life for his sheep. He clearly here predicts his death, and tells the motive through which he offered himself to die. It was simply to save man whom he loves. No man can ask a greater proof of love: "Greater love hath no man than this, that a man lay down his life for his friends."—John XV. 13. It is a mystery that God should love sinful man, a still greater mystery that God should become incarnated and die for man. It would seem that man would consider himself rich to possess even a small degree of God's love; and lo, he possesses the wealth of the love that led Jesus to Calvary, and yet man's heart remains cold and unresponsive. Again and again in accents of pleading Jesus tells to the generation of men his great love for them, the love that freely accepted death, yea, the death on Calvary, that they might live; and yet man turns away from Jesus, and gives his love to the idols of this world.

It is evident that in the sixteenth verse Jesus speaks of the calling of the Gentiles. The present fold of which he spoke was the Jewish Covenant. Its boundaries were narrow, and its constitution imperfect. Jesus was to perfect its constitution, and enlarge its boundaries, so that there would no longer be a distinction between Jew and Gentile, but one universal Church of all nations and for all time.

The prophetic words of Jesus have been richly fulfilled. The Gentile nations heard the voice of Christ through the Apostolic Church. They came into the fold, and there is on earth one great fold, with one supreme shepherd in Heaven, and one supreme shepherd on earth. That one fold is the Catholic Church; her supreme head in Heaven is Jesus Christ, and her supreme head on earth is Christ's appointed vicegerent the Pope. The Catholic Church is the only church that claims to fulfill these words of Jesus Christ. She is the Church of history; she is one, and Protestantism is not one. It is not a fold; its members attend worship, without holding any form of religion. They seek in the churches rest and society; dogma has faded to a few articles, and these are constantly diminishing in number and importance. The supernatural element in man's life is almost totally disregarded, and the excellence of a moral life is upheld by mere naturalism. All the creeds outside of the Catholic Church are in a process of disintegration; and soon the great contest of thought will be fought not between the Catholic Church and Protestantism, but between that historic Church, of which the sects are but rebellious children, and the modern spirit, which is the spirit of unbelief.

Certainly men can not look to any one of the sects or to all of them taken collectively, for the one fold, ruled over by one shepherd. They do not make profession of a principle of unity. Either the promise of Christ has failed, or the Catholic Church is the one fold. She is the only Church which has existed in all ages; she is the only Church that is one and unchanging.

The present text does not assert that all men will enter the one fold; but only that there will be one fold in the whole world, into which those who enter will find salvation without distinction between Jew and Gentile.

Neither is there any proof in this text in favor of the vulgar opinion that before the end of the world the Jews as a nation will enter the Church. In fact, there is no warrant either in Scripture or tradition for this opinion. The present words of Christ simply establish the everlasting existence of one Church for all nations, of which Church Christ shall be the head.

Christ was not compelled to die: he offered himself as a voluntary holocaust. First, in Heaven he freely offered himself to his Father as a propitiatory sacrifice for the world's sin. The Father accepted that voluntary offering: and this then constituted the Father's *commandment* to the incarnate Word. The obligation of this commandment did not take away Christ's freedom; because he had freely offered himself, and the execution was but the fulfillment of his own free act.

Men had power to cause Jesus to suffer, and power to put him to death, only because he freely permitted it. They did not take away his life; he laid it down when his hour was come. Death had no power over Jesus; he passed through its dark portals by free election, that he might break its power over redeemed man. And the Father loves his Son as man, because as man he executed the great commandment of the Father, and died through love for the children of men.

At the conclusion of this sublime subject there arose again a division among the Pharisees. The evident truth of Jesus' teaching corroborated by his miracles forced conviction on some of the Pharisees, but these were stubbornly opposed by the others who were committing the awful sin against the Holy Ghost. As these wicked men could not deny the extraordinary character of Jesus' works, they attributed them to Satan.

LUKE XI. 1—4.

1. And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him: Lord, teach us to pray, even as John also taught his disciples.

2. And he said unto them: When ye pray, say: Father, hallowed be thy name. Thy kingdom come.

3. Give us day by day our daily bread.

1. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπεν τίς τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν: Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.

2. Εἶπεν δὲ αὐτοῖς: Ὅταν προσεύχησθε, λέγετε: Πάτερ, ἁγιασθήτω τὸ ὄνομά σου: ἐλθέτω ἡ βασιλεία σου.

3. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν.

4. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

4. Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίόμεν παντὶ ὀφείλοντι ἡμῖν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

In the second verse ἡμῶν is omitted after Πάτερ in **8**, the Vulgate and Armenian versions, and is rejected by Tischendorf, Westcott and Hort. In the same verse some authorities add γεννηθῆτω τὸ θέλημα σου, etc., in conformity with the text of Matthew, VI. 10, but this phrase is omitted in B, L, et al. It is also absent from the Palimpsest Sinaitic Syriac, the Curetonian Syriac, the Vulgate and the Armenian versions, and it is rejected by Origen, Tischendorf, Westcott and Hort.

The present text of Luke as found in A, C, D, P, X, Γ, Δ, Λ, Π, et al., is in conformity with the parallel text of Matthew; but still we believe that these phrases are interpolations. No sciolist would dare cut off so many essential elements of the text, if they were originally there; whereas on the contrary, it would be a very natural thing to expect the sciolists to interpolate them to make the two synoptists agree. Moreover, we have the positive statement of Origen and Augustine that the form of the Lord's prayer in Luke was shorter than it appears in Matthew.

No commentary is needful on the present text, for the reason that the Lord's prayer in a fuller form has already been explained in Matthew, VI. 9—13. The only question that demands solution here is to explain why two forms of prayer in two different contexts are found in the synoptists. To this question two probable answers may be furnished. First, it may be that both Matthew and Luke relate one identical discourse of the Lord, and the variations may be due to the fact that each Evangelist was minded to write only what he considered the substance of the discourse. Matthew generally gives a fuller relation of the Lord's discourses than either Luke or Mark. None of the writers of the New Testament reveals a superstitious care for the mere words of the account. They give us the substance of the events as they remembered them. The difference in context may be explained by the fact that none of

the Evangelists write in a strictly chronological order; indeed, Matthew having established a wide general chronological order, allows himself great freedom within this general scheme, in grouping together the teachings of our Lord, without regard to the order of their dates. Luke is more attentive to chronology, but it is not certain that he was always able to state the exact order of time of all the data.

A second explanation of the two different formulas is that Christ on two different occasions taught the disciples to pray. This theory makes the Lord's prayer of Matthew a part of the Sermon on the Mount; whereas the formula of Luke is believed to have been delivered while the Lord was going down towards the Jordan, after the Feast of Tabernacles. The exponents of the second theory attribute the briefer formula to the Lord himself.

MARK III. 20—21.

20. And he cometh into a house. And the multitude cometh together again, so that they could not so much as eat bread.

20. Καὶ ἔρχεται εἰς οἶκον. Καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μὴ δὲ ἄρτον φαγεῖν.

21. And when his friends heard it, they went out to lay hold on him: for they said: He is beside himself.

21. Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ, ἐξήλθον κρατῆσαι αὐτὸν: ἔλεγον γὰρ: Ὅτι ἐξέστη.

In our Harmony of the Gospels we can not find the proper place for these two verses of Mark. In Cornely's "Analyses Novi Testamenti" they are omitted from the "Synopsis." While we feel sure that we do not now assign to them their proper context, we place them here, lest they should be omitted from our work.

It seems quite evident that the event happened at Capharnaum, in that house in which Jesus lodged during his long sojourning in Capharnaum. It is very probable that this was Simon Peter's house.

The great fame of Jesus drew such multitudes about him that the Lord and his disciples could not so much as take food. This condition of public enthusiasm was in itself an

evidence of Jesus' true character; but it was not understood rightly by those related to Jesus by blood or affinity. A certain mistaken reverence has thrown much obscurity over this passage. In the first place, some expositors refused to believe that the expression *οἱ παρ' αὐτοῦ* means those related to Jesus by blood or affinity. Their only reason is that they believe it incongruous that Jesus' own kindred would so mistake his real character. But we know from St. John VII. 5, that "even Jesus' brethren did not believe in him." Wherefore we hold with Bede, Cajetan, Jansenius, Maldonatus, Calmet, Patrizi, Schegg, Fillion, Weiss, and others, that Mark here designates some of those who were related by blood or affinity to the family of Jesus.

We believe also that they were of the opinion that Jesus had gone mad. We shudder to admit it, but this sense seems to be demanded by the plain words of the text. The theory that these relatives of Jesus put forth this plea merely to save Jesus from danger is untenable. He was not at that time in any immediate danger, but surrounded by an admiring multitude. Moreover, if his relatives had only feigned this, we can not believe that the Evangelist would speak of this declaration in such a positive manner. It remains therefore a part of the mystery of the Great Atonement that Jesus so *emptied himself* that he was considered by those of his own family as a madman. They knew him as the humble poor man of Nazareth. They now see and hear most extraordinary things of him. Their minds do not mount up to the knowledge that he is the Son of God; they can not, like the wicked Pharisees, accuse him of being actuated by the devil: one theory seems open, that he is mad.

Among the kindred here spoken of, we do not include Mary the Mother of Jesus, and the sons of Zebedee. The narrative simply declares that some of those related to Jesus, believing him mad, and fearing for his safety, or fearing that he might do some rash act, went out to the place where Jesus was, to lay hold on him. We believe that these also dwelt in Capharnaum; that they had for some time suspected that Jesus was mad; and that the great excitement of the concourse of the people on that day moved them to attempt to restrain Jesus from what they

considered acts of a madman. They certainly did not proclaim to the public that they thought him mad; but they reasoned of it among themselves, and acted on such belief. We repeat that it is one evidence of the depth of humiliation to which Jesus descended to teach us humility.

MATT. XII. 22—37.

MARK III. 22—30.

22. Τότε προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν: καὶ ἐθεράπευσεν αὐτὸν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν.

23. Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον: Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ;

24. Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον: Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.

25. Εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς: Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημούται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς, οὐ σταθήσεται.

26. Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη: πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;

27. Καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.

28. Εἰ δὲ ἐν Πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

22. Καὶ οἱ γραμματεῖς, οἱ ἀπὸ Ἱεροσολύμων καταβάντες, ἔλεγον: "Ὅτι Βεελζεβούλ ἔχει, καὶ: "Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

23. Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς: Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;

24. Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη.

25. Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἢ οἰκία ἐκείνη στῆναι.

26. Καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν, καὶ ἐμερίσθη, οὐ δύναται στῆναι, ἀλλὰ τέλος ἔχει.

27. Ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν, τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

29. Ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρὸν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

30. Ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστίν: καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει.

31. Διὰ τοῦτο λέγω ὑμῖν: Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται ὑμῖν τοῖς ἀνθρώποις ἢ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται.

32. Καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ Υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ: ὃς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ Ἁγίου, οὐ μὴ ἀφεθῇ αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι.

33. Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν: ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν: ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

34. Γεννήματα ἐχιδνῶν, πῶς, δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

35. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ: καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

36. Λέγω δὲ ὑμῖν: Ὅτι πᾶν ῥήμα ἀργόν, ὃ λαλήσουσιν οἱ ἄν-

28. Ἀμὴν λέγω ὑμῖν: Ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα, καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν.

29. Ὅς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ Ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἐνοχὸς ἐστὶν αἰωνίου ἁμαρτήματος.

30. Ὅτι ἔλεγον: Πνεῦμα ἀκάθαρτον ἔχει.

θρωποι, ἀποδώσουσι περὶ αὐτοῦ
λόγον ἐν ἡμέρᾳ κρίσεως.

37. Ἐκ γὰρ τῶν λόγων σου
δικαιωθήσῃ, καὶ ἐκ τῶν λόγων
σου καταδικασθήσῃ.

22. Then was brought unto
him one possessed with a devil,
blind and dumb: and he healed
him, insomuch that the dumb
man spoke and saw.

23. And all the multitudes
were amazed, and said: Is
this the son of David?

24. But when the Pharisees
heard it, they said: This man
doth not cast out devils, but
by Beelzebub, the prince of
the devils.

25. And knowing their
thoughts he said unto them:
Every kingdom divided against
itself is brought to desolation;
and every city or house divided
against itself shall not stand:

26. And if Satan casteth
out Satan, he is divided against
himself; how then shall his
kingdom stand?

27. And if I by Beelzebub
cast out devils, by whom do
your sons cast them out? there-
fore they shall be your judges.

28. But if I by the Spirit
of God cast out devils, then is
the kingdom of God come
upon you.

22. And the scribes who
came down from Jerusalem
said: He hath Beelzebub, and:
By the prince of the devils
he casteth out the devils.

23. And he called them
unto him, and said unto them
in parables: How can Satan
cast out Satan?

24. And if a kingdom be
divided against itself, that
kingdom cannot stand.

25. And if a house be
divided against itself, that
house will not be able to stand.

26. And if Satan hath risen
up against himself, and is
divided, he cannot stand, but
hath an end.

27. But no one can enter
into the house of the strong
man, and spoil his goods, ex-
cept he first bind the strong
man; and then he will spoil
his house.

29. Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30. He that is not with me is against me: and he that gathereth not with me scattereth.

31. Therefore I say unto you: Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven.

32. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.

33. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit.

34. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things.

28. Verily I say unto you: All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme:

29. But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:

30. Because they said: He hath an unclean spirit.

36. And I say unto you: That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

LUKE XI. 14—23.

14. And he was casting out a devil who was dumb. And it came to pass, when the devil was gone out, the dumb man spoke; and the multitude marvelled.

15. But some of them said: By Beelzebub the prince of the devils casteth he out devils.

16. And others, tempting him, sought of him a sign from Heaven.

17. But he, knowing their thoughts, said unto them: Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out devils by Beelzebub.

19. And if I by Beelzebub cast out devils, by whom do your sons cast them out?

14. Καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν. Ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός, καὶ ἐθαύμασαν οἱ ὄχλοι.

15. Τινὲς δὲ ἐξ αὐτῶν εἶπαν: Ἐν Βεεζεβούλ, τῷ ἄρχοντι τῶν δαιμονίων, ἐκβάλλει τὰ δαιμόνια.

16. Ἄτεροι δὲ πειράζοντες, σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ.

17. Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς: Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα, ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει.

18. Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διμερισθῇ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεεζεβούλ ἐκβάλλειν με τὰ δαιμόνια.

19. Εἰ δὲ ἐγὼ ἐν Βεεζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ

therefore shall they be your judges. τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται.

20. But if I by the finger of God cast out devils, then is the kingdom of God come upon you.

20. Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐπ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

21. When the strong man fully armed guardeth his own court, his goods are in peace?

21. Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσει τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἔστιν τὰ ὑπάρχοντα αὐτοῦ.

22. But when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusteth, and divideth his spoils.

22. Ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

23. He that is not with me is against me; and he that gathereth not with me scattereth.

23. Ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἔστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει.

In verse 22 of Matthew's text προσήνεγκαν is found in B, and in the Syriac, Coptic and Ethiopian versions; the other authorities have προσηνέχθη. In the same verse, B, **Σ**, D, the Coptic, Curetonian Syriac, and Ethiopian versions have ὥστε τὸν κωφόν: the other authorities add τὸν τυφλόν. In verse 25 ὁ Ἰησοῦς is omitted in **Σ**, B, D, the Coptic, and Cureton's Syriac. In verse 29 διαρπάση is found in **Σ**, D, G, K, et al. Διαρπάσει is the reading of B, C, E, L, M, S, U, V, X, Γ, et al. Many codices add τοῖς ἀνθρώποις at the end of the 31st verse. It is omitted in **Σ**, B, et al., and in the Vulgate, Coptic, Armenian, and Ethiopian versions; and it is rejected by Tischendorf, Westcott and Hort. In verse 32 οὐ μὴ ἀφεθῇ is found in B: the others have οὐκ ἀφεθήσεται, which is approved by Tischendorf, Westcott and Hort. In verse 36 many codices have λαλήσωσιν: but **Σ**, B, D, Tischendorf, Westcott and Hort approve λαλήσουσιν.

In the 29th verse of Mark's text *αἰωνίου κρίσεως* is found in A, C², Γ, Π, et al. This reading is followed by the Syriac versions.

In the 14th verse of Luke the reading *δαιμόνιον κωφόν* has the endorsement of **8**, B, A*, L, et al.; also of the Coptic, Armenian, Ethiopian, and Curetonian Syriac versions; the *καὶ αὐτὸ ἦν κωφόν* found in some is an evident gloss.

The basic meaning of *κωφός* is "blunt". From this the first derived meaning is "dumb"; the second "deaf". Chrysostom, Maldonatus, and others believe that in the present instance the term means deaf; but this seems disproven by the fact that the effect of the Lord's healing was that "the man *spoke* and saw." This leaves it certain that the man was dumb; but this dumbness may have been caused by congenital deafness.

The Fathers recognize three miraculous effects of Jesus' power in this man: his liberation from the devil, the restoration of his sight, and the restoration of his speech. They also see in the event a type of the effect of God's justification of the sinner. In the forgiveness of sins, God frees the converted sinner from the possession of the devil, opens the eyes of his soul, and restores to him the power of spiritual speech.

Of the miracle itself we need say but little; it is one of a numerous class. It is a clear cut block of granite in those everlasting foundations of faith in Jesus Christ. Upon the bed-rock of God's revelation to man those foundations are reared; and broad and solid is this structure. God's promise to the first parents of humanity is a corner stone. Then, with the infinite skill of God's building, are laid the blocks of the patriarchal promises, the prophecies of the Holy Scriptures, the angel's message to Mary, the testimony of the angels to the shepherds, the Magi's star, Joseph's dream, the wisdom and grace of the Divine Child, the grand testimony of John the Baptist, the descent of the Holy Ghost, the testimony of the Father from Heaven, the water made wine at Cana, the testimony of the demons, the stilling of the tempest, the healing of the multitudes, the raising of the dead, and finally the Resurrection and Ascension of Jesus, and the subsequent charismata of the Holy Ghost. Upon such foundations is built the temple of man's faith, and man's hopes, and they who abide in that temple shall not taste death forever.

The healing of this demoniac aroused an incipient faith in the multitudes. The evidence was clear that the healing was the work of superhuman power. Men sought from each other confirmation of their half formulated judgment, asking each other: "Is this the Son of David?" So clear was the promise of God that the Messiah should come of David's seed, that "son of David" was one of the most usual epithets of the Messiah.

Every success of Jesus with the people is gall and wormwood to the Pharisees. All their malignant ingenuity had been exercised to discredit Jesus, and to remove him. They were fighting a desperate fight against truth itself. The proofs of Jesus' supernatural power were so clear and cogent that the Pharisees could not deny them. Hence they resort to the fearful crime of ascribing Jesus' miraculous power to Beelzebub, the prince of devils.

Of Beelzebub, we have written at length in our Commentary on Matt. X. 25: see Vol. II. pages 480-481.

The calumny of the Pharisees was not spoken aloud in Jesus' ears. But by his power of omniscience he knew the thoughts of his calumniators, and with the calm dignity of truth he refutes their charge.

Satan is at the head of a kingdom which moves to accomplish certain definite objects. As far as revelation has disclosed to us a part of the mystery of that dark kingdom of evil, we know that its main object is to inflict all possible evil upon us, to accomplish our ruin. It is therefore unreasonable to assign to Satan any move not in conformity with this main purpose of his reign. He is an angelic intelligence, even though fallen, and he can not be believed to co-operate in acts which are directly aimed to defeat his purpose. But if Satan co-operated with Jesus in expelling the demons from the demonized persons, that very absurdity would be verified. The Pharisees spoke not only of this present healing, but in general of all this class of Jesus' works. We have seen the rage of the demons when compelled to go out at Jesus' command; we have seen that the disciples could not drive the demon out of the demonized boy brought to them, while the Lord was on the mount of the Transfiguration. We have heard the expressions of hatred uttered by the demons, and have witnessed their fury

upon the persons whom they left. Certainly all this was incompatible with any collusion between Jesus and the prince of demons.

The next sentence of Jesus is somewhat difficult to explain: "And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore they shall be your judges." Many good expositors believe that Christ here speaks of the Jewish exorcists, who are called "sons" of the Pharisees, in the sense that the disciple was frequently called the son of the Master. Thus, for instance, the disciples of the prophets were called the "sons of the prophets." In this sense, the Lord would appeal to the fact that exorcisms had always been considered the work of God in Israel; and he would draw the inference that it was dishonest to assign another cause for his works of a similar nature. This explanation seems to us weak and inconclusive. Certain it is that the existence of the power of exorcism among the Jews would not in itself be a proof that Jesus was not in collusion with the prince of devils. Again, the existence of such power of exorcism among the Jews is very doubtful. Not that we deny that the prophets might be given such power from God; but we do not believe that it was a prerogative of the Aaronic priesthood. It is vain to appeal for proof to Josephus, *Antiq.* VIII. 5; for it is evident that he there narrates a very extravagant fable. Wherefore it seems to us more probable that Jesus here speaks of the power over the demons which his disciples exercised in his name. That this power had at this time been exercised by the disciples of Christ is evident from the passage in Luke, X. 17: "And the seventy returned with joy saying: Lord, even the devils are subject to us in thy name." These disciples were the sons of the Jewish people, men whom they knew, and whose lives were blameless. The charge against Jesus would necessitate that they also charge these sons of their own people with collusion with the prince of devils, and not only these, but other sons who would believe, and would operate similar works in the name of Jesus. In St. Mark, XIV. 17, Jesus declares: "And these signs shall follow them that believe: in my name they shall cast out devils," etc. This power which came upon the children of Israel who believed in Jesus was a refutation of the calumny of

the Pharisees. The casting out of the demons stood not alone: it was associated with so many other evidences of divine power that no man could honestly doubt of the power of God operating in these works.

The believing children of Israel would be the judges of the unbelievers, for the reason that the same evidence was presented to both portions; and those who had accepted the truth so clearly presented could condemn those who fought against the known truth, even to the commission of the great sin against the Holy Ghost.

The refutation of the Pharisees' charge left only one explanation of Christ's miracles, they were wrought by the power of God. Christ's words at any given time have back of them not only the proving force of the miracle immediately preceding, but the force of a whole series of miracles; so that, at this time men should not have asked of Christ any other proof than his sole word.

Having proven that he cast out the demons by the power of God, Jesus bases upon this truth another of great importance, the kingdom of God has come upon men. To prove this was the grand object of all his miracles.

In the text of Matthew, Jesus speaks of casting out devils by the "Spirit of God," whereas Luke expresses it as casting them out by the "finger of God." The two expressions mean the same. The finger of God is a metaphor to express the power of God. That power was in Jesus by virtue of his hypostatic union of his human nature and the spiritual nature of God.

The frequent cures of demonized persons operated by Christ indicated the overthrow of Satan's old empire over man by Christ's atonement. Satan still operates in human affairs, but man is no longer his slave, unless he rejects the redemption which Christ purchased by his blood.

Christ represents his victory over Satan under the allegory of an attack upon an armed chief. Satan was the strong man fully armed, who guarded his court. Mankind were his goods, sold to him by sin. Strong was his power, and no mere man could prevail against it. But Christ was the stronger man, who came upon Satan, and broke his power, and took away from

him the children of men. It was a fearful conflict ; unwillingly did Satan give up the spoils. The redemption of man was one of the grandest effects of God's power.

The thirtieth verse of Matthew has given rise to many different opinions. It was the opinion of St. Chrysostom that the verse was a further proof in denial of any collusion between Christ and Satan. It was the aim of Christ to gather his sheep together, and the healing of the demonized was directed to that great end. Now, from the fact that Satan is antagonistic to all good, he would not co-operate with Christ in such a beneficent design, but would rather scatter and destroy the sheep. Such is the argument of St. Chrysostom, and many concur in his opinion, among whom are Theophylactus, Euthemius, Hilary, Jerome, Bede, Thomas, Dionysius, Jansenius, Sylveira, Lamy, and Arnoldi.

Our own opinion is that Christ aimed this concise sentence at neutrals. In the moral world, there are two great antagonistic forces, the force of good, and the force of evil. Around one or the other of these centers man's life is ever crystallizing. Christ, the perfect manifestation of the Divinity in the life of man, is the embodiment of good, and the good are with him. No one can be good and not be with him. There is no place for neutrality : we must choose Christ, and follow him by positive effort in order to be saved. This sense fits well with the context ; for there were many present who, though convinced that God was with Christ, yet through motives of interest, held back from confessing him before men. There is no place in the following of Christ for neutrals ; we either gather his harvest with him, or we scatter and waste it.

There is no contradiction between this verse and that verse of St. Luke, IX. 50 : "He that is not against you is for you." That sentence must be judged by the circumstances in which it was uttered. It was reported to Jesus that a man who was not of the Apostolic school was casting out demons in Jesus' name, and Jesus approved the man's act. From the fact that he had faith in Jesus, even to the extent of working miracles, it is evident that he was with Jesus. It is a proof that faith in Jesus was not confined to the Apostles.

The Lord now declares how great is the sin of the Pharisees. It was a sin against the Holy Ghost, which alone should stand unforgiven among all the sins that men commit.

When Jesus says: "Every sin and blasphemy shall be forgiven unto men", his meaning is that these sins admit of forgiveness, and do not in their own nature preclude the proper dispositions for forgiveness. To heighten the gravity of the sin against the Holy Ghost, he compares it with sins against his own sacred person; and allows forgiveness for the latter sin, but declares that the sin against the Holy Ghost will not be forgiven, either in this world or in the next. St. Mark, with great force, calls this an eternal sin. He also explicitly declares that Jesus' teaching concerning this sin was occasioned by the saying of the Pharisees, that he had a devil. It is therefore proven that the sin against the Holy Ghost was the sin of the Pharisees in assigning the devil as the author of Jesus' miracles.

That act of God upon the human soul which illuminates it to see the truths of faith is appropriated to the Holy Ghost. He is the Spirit of Truth, operating the creations of faith in the souls of men. Hence, any thing that opposes those spiritual operations in the souls of men is a sin against the Holy Ghost. From the writings of St. Augustine, commentators have drawn that there be six sins against the Holy Ghost, viz.: despair, presumption, resisting the known truth, envy of another's spiritual good, obstinacy in evil, and final impenitence. This classification does not seem to be very accurate. In one sense every sin that men commit is a sin against the Holy Ghost; but the sin of which Jesus speaks is no common sin, but a specific sin of peculiar malice, and certainly does not include these six sins enumerated by St. Augustine.

The sin which Jesus here so severely condemns is a sin against the light of the Holy Ghost in the soul of man; it is directly to fight against God himself; a stubborn resistance to the inner convictions of conscience; a hatred of the known truth, and a positive resistance thereto. All the actions of men have various degrees of good or of evil; and thus also this sin has its degrees of evil. In all its forms it is one of the fellest maladies of the soul of man; but yet it is not the Lord's

intention to say that every form of it is unpardonable. We believe that the sense of Jesus' statement is that there is a degree of malice in this peculiar sin against the Holy Ghost, which so indisposes the soul of a man to the divine influence that the man's return to God is impossible. It seems also true that many of the Pharisees committed this sin, and were thereby excluded from God's mercy.

In regard to this question, Fathers and theologians are divided. On one side stand those who hold that no sin is really irremissible, but that Christ spoke thus to heighten the malice of the sin, or to show that this sin, considered in its own nature, merited not to be forgiven. Thus St. Thomas expounded the views of this school in his *Summa Theologica*, 2, 2, Q. 14: "The sin, in itself considered, merits not to be forgiven. It is called irremissible according to its nature, for the reason that it excludes that through which forgiveness of sins is wrought; but not thereby is precluded a way of forgiving and of healing through the omnipotence and mercy of God, through which such ones are sometimes, as it were miraculously, spiritually healed." Bellarmine declares that "the Scriptures and the Fathers call this sin irremissible, because ordinarily and in most cases, it is not forgiven; just as the Lord says of other sins, that 'all sins and blasphemies will be forgiven', not that they are forgiven always and to all persons, but because in most cases and ordinarily they are forgiven. There are two causes why the sin against the Holy Ghost is ordinarily incurable; one cause is, that it directly attacks and repudiates the grace of God. In like manner, if a sick man could be cured by one only medicine, and he should refuse to take that medicine, his disease would rightly be called incurable. The second cause is, that since it is a sin, not of ignorance or of weakness, but of malice, it has nothing in itself whence it might in the slightest degree be excused, and therefore it merits no mercy. Hence, the Apostle says to Timothy, I. I. 13: 'Howbeit I obtained mercy, because I did it ignorantly in unbelief.'"—De Poent. II. 16.

Palmieri is also of this mind. In his work *De Poenitentia*, page 60, he declares as follows: "The possibility of the forgiveness of this sin is not denied on the part of God; neither is denied God's will to forgive it, but only there is asserted the

difficulty of doing penance for it, and the rarity of its forgiveness. Since therefore the Church has power from God of forgiving all sins which God can forgive, and wishes to forgive, also this sin can be forgiven by the Church. It is not forgiven by the Church, in the same manner that it is not forgiven by God; that is to say, forgiveness by the Church is difficult, either because these sinners do not come to ask pardon, or because they have not the proper dispositions." Suarez, à Lapide, Calmet, Lamy and Maldonatus concur in this opinion.

Now it must be granted by all that the Church's power of forgiving sins is not limited: she has the full power of God to forgive all sins. It is also true that the element of difficulty in the forgiveness of this sin is not on the part of God, but consists in a certain condition of the sinner's soul. The only question therefore left is to determine whether that difficulty, founded in the conditions of the sinner's soul, amounts to a moral impossibility. Is there a degree of human malice, consisting in directly repudiating the light of God in the soul, which so indisposes the soul that it will never come back again to God? The rejection of any grace of God is akin to this sin, and is a perilous act, but the irremissible sin of which we are speaking is an aggravated form of the rejection of God, a hatred of his light, and an active opposition thereto.

Notwithstanding the great authority of those who endeavor to milden the doctrine on this matter, we are persuaded that the Lord's teaching here establishes the fact of the existence of a certain degree of human malice which is irremissible.

In the first place, the natural sense of the Lord's statement imports this. His words are very emphatic. The denial of forgiveness either in this world or in the next precludes all hope of pardon. And the terrible nature of the sin is intensified by contrasting it with all other sins which men may commit. When it is asserted that all these other sins shall be forgiven, and that sin alone shall never be forgiven, it seems evident that Christ wishes to bring into strong relief the irremissible character of this sin.

The authors who uphold this opinion are many, and of great authority. St. Hilary is clearly of this opinion. Athanasius says that "rightly therefore did the Savior declare that the

Pharisees had uttered a blasphemy which should have no forgiveness; and inasmuch as they had perpetrated an unforgivable thing, the Savior adjudged them to eternal punishments."—Epist. 4 ad Serap. 12, 16. In like manner St. Chrysostom: "What therefore doth he say? this, that this sin unlike all others is without forgiveness. Pardon of this blasphemy will not be given you; and here and hereafter ye will suffer for it. What ye have said against the Holy Ghost will not be forgiven; here and hereafter, without any remission, ye will suffer for it." St. Ambrose says: "If any one denies the dignity, majesty and everlasting power of the Holy Ghost, and asserts that not by the Spirit of God, but by Beelzebub demons are expelled; for such a one there can be no pardon, in whom the plenitude of sacrilege is verified."—De Spiritu Sancto, I. 3, 54. St. Jerome argues thus against the Novatians: "Let the Novatian prove that, of these who have been forced by the judge to offer sacrifice, any one has declared that the things which are written in the Gospel were not performed by the Son of God, but by Beelzebub the prince of devils, and then he can avouch that the sin is an irremissible blasphemy against the Holy Ghost."—Epist. ad Marcellam, 42 (al. 149). Didymus of Alexandria is even more explicit: "Whoever shall have blasphemed against the Holy Ghost, not only in this world, but also in the future world it shall not be forgiven him; neither shall any mercy or pardon be given him who shall have despised the Son of God, and shall have treated with contumely the grace of the Holy Ghost in whom is sanctification."—De S. Spiritu 63. S. Pacianus argues in the same sense against the Novatians. St. Augustine saw the necessity of admitting that the sin against the Holy Ghost was irremissible, but he departed far from the sense of the Lord's words in placing that sin to consist in final impenitence. Final impenitence is not a specific sin, but a condition which may be verified in any mortal sin, and of course the sin with the condition would exclude one from salvation.

St. Bede writes as follows: "We do not deny that such a one, if he did penance, could be forgiven by him who wishes all men to be saved and to come to the knowledge of the truth; but we believing him who is both the Judge and the Giver of

mercy, who has said that he will always accept penance, and who has also said that this blasphemy will never be forgiven, we believe that such a blasphemer, in consequence of his malice, will never have in his soul the fit dispositions for pardon, and therefore will never obtain pardon. This blasphemy against the Holy Ghost by which a man, after the manner of the Devil and his angels, against his conscience, dares to attack the majesty of God, is the only sin which will never be forgiven: it is the eternal sin, as the Evangelist manifestly declares."—Ad Marc. III. 29. Rhabanus Maurus repeats the words of Bede. Druthmarus also concurs with Bede. St. Anselm, after describing the sin of the Jews, concludes thus: "These fall into a diabolical sin, and God deserts them as he did Judas, so that they can not do penance nor humble themselves, but they are held in their obstinacy; and this sin is irremissible, and it is called the sin against the Holy Ghost."—In Matt. 12.

We are pleased to conclude the theme with the following words of Andreas Vega, in his "Exposition of the Decree of Justification of the Council of Trent", XIII. 9: "From a long and deep study of what Mark relates Christ to have said of this sin, that violence may not be done to the Scriptures, I judge it better to concede that, although the sin against the Holy Ghost is remissible, nevertheless it will never be forgiven. Why else is this sin alone called *the eternal sin*? Why of only this sin is it asserted that it will not be forgiven forever? and that the sense may be clearer, it is added, 'neither in this world nor in the world to come'. Why is it distinguished by this one condition from other sins and contumelies against the Son of God? and, in general, from all other blasphemies? Certainly that can not be called an eternal sin which at some time will be expiated, even though it should be punished in both worlds, and though a man should obtain forgiveness of it with greatest difficulty." The same opinion is endorsed by Dionysius the Carthusian and by many modern writers. It is the only opinion which leaves any dignity or force to the words of Christ. It does not limit mercy, or lead to despair. No man knows when that hopeless condition is verified. The sentiment of sorrow for sin in the sinner's heart, and his wish to come back to God are evidences that his sin was not of this character.

Yet we fear that there are many in this great world who are sinning this sin, and perishing thereby. Only the great judgment of God will reveal this.

From the phrase, "neither in this world, nor in that which is to come", many Catholic writers derive a proof of the existense of Purgatory. They argue, that if this sin is an exception in the fact that it is not pardoned in the future world, therefore other sins must be pardoned there. Thus St. Augustine: "It would not truthfully be said that there are some sins which will not be forgiven in this world, neither in that which is to come, unless there were also some which, though not forgiven here, would be forgiven in that future world."—Civ. Dei, 21, 24. In the same sense speak Bede, Paschasius, Bruno, Rhabanus, Druthmarus, Anselmus, Jansenius, Maldonatus, Cajetan, Barradius, Lamy, Arnoldi and Bellarmine.

It is not our intention in any way to oppose the opinion of these great theologians, but our own opinion is that the words of Jesus are merely an emphatic expression for "never." Purgatory is not properly a state where a belated forgiveness can be obtained: no mortal sin is forgiven there. The Lord wished to say something of this sin that is not verified of other mortal sins; but no mortal sin will be forgiven in Purgatory. And again, if we refer the words, "neither in that world which is to come," to the existence of Purgatory, their addition weakens the force of the Lord's statement; because *a fortiori* a sin that is too great to be forgiven here can not be forgiven in the hereafter. If Purgatory were a state wherein sins too great to be forgiven here might be expiated, then it would be reasonable to infer the existence of Purgatory from the Lord's words. Hence we believe that the sense of Matthew's expression is identical with that of Mark: "He that shall blaspheme against the Holy Ghost shall *never* have forgiveness, but is guilty of an *eternal sin*."

It is evident that the idiomatic form of expression of the thirty-third verse of Matthew is equivalent to: "If the tree be evil, its fruit will be evil; and if the tree be good, its fruit will be good." Many believe with St. Jerome that this verse contains a dilemma urged against those who ascribed the miracles of Christ to Beelzebub. They judge the force of it

to be thus: If the nature of Satan be evil, this good work can not proceed from him; and if this healing be a good work, it can not proceed from an evil principle. But there is an inherent weakness in this dilemma; for the Pharisees could easily deny that the healing, if done by Beelzebub, were a good work. Wherefore we believe that the thirty-third verse is a general truth to introduce the specific charge made by Christ against the Pharisees in the thirty-fourth verse, and which he confirms by another general reflection in the thirty-fifth verse. A good man may by the force of temptation fall into sin; but the act shocks him; it is unlike the ordinary tenor of his life; he is not used to it. There is nothing of the cold hardened malice in it. But when evil has been constantly present in a man's life, it vitiates his very nature; it becomes a second nature. All the deep resources and recesses of a man become corrupted. The man's soul is used to an atmosphere of sin. From repeated acts evil habits are formed, and in the same way goodness is eliminated. Such a man's words and deeds are reflections of the evil nature within him. The distance which divides such a man from all righteousness is immense, almost infinite. Such was the state of the Pharisees. The realm of falsehood and of sin was their home. Hence it was not surprising that the creations of their souls manifested by their words were evil.

To show the severity of the judgment that awaits the sin of blasphemy, the Savior declares that man must stand judgment for every idle word. This illustration is employed to heighten the realization of the malice of blasphemy. An idle word is any human speech that in a slight degree is not ordered to a proper end. Everything that is a human act is either right or wrong; and every human act is subject to judgment. Of course, the judgment will not be heavy for a mere idle word; but the word will be judged in its proper degree against a man.

As a man's words directly manifest the nature of a man's soul, in that same manner they determine the character of the judgment that shall be passed upon him. It is not the sense of Christ's statement in the thirty-seventh verse that man's words alone determine his judgment. Every thought, word and deed

enters into the scrutiny. But inasmuch as Christ has been treating of sins of word, he brings out in strong relief man's responsibility for his words.

MATT. XII. 38—45.

38. Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων λέγοντες : Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.

39. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς : Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

40. Ὡςπερ γὰρ ἡ Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

41. Ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν : ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλείον Ἰωνᾶ ὧδε.

42. Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν : ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλείον Σολομῶνος ὧδε.

43. Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει.

LUKE XI. 24—36.

24. Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν : καὶ μὴ εὐρίσκον, τότε λέγει : Ὑποστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον.

25. Καὶ ἔλθον εὐρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον.

26. Τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἐπτά, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ : καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.

27. Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ : Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.

28. Αὐτὸς δὲ εἶπεν : Μενοῦνγε, μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ, καὶ φυλάσσοντες.

29. Τῶν δὲ ὄχλων ἐπαθροισμένων, ἤρξατο λέγειν : Ἡ γενεὰ αὕτη γενεὰ πονηρὰ ἐστίν : σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ.

30. Καθὼς γὰρ ἐγένετο ὁ Ἰωνᾶς τοῖς Νινευεῖταις σημεῖον, οὕτως ἔσται καὶ ὁ Υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

44. Τότε λέγει: Εἰς τὸν οἶκόν μου ἐπιστρέψω, ὅθεν ἐξῆλθον, καὶ ἐλθὼν, εὕρισκει σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον.

45. Τότε πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ: καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

38. Then certain of the scribes and Pharisees answered him, saying: Master, we would see a sign from thee.

39. But he answered and said unto them: An evil and adulterous generation seeketh

31. Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς: ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ, πλείον Σολομῶνος ᾧδε.

32. Ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν: ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῶνᾶ, καὶ ἰδοὺ πλείον Ἰωῶνᾶ ᾧδε.

33. Οὐδεὶς λύχνον ἄψας, εἰς κρυπτὴν τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.

34. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου: ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἐστιν: ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.

35. Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ, σκότος ἐστίν.

36. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινὸν, μὴ ἔχον μέρος τί σκοτεινὸν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν ὁ λύχνος ἐν τῇ ἀστραπῇ φωτίξῃ σε.

24. The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith: I will turn back unto my house whence I came out.

after a sign; and there shall no sign be given to it but the sign of Jonah the prophet:

40. For as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth.

41. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

42. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

43. But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not.

44. Then he saith: I will return into my house whence I came out; and when he is come, he findeth it empty, swept and garnished.

45. Then goeth he, and taketh with himself seven other spirits more evil than

25. And when he is come, he findeth it swept and garnished.

26. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

27. And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him: Blessed is the womb that bore thee, and the breasts which thou didst suck.

28. But he said: Yea rather, blessed are they that hear the word of God, and keep it.

29. And when the multitudes were gathering together unto him, he began to say: This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah.

30. For even as Jonah became a sign unto the Ninevites; so shall also the Son of man be to this generation.

31. The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of

himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

32. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

33. No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they who enter in may see the light.

34. The lamp of thy body is thy eye: when thy eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness.

35. Look therefore whether the light that is in thee be not darkness.

36. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

In the 38th verse of Matthew's text *καὶ τῶν Φαρισαίων* is omitted in B; but it is found in nearly all the other authorities.

In the 25th verse of Luke's text *Ν*^o, B, C, L, R, Γ, et al. add *σχολάζοντα*. This reading is followed by the Coptic and Ethiopian versions. In the 29th verse *προφήτου* is omitted after *Ἰωνᾶ* in *Ν*, B, D, L, Z, in many codices of the old Italian version, and of the Vulgate, in the Jerusalem Syriac, and the

Armenian versions. It is rejected also by Tischendorf, Westcott, Hort, and Wordsworth. In the 33rd verse the authorities are divided between $\phi\omega\varsigma$ and $\phi\acute{\epsilon}\gamma\gamma\omicron\varsigma$, but we believe that $\phi\omega\varsigma$ has the stronger endorsement.

Following the order of Luke, we have first to explain the parable of the expelled demon. Since there is an inability in man to conceive beings above himself otherwise than in his own likeness, the Lord by the figure of anthropopathism represents the demon under the guise of a man driven out from his home, a wanderer seeking rest. It is vain to seek a moral counterpart for every detail in the account. Thus we need not inquire what are the dry places through which the demon wanders. Our first duty is to find the moral application of the parable. Now, we believe that it is doubted by none that in the first intention the house whence the demon went out is the house of Israel. We do not attempt to fix the definite historical event by which the demon was expelled from that house. It is sufficient for the application of the parable that God had raised himself up a people, whom he destined to be a holy people, whom he taught, and guarded, and blessed above all the peoples of the earth. While they were faithful unto Yahveh, the demon was driven out, and the house was swept and adorned. From the fact that Matthew adds that the house was *vacant* also, many interpret these conditions of the house in a bad sense, that it was devoid of virtues, and hence readily admitted the evil spirit. This interpretation seems to us the exact contrary of what Christ wishes to teach. It seems to us that he wishes under the figure of a perfectly ordered house to represent the moral beauty and right order of the souls of men which result from the expulsion of Satan. Such a condition of the house invites Satan to re-enter, because he hates whatever God loves, and his fiercest assaults are upon the choicest spirits. Such was the condition of the house of Israel in its best days, when it followed faithfully after God. This interpretation is so natural and clear that we marvel that many interpreters of great name have defended a contrary one. Certainly the conditions of a house swept and garnished are desirable in the natural order of things. It is certainly a violence to make that proper condition of a house in the natural order a figure to

represent a perverse state of a soul in the moral order. Moreover, this state of the house is clearly made a result of Satan's expulsion thence. How can we say that, when Satan is removed from the soul, its condition becomes evil? If evil is in the soul, Satan is there also; there is no middle state. It is true that Matthew says that the demon found the house vacant. But we judge that this means that it was cleared of all beings of his kind.

The re-entrance of Satan with seven associate demons into the house is a simple figure to represent, first, the decadence of the Jewish race. They had been favored above all the peoples of the earth, and they became the basest of mankind. Their history since the coming of the Messiah is a dark page in the world's history. This figurative language of Christ is certainly fulfilled in them.

The union of the chief demon with seven others is simply a figure to represent that in their case and in all similar cases the abuse of God's graces induces a state worse than that existing before conversion. The number seven is employed only to portray vividly the greater power which Satan has over the man who falls from grace.

The Lord does not, of course, imply that this state of things always happens. He expresses only what did happen in the case of Israel, and what Satan strives for in every case.

Though Christ had direct reference to Israel in this parable, the truth enunciated is universal in its application. The sinner by penance routs the demon from his soul. By the aid of God's grace he sweeps and garnishes that soul, expelling thence all foul thoughts and wickedness. It becomes beautiful, the most beautiful of all earth's creations: it is the abode of the Blessed Trinity. While the period of the fervor of conversion lasts, it seems that the demon is far away, and that the soul could never more admit him. But the evil one is biding his time; and he will come back seeking entrance; he will come back with re-enforced strength. He will come back not openly, but stealthily. He does not always succeed; but Christ is speaking of the man in whom he does succeed. Few men will believe that they are the habitats of the devil; most of Satan's victims drift into his possession without actually realizing it.

It is for Satan's interest that they do not realize it. The tempter cloaks his real nature under some guise. He comes in the form of the love of this world, the pride of intellect, sinful pleasure, the deadly slumber of the spirit, the lack of living faith. So the poor convert after a time feels a great dryness in prayer; and, in consequence, perhaps prayer is abandoned, or badly said. This is Satan's opportunity; for no man can resist temptation without prayer: "Watch ye and pray, that ye enter not into temptation."—Matt. XXVI. 41. A general depression of all that is supernatural in the man follows. He has removed himself from Heaven, and is unsupported. The old habits and vices draw him away from the narrow and difficult path into the broader and easier path that leads to destruction. The things of this world are entities that the man can see and feel; a weakened faith can not oppose to these the realization of Heaven. The way of righteousness becomes dull and vague. The hunger and thirst after righteousness gives place to a hunger and thirst after the husks of this world, which he can see. He is aided by the thought and example of an unbelieving world round about him. The man is only half believing. Satan and his seven associate demons do not come into possession by one individual act. But the first mortal sin opens the way; and then the spiritual disease grows apace, until the condition spoken of by our Lord is verified. St. Peter speaks of this state as follows: "For if, after they have escaped the defilements of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than after knowing it, to turn back from the holy commandment delivered unto them. It has happened unto them according to the true proverb: The dog turns to his own vomit again, and the sow that had washed turns to wallowing in the mire."—II. Peter II. 20—22. St. Augustine bears witness that "he had not seen better men than those who had persevered in the monastic life, nor worse ones than those who had fallen away." The terrible words of St. Paul are also relevant to this theme: "For as touching those who were once enlightened, and tasted of the heavenly gift, and were made partakers of the

Holy Ghost, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing that they crucify to themselves the Son of God afresh, and put him to an open shame. For the land which hath drunk the rain which cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God; but if it beareth thorns and thistles, it is rejected, and nigh unto a curse; whose end it is to be burned."—Hebrews VI. 4—8.

So terrible is the import of these words that many churches for years hesitated to place the Epistle to the Hebrews in the canon.

Now, of course, Paul does not speak of an absolute impossibility; but of that which is verified in most cases; of a phenomenon of which he himself was a witness. Secondly, the lapse to which he principally refers is apostasy. His words represent the difficulty of bringing a man back from apostasy; and so difficult is this achievement that the great Apostle calls it a moral impossibility. History bears witness to the truth of Paul's statement. All the great apostates and heresiarchs died in their error.

While we grant that Paul speaks chiefly of apostasy, nevertheless: at least, the consequent sense of his words applies also to any man who leaves the estate of grace, and goes back to the old ways of sin. Such a man is certainly the ground which drinks in the rain which comes oft upon it, and produces only thorns and thistles; and consequently he is nigh unto a curse.

The Scriptures of God contain hope for the greatest sinner who comes back with a contrite and humble heart in penance that is deep and enduring; but I have failed to find any Scriptural precedents of hope for those whose penance consists in spasmodic lulls in the way of sinning. In the strongest terms God has revealed his disgust of such men. Of course we are speaking of grave sins; of sins in which the soul of man dies. It is our fear that especially in this modern age men deceive themselves to believe that they are converted from sin, when before God they have done nothing. They have not understood the enormity of sin, nor the nature of a real

conversion. And consequently we soon find them again in the power of Satan. Their penance is a mockery, a vague, aimless thing leaving the heart unchanged.

Many men live as though the ordinary state of man were to be the state of sin, only broken by an occasional extraordinary unloading of accumulated sins. Whereas, in the mind of God, the Christian's spiritual life should be as deathless as the life of the resurrected Christ.

Therefore let the converted sinner be prepared for the return of Satan with reinforcements seeking his old home. Let him recognize that the Tempter never will give up without a struggle one whom he has held in bondage. A man could successfully cope with Satan, if he fully realized that there is but one question in human life, how to resist Satan and serve God. This question can not be properly answered by the man who shares in the world's unbelief, which relegates the very existence of Satan to the realm of myth and fable. Far different is the world's thought from the belief of St. Peter, who considered the devil as a roaring lion, going about seeking whom he may devour. There is no malady like unto the malady of unbelief, and the world is sorely sick of this fell malady. Unbelief enfeebles all the powers of the souls of men, and leaves them an easy prey to every sin.

St. Luke next records an acclamation of faith made by a woman in the crowd. Everything seems to prove that this woman was a plebeian, who in her simple honesty is moved by Jesus' words and deeds to acknowledge his character. She expresses the idea of the relationship of a mother in the quaint homely idiom of her people, and proclaims the greatness and goodness of Jesus by blessing his mother. The Hebrew idiom here is strong and logical. If the mother is praised and extolled on account of her maternal relation to the Son, much more is the excellence of the Son thereby directly implied.

If this woman's confession stood alone, the adversaries of Jesus might say that it is of no avail, since it were an easy thing to impose on the credulity of a poor peasant woman. But the declaration of the woman is corroborated by such evidence that doubt concerning the character of Jesus is chargeable either to ignorance or wilful obstinacy. This

honest believing woman is a representative of that class which cleaves more readily to Jesus; for it is among the poor and humble ones that the message of Christ finds the readiest hearing. Those who are filled with the world in its various forms are listening for other voices than the voice of Christ; and he is a stranger in hearts where the world reigns.

In his answer Christ does not deny the statement of the woman, but he affirms that a more excellent relation to him can be acquired by keeping the word of God than by mere carnal consanguinity. Neither does this militate in any wise against Mary's prerogatives. Mary bore the son of God, and suckled him at her breasts; but she also in perfect faithfulness heard the word of God and kept it. After the prayer of obedience of the Son of God himself in Gethsemane, there is no more perfect act of human obedience to God's word than the declaration of Mary: "Behold the handmaid of the Lord; be it unto me according to thy word." It was fitting in the designs of God that she who was to bear the wondrous relation of mother of God should have the perfection fitting to that station. The holy relation of mother and child could not exist between Jesus Christ and an imperfect woman. It would be the greatest of desecrations that the very flesh of the Son of God should be taken from the body of a sinful mother. And so divine Omnipotence found a way that the Son of God might be born of a mother who was worthy of her high function.

Of course, objectively it is impossible to separate Mary's functions as a human mother from her transcendent virtues. She would not have had the relation of Mother of God, were she devoid of these virtues. But the statement of the woman in the multitude contemplated merely the act and function of the mother, abstracting from the qualities of her soul; and, thus considered, Mary was blessed in the sanctity of her matchless faith and love, than in the mere fact of her maternity. The Lord thus perfects the statement of the woman, and teaches that, great as is the glory of the Mother who conceived him and nursed him, a greater glory is of those who hear the word of God and keep it. Mary possesses the blessedness of her maternity, and a transcendent degree of the blessedness of hearing the word of God and of keeping it. The profession of

faith of the woman was good, but it was not perfect: she looked too much at the human relation of the Mother of God. Jesus invites her to contemplate his Mother's higher title to glory, the virtues of her soul.

St. Matthew tells us that at some point of the present narrative, certain of the Scribes and Pharisees asked of Jesus a sign from Heaven. In making answer, Jesus calls them an evil and adulterous generation. The term adulterous is here used, not to indicate the specific sin of unlawful sexual intercourse, but to denote the sin of infidelity to the God of Israel. In the Old Law God was pleased to call Israel his beloved, his virgin spouse; and Israel's infidelity is quite usually spoken of as an adultery. Certainly the conduct of that people justified the term. There is nothing in the history of man to be compared with the persistent spirit of infidelity of this people in the face of the most manifest revelation of Yahveh's omnipotent power. That same spirit actuated the demand for a sign from Jesus. They do not ask for a sign that they may believe; but in the pruriency of unbelief they essay to tempt Jesus. To grant any miracle to men of such a spirit would be to abuse the power of God. Jesus, therefore, denies their petition for a sign, and refers them to the great fact of his death and resurrection. Jesus performed many miracles both before and after this interview. He raised Lazarus from the dead after this time. In repudiating their dishonest demand, the Lord does not therefore declare that he will not work any more miracles in Israel; but simply knowing the mind of the petitioners, he refuses to work a miracle to gratify their dishonest purposes. And then the Lord prophesies the greatest of all his miracles, the perfection of the work of redemption, his own death and resurrection. It is a great work to call back the spirit of man to be again a tenant of this mortal body; but it is a greater miracle to break the power of death, and rise from the tomb in a glorified body, the first-born of the dead, opening the way to Heaven. Not until this great event had been wrought, could the New Testament be fully preached to the world. This is the great sign that set the seal of truth on every word and deed of Jesus; it is the birth of the new creation. It is an everlasting sign set on high before believers and

unbelievers. Upon it rest all those mighty hopes of those who look beyond the horizon of time to the eternal Kingdom of God. It is not enough to say to a man: "I preach to you Jesus Christ who died for you." The message is not complete: man must hear also: "I preach to you Jesus Christ who arose from the dead to a life eternal with Christ."

Jonah, three days in the whale's belly, is a type of the burial and resurrection of Jesus.

In the computation of time with the Hebrews, an event which began at any point of a day, lasted through another day, and extended to any point in the following day was considered of three days' duration: in the words of the Rabbis, "a part of a day is as the whole." The day of Christ's death, therefore, counted as one of the three days; the following day was the second; and his resurrection was upon the third day, in fact, before the dawn. The High Priests and Pharisees thus understood the computation of time; for they ask of Pilate a guard for the sepulchre *until the third day*.

There is some diversity of opinion as to the exact meaning of Christ's words, "the heart of the earth." Knabenbauer applies these words to the descent of Christ's soul into Limbo, and he cites for this opinion Tertullian, Irenæus, Cyprian, Ephrem, Jerome, Ambrosiaster, Theophylactus, Cajetan, Maldonatus, à Lapide, Barradius, Bisping, Reischl, Schanz, and Keil.

This opinion seems improbable to us for many reasons. In the first place, we can not believe that Limbo can properly be called "the heart of the earth." Moreover, it is evident that Jesus is here speaking of an event that principally affected his body. He is speaking of that great sign which consisted in the resurrection of his body. The descent of Christ's spirit into Limbo does not typically correspond to the event of Jonah in the whale's belly. Jonah's body was in the belly of the whale, and Jonah's body came out alive from the body of the sea-monster. In this consisted the sign, that a man should come forth alive from such a place. And in the case of Christ, the sign consisted in the fact that a man should come forth in immortal life out of the tomb of death. Hence, we believe that Christ speaks here of the three days, during which his body was a tenant of the tomb. Of course, this opinion does not exclude

the descent of Christ's soul into Limbo, while his body was in the tomb; but this is only an adjunct of the main truth, the burial and resurrection of Christ's body. It is a frivolous difficulty to assert that a tomb hewn in the rock of the earth could not be called the heart of the earth. Christ employed this figure of speech to balance the antitype against the type. The whale opens its mouth and receives Jonah into its belly: the earth opens its mouth in the tomb, and receives the body of Christ into its interior, which Christ by an elegant figure calls its heart. Our opinion is supported by Chrysostom, Euthemius, Bede, Bruno, Albertus Magnus, Tostatus, Sylveira, Calmet, Arnoldi, and others.

It is not the meaning of Christ that in the judgment the men of Nineveh and the Queen of Sheba will actually accuse the unbelieving Jews. The Lord merely declares that by comparison with the men of Nineveh and Sheba's queen, the Jews are shown to be of unbelieving disposition; for they resist evidence greater than that which caused the great penance of Nineveh, and greater than that which drew the queen of the south to visit King Solomon.

It is quite probable that the country of this queen was Arabia Felix; but by a certain hyperbole, in conformity with the manner of speech of this time, Christ calls this the ends of the earth.

Maldonatus well illustrates the contrast between the queen and the unbelieving Jews. He says: "A powerful barbarian queen comes from the ends of the earth to hear the wisdom of Solomon, a mortal man, like to other men; to hear human wisdom, not divine? She comes not to witness miracles; for we read of no miracles performed by Solomon. And the Jews, the Pharisees, doctors of the Law, despise the Lord, the Son of God, who comes to them, and pours out the treasures of the wisdom of God, and works the greatest miracles before them."

In declaring that he is greater than Solomon, Jesus adds another link in the chain of evidence that he was the Son of God.

The passage included between the 33rd and 36th verses of Luke has much similarity to Matthew, V. 15; VI. 22; and Luke VIII. 16. The full understanding of the present passage,

therefore, will be aided by a perusal of the commentary on the aforesaid passages. (See the Second Volume of our Exposition, pages 101 to 111, and 212 to 213.) The simile was to Jesus a favorite method of illustrating certain moral truths. The different contexts must guide us to the specific application. In the present instance, Jesus Christ is the lamp lighted by the Eternal Father and placed on a stand, that all men may see the light. Christ's words and works are great rays of light streaming forth from the everlasting source of light. It is incumbent on man to open his eyes to that light. That which is called the eye of man in this context is man's reason, his mind, capable of knowing and loving the truth. Illumination and grace are given to man, if he place not an obstacle in the way. Now, if a man's eyes are diseased, no matter how good the light is, the diseased condition of the eyes will prevent proper vision; so, in the moral order, Christ fills the world with light, which is lost on men whose minds are turned away from God. These are the men of whom St. John says that they loved the darkness more than the light. Christ has reference here to the Pharisees, who were sinning directly against the light.

Some commentators have found a tautology in the 36th verse. They have even suggested violent mutations of the text to avoid this, such as to change *σῶμα* into *ῥύμα*. We believe, however, that the tautology is avoided by seeing in the first member of the sentence the description of perfect conditions, and, in the second member, the description of a perfect corresponding effect. An abundance of light is given to man. If his eye is good, the light will illuminate his whole being; and if his eye has no defect, then a great flood of light transforms him into a godlike being.

LUKE XI. 37—54.

37. Now as he spoke, a Pharisee asketh him to dine with him: and he went in, and sat down to meat.

37. Ἐν δὲ τῷ λαλήσαι, ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ: εἰσελθὼν δὲ ἀνέπεσεν.

38. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39. And the Lord said unto him: Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness.

40. Ye foolish ones, did not he that made the outside make the inside also?

41. Howbeit give for alms those things which are within; and behold, all things are clean unto you.

42. But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgment and the love of God: but these ought ye to have done, and not to leave the other undone.

43. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market places.

44. Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not.

45. And one of the lawyers answering saith unto him: Master, in saying this thou reproachest us also.

38. Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

39. Εἶπεν δὲ ὁ Κύριος πρὸς αὐτόν: Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε: τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.

40. Ἀφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησεν;

41. Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστίν.

42. Ἄλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις: ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον, καὶ τὸ πήγανον, καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ: ταῦτα δὲ ἔδει ποιῆσαι, κἀκεῖνα μὴ παρεῖναι.

43. Οὐαὶ ὑμῖν τοῖς Φαρισαίοις: ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.

44. Οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἀδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω, οὐκ οἶδασιν.

45. Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ: Διδάσκαλε, ταῦτα λέγων, καὶ ἡμᾶς ὑβρίζεις.

46. And he said: Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47. Woe unto you! for ye build the tombs of the prophets, and your fathers killed them.

48. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build their tombs.

49. Therefore also said the wisdom of God: I will send unto them prophets and apostles; and some of them they shall kill and persecute;

50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51. From the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you: It shall be required of this generation.

52. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53. And when he was come out from thence, the scribes

46. Ὁ δὲ εἶπεν: Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ: ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ὑμεῖς ἐν τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.

47. Οὐαὶ ὑμῖν: ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

48. Ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν: ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε.

49. Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν: Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν:

50. Ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης,

51. Ἀπὸ αἵματος Ἀβελ ἕως αἵματος Ζαχαρίου, τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου: ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

52. Οὐαὶ ὑμῖν τοῖς νομικοῖς: ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως: αὐτοὶ οὐκ εἰσῆλθατε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

53. Κἀκεῖθεν ἐξελθόντος αὐτοῦ, ἤρξαντο οἱ γραμματεῖς καὶ οἱ

and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things;

Φαρισαῖοι δεινῶς ἐνέχουν, καὶ ἀποστοματίζουσιν αὐτὸν περὶ πλειόνων,

54. Laying wait for him, to catch something out of his mouth.

54. Ἐνεδρεύνοντες αὐτὸν, θηρεῦσαι τί ἐκ τοῦ στόματος αὐτοῦ.

In the 38th verse the “*coepit intra se reputans dicere*” of the Vulgate is founded on a reading of D. All the great codices have ἐθαύμασεν. In the 48th verse **Σ**, B, and L have μάρτυρές ἐστε. This reading is supported by the Ethiopian version and by Origen, Tischendorf, Westcott and Hort. Μαρτυρεῖτε is found in A, C, D, et al., and in most of the versions. In the same verse αὐτῶν τὰ μνημεῖα is found in A, C, et al., and in most of the versions; it is omitted in **Σ**, B, D, a, b, e, i, l, and rejected by Tischendorf, Westcott and Hort. It seems to have been a gloss inserted to make clear the implied meaning; hence we insert the gloss in our translation. In the 50th verse B has ἐκκεχυμένον: the other authorities have ἐκχυννόμενον. In verse 53 **Σ**, B, C, L, et al. have κακέϊθεν ἐξελθόντος αὐτοῦ. This reading is followed by the Coptic version and approved by Tischendorf, Westcott and Hort. A, D, et al., and most of the versions have λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς. In the 54th verse καὶ ζητοῦντες is omitted in **Σ**, B, and C. It is also rejected by Tischendorf, Westcott, and Hort. The codices and critics omit the *additamentum* after στόματος αὐτοῦ.

We believe that it is impossible to fix the interval of time that intervened between the preceding discourse of Jesus and the dinner in the house of the Pharisee. The phrase, “as he spoke”, which introduces the event, is a probable argument that one event followed immediately after the other, but it is not certain.

Neither is it certain with what motive the Pharisee extended this invitation to Jesus. Some believe that the Pharisee was actuated by a desire to entrap the divine Lord; others praise his honest, generous mind: the data are not given to establish what his motive was.

We know from Mark, VII. 3—4, that "the Pharisees and all the Jews, except they wash their hands up to the wrist, eat not; holding the tradition of the elders: and when they come from the market-place, except they wash themselves, they eat not."

Jesus had been with the multitudes; he had dealt with the demoniac; hence according to the Pharisaic tradition he ought to wash his hands before eating. Jesus omits this washing, and its omission causes surprise to the Pharisee host. Jesus knowing the unspoken thoughts of the man, takes occasion to denounce the whole inane cumbersome Pharisaic system of dead externalism. The false hypocrisy of these pretenders to piety moved Jesus to indignation; and he inveighs severely against the lying mockery which had usurped the place of the religion of God. There is never any respect of persons in Jesus' teaching; and hence here he unmasks the falsity and the wrong of the Pharisees, even at the table of his host. This severity is truth and mercy; for it is not mercy to a man to connive at his vices, and allow him to hide them behind any barrier whatsoever. The best physician is he whose diagnosis is the surest: the Lord laid bare this monstrous counterfeit with a scrutiny like to that with which, in the general judgment, he will judge the sins of the world.

The force of the *νῦν*, "now," with which the Lord introduces his sentence, is not to compare the present moral state of the Pharisees with any pre-existing better state: its force is adversative. It is as though the Lord said: "If ye cleansed the inside of the cup and the platter, as ye do the outside, it were well; but *now* ye only cleanse the outside." The Lord's meaning here, though metaphorically expressed, is very clear. The Pharisees paid great heed to external purification, and their souls were full of extortion and wickedness. In this respect, they resembled a cup or platter that is clean on the outside, but on the inside is foul and disgusting. Now as the first requisite in a dish that serves in the domestic service of man is that its interior must be clean, so God looks first for the cleanliness of a man's soul. The legal purification established by the Mosaic Law was good in its time and place. It was not intended to be the substance and soul of the Law, but an

adjunct. The Pharisees enlarged upon this mere outer detail, and neglected judgment and mercy. They are called foolish ones; for their action seemed to proceed on the idea that God only had respect to these outer observances. Jesus declares to them that God made the inside also; that is to say, the inside is made by God and ordained for its own high purposes, and any disorder in it is displeasing to him who made both outside and inside. God can not be pleased with a merely external religion: he is a spirit, and must be worshiped in spirit and in truth.

The τὰ ἐνόντα of the forty-first verse is rendered "quod superest" by the Vulgate. This is clearly an erroneous translation. Ἐνόντα is the neuter plural of the neuter participle ἐνόν, from ἐνέιμι. This verb has two significations, "to be within", and "to be possible." Hence we must select one of these significations for the present context. Either would make good sense, but we choose the first signification. We believe that the Lord here compares the Pharisees to a dish that is cleansed on the outside, but within is full of the ill-gotten fruits of extortion and wickedness. The Lord admonishes them that the way to cleanse the dish is to give in alms those things with which avarice has filled it.

It is not here asserted that alms-giving is the only requisite for righteousness. These affirmative sentences are not to be taken absolutely; but with the understanding that the other requisites are present. Thus the Lord in another place says: "He who eats this Bread shall live forever"; and again: "He who believes, and is baptized shall be saved." Both these sentences suppose the existence of the other necessary qualities of the soul, and so also of the sentence here in question.

The law of the tithes is clearly formulated in Lev. XXVII. 30: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." The Pharisees construed this law as follows: "Whatever serves for food, and is preserved for food, and which grows from the earth is held to be tithed."—Maaser I. Hence they extended this casuistry to the smallest herbs.

The mint here mentioned is most probably the *mentha viridis*, the spearmint. This herb has a pleasing odor, and is much used as a condiment. The Jews were accustomed to

strew it upon the pavements of their dwellings and of their synagogues. The rue is the *ruta graveolens*, which grows wild in the Mediterranean region, and in western Asia. It has a strong disagreeable odor. In antiquity and in the middle ages, rue was highly esteemed as a medicine, and was believed to ward off contagion. It has the properties of a stimulant and antispasmodic. It is not now officinal.

The extension of the Mosaic Law to the small herbs was supererogatory. It was not in itself wrong, but when it usurped the place of the substance of God's law, and was made to represent the entire service of God, then it became an abomination. If it had accompanied the keeping of the soul of God's law, it would have pleased God. Therefore does Jesus say to them: "These ought ye to have done, and not to leave the other undone." Justice and the love of God were principal, and these observances accessories,—good as accessories, if actuated by right motives, but a mocking pretense as the Pharisees performed them.

The Pharisees were ambitious to have every possible honor from the people. They were filled with a monstrous pride, even while they were in heart devoid of every title to honor. It was certainly a disgusting spectacle in the sight of God to see these false hypocrites, with their foul interiors and external pretenses, strutting about, asking for an honor of which they were absolutely unworthy. God hates a lie, and this was the worst of lies. The Lord compares them to tombs which enclose rotting human bodies. The substance of this simile lies in the fact that in the tomb the rotting repulsive mass is within, hidden from the sight of men.

In Numbers, XIX. 16, it is written: "And whosoever in the open field toucheth one that is slain with a sword, or a dead body, or a bone of a man, or a *grave*, shall be unclean seven days." Now Jesus here compares the Pharisees to tombs, made level with the surface of the earth. Being deceived by the level surface, men trode on such tombs, and hence contracted the legal impurity. Thus it was with the Pharisees; men were deceived by their specious exterior and false pretenses, and thus were contaminated by their moral influence.

The Scribes were the lawyers of the Pharisaic sect. They were closely allied in everything to the Pharisees. They considered their cause as common with that of the Pharisees; hence, they protest in the name of their common cause against Jesus' rebuke. This draws forth from Jesus a severe denunciation of the false casuistry of the Scribes. By an absurd system of literalism they made the obligations of the Law insupportable for the people; and then by dishonest subtleties they dispensed themselves from all these burdens. It was a mean, cruel dishonesty; a dishonesty that indicated the absence in them of every vestige of truth and justice.

Many prophets were slain by the children of Israel. Thus spoke Eliah of this slaughter: "The children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life to take it away." According to Josephus, *Antiq.* X. III., King Menasseh daily slew prophets in Jerusalem. The traditional belief is that Isaiah was sawed in twain by order of this king. Jehoiakim "slew the Prophet Uriah with the sword, and cast his dead body into the graves of the common people." —*Jer.* XXVI. 23. At the same time, the people sought Jeremiah to put him to death. In the Book of Nehemiah IX. 26, the Levites thus declare of the children of Israel: "Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their back, and slew thy prophets who testified against them to turn them again unto thee, and they wrought great provocations." The great part of the darkest side of Israel's history is unwritten. Many of these sacrilegious murders must have happened in Jerusalem, so that it became such a common occurrence; hence our Lord declares in Luke XIII. 33, that "it cannot be that a prophet perish out of Jerusalem."

The Jews of the time of Christ built tombs to honor these slaughtered prophets; but Christ in bitter irony declares that this very building of the tombs of the prophets is the endorsement and complement of the action of their fathers who slew these prophets. Of course, these later Jews erected these tombs as a testimony of their veneration of these prophets; but this was only on the surface. The omniscience of Christ saw

in them the rebellious spirit of their fathers. They would build the tombs of the prophets, but they would not listen to their words. They evinced this spirit in that they sought to kill the Lord himself, for the same reason that their fathers slew the prophets who spoke of him. Even while they were building the tombs of the slain prophets, they were plotting to kill the greatest of all the prophets. Their external profession was that they honored the prophets of Israel, and the building of the tombs was intended to express this honor; but since their false hearts were filled with the wickedness of their forefathers, the Lord in derision declares to them that in reality the building of the tombs is the ratification of their fathers' act.

Much uncertainty surrounds the person of this Zachariah here mentioned. Matthew, in speaking of the same fact, calls Zachariah, the son of Barachiah.—Matt. XXIII. 35.

Some have believed that the Lord here speaks of Zechariah the eleventh of the Minor Prophets. The only thing in favor of this opinion is the fact that the Minor Prophet is the son of Berachiah. In repudiating this opinion, St. Jerome declares that in the days of the Minor Prophet Zechariah, there were scarcely extant the ruins of the Temple. This is inaccurate. The second temple was finished in the sixth year of the reign of Darius Hystaspis; and as the proem of the prophecy of Zechariah assigns the second year of Darius' reign as the beginning of the prophecy, it is quite probable that Zechariah lived to see the completion of the Temple.

Sanctius, in his Commentary on the Minor Prophets, endeavors by many arguments to prove that it is of this Zechariah that Christ speaks, but the opinion is utterly improbable. It would be difficult to believe that the returned exiles would so soon after the building of their Temple perpetrate such a terrible sacrilege. And again, a crime of such enormity would be chronicled by the writers of the period, or by the subsequent writers.

More improbable still is the opinion that applies the words of Christ to a certain Zechariah mentioned by Josephus in his "Wars of the Jews," IV. V. 4. The father of the Zechariah mentioned by Josephus was Baruch בְּרוּךְ, which means

blessed." Barachiah, בִּרְכִיָּה signifies "Yahveh will bless." Hence, there is not an identity of patronymic. Moreover, Christ speaks of a past event, whereas the event mentioned by Josephus happened in the last siege of Jerusalem. Finally, there is no evidence that the Zechariah mentioned by Josephus was endowed with that eminent righteousness here implied by Christ.

The most probable opinion is that the Lord speaks of the slaughter of Zechariah, the son of Jehoiada the priest. The event is thus described in II. Chronicles, XXIV. 20—22: "And the spirit of God came upon Zechariah the son of Jehoiada the priest; and he stood above the people, and said unto them: Thus saith God; why transgress ye the commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the House of the Lord. . . . And when he died, he said: The Lord look upon it, and require it." The malice of this murder was aggravated in that it took place in the Court of the Priests, before the Holy of Holies.

The assassination of Zechariah was a memorable event in the history of the Jews. It formed a pregnant theme in Talmudic discussion. It was a horrible crime. A man was murdered in the Temple of God, close by the Holy of Holies, because he called upon Israel to return to Yahveh. In the Talmud of Jerusalem, in the treatise Taanith, 69, 1, 2, it is said that in the murder of Zechariah the Jews committed seven crimes: they killed a priest, a prophet, a judge, an innocent man, in the temple, on the Sabbath, and on the feast of the expiation. It is also narrated in the same treatise that when Nebuchadnezzar's general Nebuzaradan came to Jerusalem, he saw on the pavement of the Temple blood boiling. He demanded to know the cause of this, and those of the Temple made answer that it was the blood of calves, lambs and rams, which had been offered in sacrifice. He ordered the animals of the aforesaid species to be slaughtered in proof of this, but their blood did not boil, whereas the other blood continued to boil.

Being moved by the Babylonian general's threats, the Jews confessed that it was the blood of the murdered Prophet Zechariah which was boiling. Nebuzaradan, therefore, to placate this blood, ordered many Rabbis to be slain upon the spot, but the blood continued to boil. He then slew young boys upon it without effect; and finally young priests; so that in all ninety-four thousand persons were slain. And yet the blood was not placated. Nebuzaradan then approached, and addressed the blood thus: "O Zechariah, thou hast slain the choicest of thy people! Wouldst thou that I slay them all?" Then the blood ceased to boil, and was still. Of course, this is an extravagant fable, but it indicates the lasting memory of the event. It was natural that Christ should choose such a famous event to illustrate the rebellious unbelief of Israel.

The only difficulty that remains is that in Matthew's Gospel Zechariah is said to be the son of Barachiah, whereas II. Chronicles makes him the son of Jehoiada. This difficulty may be solved in various ways. The Gospel of Luke says nothing of the prophet's father; hence the name Barachiah in Matthew may be an interpolation. In fact, St. Jerome testifies that in the Gospel of the Nazarenes the father of Zechariah is called Jehoiada.

Secondly, the father of the prophet may have borne two names, as was so often verified among the Hebrews.

Many vainly believe that in the forty-ninth verse of Luke, the Lord is quoting a passage of the Old Testament. As the passage is not found in our present deposit, some have thought that Jesus quoted an apocryphal book; others that he quoted a book now lost. It is far more probable that Jesus here puts into the form of a verbal declaration the general design of God, as revealed in his treatment of Israel. Throughout all the long sad history of Israel, God sent many prophets to save his people, but the people would not give ear.

The blood of an innocent man shed upon the earth is considered as a witness crying to God for vengeance on the murderer. When Cain slew Abel, God said unto him: "What hast thou done? the voice of thy brother's blood crieth unto me from the ground."—Gen. IV. 10.

How great was the wickedness of the Jews of Christ's generation may be inferred from the fact that Christ declares that their punishment shall be as great as though they in person had shed all the just blood from Abel to Zechariah. They filled the deep large cup of Israel's iniquity, and then the wrath of God fell upon them for the full measure. In the judgments of God, no man is punished merely because he comes of a wicked generation. Hezekiah was one of the best kings of Judah. God blessed him in all things; and yet he was the son of the monster Ahaz. Josiah was the son of the fierce idolator Amon, "and like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses."—II. Kings, XXIII. 24. When, therefore, we read of generations receiving the punishment of preceding generations, it must be taken in the sense that they commit the crimes of the preceding generations. Their forefathers treasured up the wrath of God, and they by their similar crimes fall heir to this inheritance. Moreover, we must bear in mind that the Lord is here speaking of temporal punishment. He is speaking of the national calamities that befell Jerusalem, its siege and destruction by the Romans. In such conception, the whole nation in all the stages of its history is considered as a moral person, who continues a sinful course until the cup is full, and God strikes. Thus before the Babylonian captivity, God sent many prophets to warn Israel to turn from its evil way. God waited through many wicked generations till the cup was full, and then the whole nation was involved in the ruin. There were just men in Judah, but they could not avert the fall of the nation. Of course, considered as individuals, men are only responsible to God for their personal guilt; but all the men of a nation are involved in the national calamity that comes in consequence of an evil general condition of society. Neither does this conflict with God's justice, for the good are safe in his hands; and although they pass through the temporal affliction, it is only a transition unto salvation, and to the reward of their righteousness. In that better order of things, to which we are tending, the adjustment is justly made.

The lawyers stood to the people in the relation of expounders of the Law. The common people looked to them to know the sense of God's message. By profession, they held the keys of the storehouse of divine knowledge. The greater the office entrusted to one, the greater the sin of unfaithfulness in that office. The lawyers of Israel were unfaithful to their high trust. They should have led the people through the Law to Christ; but instead of that, they closed the door of the storehouse of the knowledge of the Messiah both against themselves and against others. Their crime was not mere negligence; it was a positive malicious opposition to the greatest of all truths. Their sin was twofold: they themselves rejected Christ, and they prevented others from finding him. Their sin is represented under the metaphor of a man having the key to some necessary store, who enters not in to use that which is within, nor allows any other one to enter.

The sectaries already cherished an intense hatred against Jesus. His present public rebuke of them served to increase this hatred; and they insidiously strove to draw from him some statement upon which they might formulate a charge against him.

LUKE XII. 1—12.

1. In the mean time, when the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to say unto his disciples first of all: Beware ye of the leaven of the Pharisees, which is hypocrisy.

2. But there is nothing covered up, that shall not be revealed: and hid, that shall not be known.

3. Wherefore whatsoever ye have said in the darkness

1. Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον: Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης ἣτις ἐστὶν ὑπόκρισις τῶν Φαρισαίων.

2. Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν, δὲ οὐκ ἀποκαλυφθήσεται: καὶ κρυπτόν, δὲ οὐ γνωσθήσεται.

3. Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται,

shall be heard in the light ; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the house-tops.

4. And I say unto you my friends: Be not afraid of them who kill the body, and after that have no more that they can do.

5. But I will warn you whom ye shall fear: Fear him, who after he hath killed hath power to cast into hell; yea, I say unto you: Fear him.

6. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God.

7. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows.

8. And I say unto you: Every one who shall confess me before men, him shall the Son of man also confess before the angels of God:

9. But he that denieth me in the presence of men shall be denied in the presence of the angels of God.

10. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven.

καὶ ὁ πρὸς τὸ οὐδὲ ἐλαλήσατε ἐν τοῖς ταμίαις, κηρυχθήσεται ἐπὶ τῶν δωματίων.

4. Λέγω δὲ ὑμῖν τοῖς φίλοις μου: Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενούντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχόντων περισσώτερόν τι ποιῆσαι.

5. Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε: φοβήθητε τὸν μετὰ τὸ ἀποκτείνειν, ἔχοντα ἕξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν: ναὶ, λέγω ὑμῖν: Τοῦτον φοβήθητε.

6. Οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ Θεοῦ.

7. Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡριθμῶνται. Μὴ φοβείσθε: πολλῶν στρουθίων διαφέρετε.

8. Λέγω δὲ ὑμῖν: Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ.

9. Ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.

10. Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν Υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ: τῷ δὲ εἰς τὸ Ἅγιον Πνεῦμα βλασφημήσαντι, οὐκ ἀφεθήσεται.

11. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say:

12. For the Holy Spirit shall teach you in that very hour what ye ought to say.

11. Ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσθε, ἢ τί εἴπητε.

12. Τὸ γὰρ Ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾧρᾳ, ἃ δεῖ εἰπεῖν.

In the seventh verse οὖν is omitted before φοβεῖσθε in the best authorities.

The present passage of Luke is in large part identical with Matthew X. 26—33. Hence the exposition thereof has been made in our Second Volume, pages 482—486. The tenth verse has been treated in the commentary on Matthew XII. 31—32 of the present volume.

To explain the identity of these passages, and, at the same time, the diversity of their context in the two Evangelists, two theories are open to us. Either one identical discourse of Jesus has been differently ordered by the Evangelists; or Jesus delivered substantially the same discourse on different occasions. Both theories are tenable, although the second seems the more probable.

What Jesus here says of the leaven of the Pharisees is identical with Matthew, XVI. 6, and has been explained in our Second Volume, pages 631—632.

The term *πρῶτον*, *first of all*, here employed indicates that Jesus directed his discourse first to his disciples.

We believe that the present discourse of Jesus has the same sense as that which we have already treated in Matthew. The Apostles are being prepared for their mission, and are cautioned against the characteristic defect of the teachers of Israel. And then they are encouraged by the declaration that the message which they are to teach men is inevitable.

A full treatment of the first ten verses of the present passage has been given in the places indicated. The eleventh and twelfth verses correspond to Matthew X. 17—20, and are explained in Volume Second, pages 477—478.

LUKE XII. 13—21.

13. And one out of the multitude said unto him: Master, bid my brother divide the inheritance with me.

14. But he said unto him: Man, who made me a judge or a divider over you?

15. And he said unto them: Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16. And he spoke a parable unto them, saying: The ground of a certain rich man brought forth plentifully:

17. And he reasoned within himself, saying: What shall I do, because I have not where to bestow my fruits?

18. And he said: This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods.

19. And I will say unto my soul: Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.

20. But God said unto him: Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?

13. Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ: Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.

14. Ὁ δὲ εἶπεν αὐτῷ: Ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐπ' ὑμᾶς;

15. Εἶπεν δὲ πρὸς αὐτοὺς: Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας: ὅτι οὐκ ἐν τῷ περισσεύειν τινὴ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ.

16. Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς, λέγων: Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα.

17. Καὶ διελογίζετο ἐν αὐτῷ λέγων: Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;

18. Καὶ εἶπεν: Τοῦτο ποιήσω: καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὸν σῖτον, καὶ τὰ ἀγαθὰ μου.

19. Καὶ ἐρῶ τῇ ψυχῇ μου: Ψυχῇ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά: ἀναπαύου, φάγε, πίε, εὐφραίνου.

20. Εἶπεν δὲ αὐτῷ ὁ Θεός: Ἄφρον, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου αἰτοῦσιν ἀπὸ σοῦ: ἃ δὲ ἡτοίμασας, τίνοι ἔσται;

21. So is he that layeth up treasure for himself, and is not rich toward God. 21. Οὕτως ὁ θησαυρίζων αὐτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

In the 14th verse **Σ**, B, D and L have *κριτήν*: others have *δικαστήν*. In the 19th verse the Vulgate has followed the reading *τὰ γεννήματα*, but the reading *τὸν σίτον* is found in **Σ^{ac}**, B, L, X, et al. This latter reading has also the endorsement of the Sahidic, Coptic, Armenian, and Ethiopian versions.

The present instance is the first time in the Lord's life on earth that he refused to grant an honest request. He had been asked to heal the sick, to give sight to the blind, even to raise the dead, and had never refused. There must therefore be some deep reason for his present refusal. And we find this reason in the fact that he was asked to mediate in a merely temporal affair.

In Deuteronomy it was established that the first born should receive a double portion of the father's estate. The Rabbis interpret this statute as follows: The estate is divided into a number of parts greater by one than the number of heirs. Of these parts the first born receives two, and the other heirs one each. It is evident that in such division the dispute arose which Jesus is asked to arbitrate.

Edersheim believes that the petitioner here mentioned was moved by avarice to ask an unjust thing, and he applies the Lord's severe rebuke of avarice to the same man. This is not clear from the text. It may well be that the Lord cautions his disciples against meddling in secular business, wherein the desire of getting this world's goods is the great motive. Or it may be that in the quarrel of these two brothers he shows them one of the evils of avarice. The Lord came to teach man the truth and the way to life. It was unfitting that he should descend to exercise the office of an arbiter in the world of Mammon. The man was too solicitous for the goods of this world. It was the Lord of Heaven that was there before him, and he should have asked something better than the mere adjustment of a temporal inheritance. The man represents the feverish eagerness of our race to lose no part of this world that it can have, and its moral inertia in seeking the kingdom of

Heaven. The disciples needed this precedent of Jesus to keep their hands clean of worldly affairs. St. Paul is in line with his divine Master when he writes to Timothy: "No soldier in service entangleth himself in the affairs of this life."—II. Tim. II. 4. The pages of history tell the great evils that have arisen from the non-observance of this precedent.

With great emphasis the Lord warns his followers against covetousness, and he assigns as the reason of his warning that "man's life consisteth not in the abundance of the things which he possesseth."

Man's food and raiment are not furnished by nature except in return for labor. The instinct of self-preservation moves a man to gather from nature the necessities of life. This is just and holy, but the evil originates when man reaches beyond, and enslaves his soul to the sordid task of accumulating this world's goods. It is folly, but it is a very universal folly. When a man would free himself from this evil tendency, he must go counter not alone to his own natural leaning, but to the great tendency of society, for society is a corporate follower of Mammon.

The Lord's meaning in the above quoted sentence is that a man's life is not in proportion to what he possesses. If abundance of possessions meant abundance of life, then the instinctive love of life would logically manifest itself in getting possessions. But it is not so; wealth will procure a man sweeter food, finer raiment, a grander house, and great pomp and pageantry, but there it stops: it can not purchase length of days, or exemption from disease.

The Lord illustrates this point by a parable. This rich man is a representative of a very large class of men of our times. They may not say the same words that are here placed in this man's mouth, and some of the details are different, but their main line of thought and conduct is identical with that here described by the Lord. They are forever reaching out for more, and vainly anticipating a long enjoyment of their possessions. The great thought of the world is for possessions, and for pleasure. Men know that they must die, but the thought of death is an unpleasant thought, and it is quickly put aside: the thought of possessing riches is a pleasant thought;

and it is ever present. And the consequence is that men live just as though they would never die. And yet many things round about us announce the shortness of human life. We plant an orchard, and the reflection comes to us: 'These trees will be here after we are in the grave. We purchase an article of domestic economy, and we say: 'This will last me during my life-time. We go forth upon the highway, and we journey but a little way till we see the clustering mounds and the white tomb-stones of the dead. Memories steal into our minds of those whom we have known, but who are now dead. The trees of the forests have stood there while generations and generations of us have passed away. Death, inevitable death, is around us, and before us; and no man knows how far our little line stretches out. Blessed the man who can say, when the dread summons comes: I have lived for this hour. And bitter is that hour to the man who has garnered up his heart in his possessions. The thought that these possessions will pass to one's heirs is rarely a comforting thought. Full oft the dying man can foresee the selfish complacency with which these heirs will seize upon these goods. The terrible thought of leaving all that the soul has ever desired chills the blood, and blanches the cheek. It is like separating a man from himself. The man struggles to live, but no man can make terms with death; a few gasps, and all is over. The energies of a life have been wasted; and the being that could have become rich with God stands alone and unfurnished before its God on the threshold of a life that knows no ending. There is no remedy then. The day's work is ended, and the wages must be paid.

The message of Jesus is clear, but men turn aside from it to form gigantic trusts, mergers, pools and corporations, as though man were a colossus who owned the world, and who was to remain here always. There is reflected on all sides that hard, cold pride of wealth, and the absence of Christian humility and supernaturalism. The power of the world is certainly growing in alarming proportion, and is stifling the spiritual in man. Everything is being done to protect man's present life, to render it immune from disease, and to preserve it, and little is being done for the soul. Even religion is made pleasant and entertaining, and lying prophets announce that which will please this materialistic age.

LUKE XII. 22—34.

22. And he said unto his disciples: 'Therefore I say unto you: Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on.

23. For the life is more than the food, and the body than the raiment.

24. Consider the ravens, that they sow not, neither reap; who have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds!

25. And which of you by being anxious can add a cubit unto his stature?

26. If then ye are not able to do even that which is least, why are ye anxious concerning the rest?

27. Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you: Even Solomon in all his glory was not arrayed like one of these.

28. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall he clothe you: O ye of little faith?

22. Εἶπεν δὲ πρὸς τοὺς μαθητάς: Διὰ τοῦτο λέγω ὑμῖν: Μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μὴ δὲ τῷ σώματι ὑμῶν, τί ἐνδύσθησθε.

23. Ἡ γὰρ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς, καὶ τὸ σῶμα, τοῦ ἐνδύματος.

24. Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον, οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς: πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;

25. Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν;

26. Εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;

27. Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει: οὐ κοπιᾷ, οὐδὲ νήθει: λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

28. Εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιάζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

29. And seek not ye what ye shall eat, and what ye shall drink, neither be ye of troubled mind.

30. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.

31. Howbeit seek ye his kingdom, and these things shall be added unto you.

32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the Heavens that faileth not, where no thief draweth near, neither moth destroyeth.

34. For where your treasure is, there will your heart be also.

29. Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, καὶ τί πίνητε, καὶ μὴ μετεωρίζεσθε.

30. Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν: ὑμῶν δὲ ὁ Πατὴρ οἶδεν ὅτι χρῆζετε τούτων.

31. Πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.

32. Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ Πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

33. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην: ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτου ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει.

34. Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

In the 25th verse *ἐνα* is omitted after *πῆχυν* by **N**^{*}, B, D, i, ff², the Sahidic version, the Coptic version, and by Tischendorf, Westcott and Hort. In the 31st verse the *et justitiam ejus* of the Vulgate is not found in the Greek codices.

With some slight exceptions this whole passage is almost literally identical with Matthew VI. 25—34, and Matthew VI. 19—21. It has therefore been explained in our Second Volume, pages 207 to 233. We have need here only to say a word of the few details that are proper to Luke.

In the twenty-ninth verse Luke employs the phrase, *μὴ μετεωρίζεσθε*. It is not easy to determine the exact meaning of this phrase as here employed. This verb is only found in this place in all the New Testament. In our judgment the verb in the present instance is used metaphorically, the metaphor being taken from the action of a ship tossed by the waves. It is therefore an admonition against that trouble of mind arising from anxious care for the issues of this world.

In the thirty-second verse, the special Providence of God is thrown round man as a shield against all cause of fear. God does not speak vainly. He fulfills what he promises. Why should man fear, when God is his defense? The "little flock" here spoken of is not alone the Apostles, nor alone the special disciples of that time, but it is the whole militant Church of Christ. It is a flock, because God elects to express his loving care of his children under the figure of the shepherd and his flock. Thus in the grand accents of psalmsody God is oft called the Shepherd of Israel. And the Author of the New Testament has declared of himself: "I am the Good Shepherd." It is a *little* flock, because its members are largely chosen from the ranks of the poor and lowly. It is a little flock, because although it exists in all ages, and teaches all nations, yet the majority of the world's multitudes are not there. Christ's flock are the chosen ones, and few are chosen. What Paul said to those of Corinth is true of the world: "For behold your calling, how that not many wise after the flesh, not many mighty, not many noble are called."—I. Cor. I. 26. The Church of Christ is not founded on the things that the world esteems great: the pride and power of the world are arrayed against her. In the same degree that a man rises in the world, in that same degree is it more difficult for him to be a living member of the little flock. God resists the proud, and gives grace to the humble: he hath put down the mighty from their thrones and hath exalted them of low degree. His little flock has always been more or less persecuted and despised.

Christ cheers this little flock by the assurance that God has given to them Heaven. The argument is plain: the Father will not fail to protect those to whom he has given his kingdom.

When Christ advises them to sell what they have, and give alms, he does not mean that all should literally distribute in alms all their possessions. It is one of those moral counsels that are all embracing. It inculcates the spirit of detachment, and the spirit of charity, and trust in divine Providence. Prudence is to regulate its practical application. At times, it can be put into effect even in the highest degree, as did Francis of Assisi. It is an ideal set on high, towards which we bend our lives. No one can raise the ideal higher, and we should receive from it inspiration and guidance in the practical conduct of our lives.

LUKE XII. 35—53.

35. Let your loins be girded about, and your lamps burning;

36. And be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him.

37. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you: That he shall gird himself, and make them sit down to meat, and shall come and serve them.

38. And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants.

39. But know this, that if the master of the house had known in what hour the thief

35. Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καίόμενοι:

36. Καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.

37. Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὕρήσει γρηγοροῦντας. Ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται, καὶ ἀνακλινεῖ αὐτοῖς, καὶ παρελθὼν διακονήσει αὐτοῖς.

38. Καὶ ἐν τῇ δευτέρᾳ καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτως, μακάριοι εἰσὶν ἐκεῖνοι.

39. Τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾗδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν

was coming, he would have watched, and not have left his house to be broken through.

40. Be ye also ready: for in an hour that ye think not the Son of man cometh.

41. And Peter said: Lord, speakest thou this parable unto us, or even unto all?

42. And the Lord said: Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season?

43. Blessed is that servant, whom his lord when he cometh shall find so doing.

44. Of a truth I say unto you, that he will set him over all that he hath.

45. But if that servant shall say in his heart: My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken;

46. The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful.

47. And that servant, which knew his lord's will, and made

ἀν, καὶ οὐκ ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.

40. Καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται.

41. Εἶπεν δὲ ὁ Πέτρος: Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;

42. Καὶ εἶπεν ὁ Κύριος: Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ σιτομέτριον;

43. Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρησει ποιοῦντα οὕτως.

44. Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

45. Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ: Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς παῖδας, καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι.

46. Ἦξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

47. Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ

not ready, nor did according to his will, shall be beaten with many stripes;

48. But he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

49. I came to cast fire upon the earth; and what will I, if it is already kindled?

50. But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51. Think ye that I am come to give peace in the earth? I tell you: Nay; but rather division:

52. For there shall be from henceforth five in one house divided, three against two, and two against three.

53. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

καὶ μὴ ἐτοιμάσας, ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς.

48. Ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας, παντὶ δὲ ᾧ ἐδόθη πολλὸν, πολλὴν ζητηθήσεται παρ' αὐτοῦ: καὶ ᾧ παρέθεντο πολλὸν, περισσώτερον αἰτήσουσιν αὐτόν.

49. Πῦρ ἤλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήθθη;

50. Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗτου τελεσθῆναι;

51. Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμὸν.

52. Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν, καὶ δύο ἐπὶ τρισίν.

53. Διαμερισθήσονται πατὴρ ἐπὶ υἱῷ, καὶ υἱὸς ἐπὶ πατρί: μήτηρ ἐπὶ θυγατέρα, καὶ θυγάτηρ ἐπὶ τὴν μητέρα: πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθεράν.

In the 35th verse the *in manibus vestris* of the Vulgate is an additamentum not found in the Greek codices. In the 39th verse the clause ἐγγηγόρησεν αὐν is omitted by \aleph^* , D, the Lewisian palimpsest, and Tischendorf.

In its true conception, human life is one continuous act of expectation, an everlasting looking forward to the coming of our Lord Jesus Christ. As soon as our eyes are withdrawn from that everlasting point of hope, then the moral direction of our lives goes wrong, and we make many mistakes. Even lives with much potential for good in them are wrecked, because in their course Heaven did not assume its proper reality. The most dangerous state of a man is that of him who imagines that he has found out for himself a law of life that is better than the old way. This new fashion of religious thought always tends to substitute the natural for the supernatural; it is the subtle counterfeit of Satan, who disguises himself as an angel of light. Religion is not the synthesis of man's efforts to perfect himself, and to know God; but it is the acceptance of a message which came from Heaven by a gradual tradition, until it reached its perfection in the New Testament. Men know too little of this grand New Testament. We know a little perhaps of its outside: we never have penetrated into the soul of the great code between God and man. Like the Italian who lives and dies in Rome, and has never entered St. Peter's; so we live so close to the great creation of the Son of God, and know it only historically, vaguely. And consequently we are not watchers with eyes fixed on Heaven as the everlasting goal of life; but we look about us, and covet the prizes of this life, and the hope of Heaven is not real enough to drive away the gloom of this world's sorrow.

The Lord represents this proper expectant state under the figure of oriental scenes. When the oriental prepared to enter upon a journey or to do some work, he caught up his loose flowing garments, and bound them at his loins by a girdle. This freed his legs from the impediment of the long loose clothing. The Savior employs this illustration to teach us that in the moral order we should be ever ready to take that journey from which no traveler returns. The moment of time wherein a man lives, in which he would not be ready to answer that

summons, is lived in opposition to wisdom, and to Christ's explicit command. But not only should this readiness contemplate the final summons, but it should extend itself to the practical daily conduct of our lives. We should be good practical workmen of the Lord. The Christian life is a labor, and the Great Reward awaits the faithful laborer. To sustain a man in this spiritual labor there must be in the soul of man an ever-present definite motive. In order to be something, man must live for something. Now the Lord here emphatically sets forth that great object to be the blessedness of Heaven.

In order still more strongly to inculcate the necessity of this state of prepared spiritual activity, the Lord assumes an illustration from the marriage festivity. Among the Hebrews of the time of Christ, the nuptials were celebrated in the evening. Whatever may have been the marriage customs among the earlier Hebrews, it is evident that the event which Christ employs as an illustration was conducted in this manner. The solemn contract and marriage feast took place in the home of the bride, and afterwards the bridegroom accompanied by friends, with joyous music, brought the bride to his house. It is this bringing home of the bride to which Christ alludes. It is but natural that the bridegroom should desire that at his returning his house should be lighted up, and his servants ready to receive him. The test of the good servant is that he should be ready, even though the bridegroom tarried until the third watch of the night.

There were two methods of dividing the watches of the night. The ancient Hebrews divided the night into three watches; but after the Roman occupation, the night was divided into four watches of three hours each. It is uncertain which method the Lord employs, nor is it needful to know; for in either method the time is close to the morning, and the parable sets forth the faithfulness of the servants who have held themselves in readiness through the night.

The moral application of the parable is very plain. The bridegroom is Jesus Christ, and all Christians are the servants of his household. His coming is the summons of death. They who stand in readiness with their lamps lighted are they who through a long life have persevered in readiness to meet the

Master. The present is a night of watching and of labor. This night spreads itself out over everything. It is only by faith that we can look up out of the darkness to Heaven, and see the way thither; it is only by faith that we can hear the Master's voice through the gloom. By that one word faith we express man's sole title to those infinite eternal interests which belong to the perfect and everlasting state of existence of man.

The Master's coming is uncertain: within an hour our eyes may close forever upon the things of this world. It does not require much to snap the thread of a man's life. Are we ready?

The Lord now introduces into the parable an element which does not take place in human events. No human householder rewards his waiting servants by making them sit down to meat, and in person serving them. This is done only by the heavenly Bridegroom, when he comes, and finds his servants ready. By this metaphor the Lord assures us of the great happiness that awaits the faithful Christian. It is the happiness of Heaven, to describe which all the thoughts and all the words of man are inadequate,—eternal life, eternal love.

The Lord now varies the illustration, and represents man as a householder under necessity of guarding his possessions from a thief. It must be observed that the Lord places the illustration in past time, as though to represent to our eyes the impotent regret of a man who has been robbed, because he was not watching when the thief came. Certainly, if the man had known when the thief were coming, he would have watched; but this willingness to watch then did not save his property. In fact, he did not know when the thief was coming, and he remitted his watch, and now he is robbed. So it is in human life. Death is certain, but its hour is uncertain. If we knew the exact hour, we would at least employ the time immediately preceding to a preparation for death. But like the householder we do not know that hour; we are always disposed to think of it as some far off event. We have to give the present time to the affairs of life, to its crowding activities, its work and its pleasures. We flatter ourselves that there will be a time to prepare for death; when we get old; when we have done the

things that our hearts desire to do. The world sings its Siren song, and we listen, until death pushes himself in through every other thing, and strikes our hearts, and our little day is over.

Not all men die unexpectedly. Perhaps the larger portion of humanity have time and warning to prepare. The force of the illustration is not weakened thereby. It always remains true that death might come at any moment. It remains equally true that myriads of our race have been summoned from life in an instant, and without warning. At times an earthquake shakes the earth, and destroys thousands; the volcanoes belch forth fire, molten lava, and deadly vapors, and strew the streets of cities with the dead. Men retire to slumber on the sea, and never wake. There is a crash at night; the waters are troubled for an instant, and then settle over a watery grave. Men go forth in the full vigor of manhood in the morning, into the mines of earth; perhaps within an hour men are seeking for their dead and charred bodies. The railroad train speeds over its steel track with the velocity of the wind. Its coaches are filled with human beings, and who is thinking of death? They are thinking of life in its various phases. Some are thinking of pleasure, perhaps of unlawful pleasure. Some are scanning the stock market, and thinking of bonds and stocks. Others are occupied with the ordinary petty affairs of their uneventful lives. On a sudden the iron monster shrieks, there is a crash, a roar of escaping steam, and twenty human souls are in eternity. Men keep the record of these things. Here is the statement of a contemporary statistician: "Nature has not been so busy with her forces of devastation for many years past as she has been during the first five months of the present year. Volcanic eruptions and earthquakes have destroyed 48,450 lives, storms 704, tornadoes 416, cyclones 220, floods 333, avalanches, 228, tidal waves 103, snow-slides 39, and waterspouts 12, a total of 50,505 lives destroyed by nature's elemental disturbances. If to this were added the lives lost by agencies over which man has more or less control, such as fires, mine disasters, explosions, railroad accidents, and vessel wrecks, it would be increased to over 60,000, and this takes no account of individual lives lost in this country, which would bring the grand total up to about 100,000 lives lost in the short period of five months.

In the presence of these great natural convulsions man is powerless, and probably always will be. As to the disasters occasioned by human ignorance, carelessness, or neglect, the despair of the situation is that the catastrophe of to-day is a sensation for the day, and to-morrow is generally forgotten."

But aside from these disasters, we have seen death suddenly strike down men all about us, and yet death seems far off. If there existed only a possibility that, in all humanity, once in ten years a man might die suddenly, it should make every man vigilant, and prepared. The interests at stake are so momentous. The remoteness of the possibility is converted into a present vital issue by the interests involved. What are all the ages that have rolled by since creation began to the eternity of one soul? and that eternity is in the balance. And yet it is not a remote possibility, but a certainty that more than a hundred thousand will die suddenly in a year; and yet we live in an accursed security.

The great object of this parable is to persuade men of the great folly of deferring their conversion to God until some later time. God wants all of a man's life; none of it is to be wasted.

The teaching of the Lord in this passage is universal, and is applicable to all the ranks and conditions of life; but the parable of the master of the house awakened a doubt in St. Peter's mind, whether the discourse of the Lord were only for the Apostles or for all men. The Lord did not answer the question of Peter directly. Peter's question was one of those which are better not explicitly answered. The teaching of Jesus was addressed to the Apostles, as much as though it had been solely directed to them; and, at the same time, it was spoken unto all men. It contemplates every man in his proper station and office in life. It demands the faithfulness of an apostle from an apostle, the faithfulness of a priest from a priest, the faithfulness of a layman from a layman.

Instead of answering Peter's question the Lord Jesus continues the same line of teaching; but makes the primary application to the Apostles themselves, and to their successors, the bishops and priests having the care of souls in God's Church. These are the stewards placed over the *οικονομία*, the body of Christ's servants, to give them their portion of food in

due season. The perfect steward is qualified by two attributes, he is faithful and prudent. Faithfulness regards the unfailing devotion to duty, through the arduous path where duty leads; prudence is the moderator of every virtue: it is the practical wisdom, so necessary in those who have the care of the spiritual interests of human souls.

In all these parables, it is evident that Christ contemplates the existence in the world of an order of men which exactly corresponds to the hierarchy of the Catholic Church. Nowhere else can we look for the historical working out of the Gospel of Christ. In the Church of Christ, as it was first built by Christ, there were men set over others, with obligations to minister to these others, to give them their portion of food. Such has ever been the working of the Catholic Church. It has a commission to teach with authority and it demands the obedience of faith from every man. As there are two natures in Christ, so there are two elements in the Church, the divine and the human. As the divine nature of Christ empowered his human nature to do things which of itself it was unable to do, so the Church has done and does things by the power of God that her human element alone could not do. The portion of food which the faithful steward dispenses is the food of doctrine and the ministration of the Sacraments. Blessed is such a man. There is no service of God better than the teaching of mankind, and the ministration of those divine agencies which save men's souls. "They that teach shall shine as the brightness of the firmament; and they that turn many to righteousness shall shine as the stars for ever and ever."—Dan. XII. 6.

The Lord contrasts with the blessed estate of the good steward the bad conduct of the unfaithful steward and its terrible retribution. While this teaching applies to all men in a sense, it is primarily intended for priests. The unfaithfulness of the bad steward is described in figurative language, taken from the modes and habits of oriental life. The punishment of the faithless steward is sudden and severe.

Knabenbauer believes that the force of *διχοτομεῖν*, as employed by Luke in the forty-sixth verse, is to cut in two, and he believes that the punishment of the bad steward is expressed under the figure of the mode of death inflicted by oriental

masters on unfaithful slaves. This seems to us somewhat crude; and we prefer to understand the verb to mean to cut off from any further participation in the goods of the master. Whenever the Holy Scriptures speak of the lot of the reprobate, its words are terrible. So here the faithless steward is cut off from God, and receives his portion with the unbelievers. St. John in his Apocalypse saw the portion of these unfaithful ones: "But for the cowards, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death."—Apoc. XXI. 8.

The reward of a faithful priest is greater than the reward of an ordinary man; and the punishment of a faithless priest is greater.

In the next proposition, Christ declares that the retribution of God upon the guilty will be graded according to the knowledge which men have of the law of right and wrong. It is generally acknowledged that a servant who knows his Lord's will is he to whom God has given a direct revelation; while the servant who is represented as not knowing his Lord's will, is he who has only the law of nature as his norm. Both classes are culpable; "for when Gentiles who have no law do by nature the things of the law, these having no law are a law unto themselves; in that they show the work of the law written in their hearts."—Rom. II. 14—15. Therefore, no man is without a moral law which appeals to his conscience. But the law of nature is by no means as clear and explicit as the written law of God. Therefore, with men who have only the dispensation of nature, ignorance enters as a palliating cause. They are punished for the transgression of nature's law; but, other things being equal, their malice is not as great as the malice of the man who, with full knowledge of God's will, sins.

It is quite certain that Jesus directed this teaching to make known to the Jews that their transgression of Yahveh's law was greater than the sins of the Gentiles. Of course, the truth is universal in its application, and establishes that a sin of malice is worse than a sin of ignorance.

The Lord next proceeds to declare the different degrees of human responsibility from the nature of the interests committed to a man's care. The Lord enunciates this truth in the form

of a parallelism in which the same thought is repeated in slightly different terms for the sake of emphasis. This great truth will be more fully expounded later on in the parable of the talents. The truth is self-evident. If a private in an army is recreant, the army loses one man, but the unfaithfulness of a general may wreck an army and a state. The truth is applicable to all men in every station of life. God has distributed his gifts according to his own good pleasure; he has given something to every one. He has appointed to every one a work to do. Some are to serve God in lowly places; others in the high places of power and honor. In the judgment, account will be taken of what was given, and of what is received. In the words of the Book of Wisdom: "To him that is little, mercy is granted: but the mighty shall be mightily tormented." —VI. 7.

Though this great truth applies to all men, yet it has a special reference to priests. To them has been given the highest office ever conferred on man; to them have been committed the souls of men as a sacred trust. The heart grows sick, and the brain reels, when the mind contemplates the unfaithfulness of a priest.

Therefore, let every man consider well his proper responsibility, the station which he holds in life, the interests in him centered. Let him study well the way in which he might serve God in his particular station in life, and see if he is doing it. For the Lord will require a strict accounting of the use of our life and of all that has come into it. Our lives are loans from God; our powers of mind and body and our graces are furnishings with which to work. And in the judgment God makes the reckoning.

At this point the theme changes slightly, and Jesus now discourses of the nature of the New Covenant, and of its effect upon society. In Malachi, the Messiah is spoken of as a fire: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto the Lord offerings in righteousness."—III. 2—3. When the Lord declares that he is

come to cast fire upon the earth, it is evident that he means that he is come to give the New Testament to men. Therefore, we have only to determine in what sense the New Testament is called a fire. It is called a fire, because it is energized by the power of the Holy Ghost, symbolized by fire. It is called a fire, because it is inevitable, and triumphs over all obstacles, as fire consumes. It is called a fire, because it burns away the dross of the souls of men, and leaves them as metals that have been purified by fire. It is called a fire, because of its power, and the indomitable energy with which it fills the souls of men. It is called a fire, because it will finally consume and destroy all evil, and perfect all the elect in the perfect kingdom of Christ. Christ cast that fire upon the earth by the Redemption, by the salvific teaching of the Gospel, and by the Sacraments. Even as he spoke these words, he was kindling that fire. But it could not burst into a full flame until after the Atonement and the Resurrection. Therefore, Christ looked forward with longing to the consummation of his great work.

Christ speaks of his Crucifixion as a baptism with which he is to be baptized. Of course, the language is figurative. The natural basis of the figure is not clear. Bede believes that Jesus alludes to the fact that in his baptism his whole body was baptized with his blood. Again, by Jesus' own appointment, baptism was the means of a new birth, and on the death of Jesus there came a new birth for him, in the sense that from that death he arose glorious and immortal, having redeemed the world. In fact, our own baptism symbolizes that great baptism of Jesus. "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?"—Rom. II. 3.

The feelings with which Christ looked forward to that great event are expressed by the Greek *συνέχομαι*. The ordinary signification of this word is, to be constrained, to be distressed. The Lord earnestly longed to finish his work; and yet, being true man, he was distressed by the terrible character of his future sufferings. The feelings of Jesus on the night before the Crucifixion in Gethsemane must have been felt in some measure whenever he contemplated his consummation. Some have likened the state of his mind to that of a

child-bearing woman. She desires the time of her delivery, that she may bring forth a child into the world, and yet she shudders at the pains of parturition. Of course, every act of the Incarnate Word is more or less a mystery. There is an infinite distance between the Divinity and humanity, and yet they come so close in Jesus.

The fifty-first, fifty-second and fifty-third verses of Luke exactly correspond to the thirty-fourth and thirty-fifth verses of the tenth chapter of Matthew, and they have already been explained in our Commentary, Vol. II. pp. 483—486.

LUKE XII. 54—59.

54. And he said to the multitudes also: When ye see a cloud rising in the west, straightway ye say: There cometh a shower; and so it cometh to pass.

55. And when ye see a south wind blowing, ye say: There will be a scorching heat; and it cometh to pass.

56. Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?

57. And why even of yourselves judge ye not what is right?

58. For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he drag thee unto the judge, and the judge shall deliver thee to the officer, and

54. Ἐλεγεν δὲ καὶ τοῖς ὄχλοις: Ὅταν ἴδῃτε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε: Ὅτι ὄμβρος ἔρχεται, καὶ γίνεται οὕτως.

55. Καὶ ὅταν νότον πνέοντα, λέγετε: Ὅτι καύσων ἔσται, καὶ γίνεται.

56. Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν: τὸν καιρὸν δὲ τούτου πῶς οὐκ οἴδατε δοκιμάζειν;

57. Τί δὲ καὶ ἐφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

58. Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῇ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν.

the officer shall cast thee into prison.

59. I say unto thee: Thou shalt by no means come out thence, till thou have paid the very last mite.

59. Λέγω σοι: Οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῶς.

In the preceding discourse Christ had directed his words to his disciples; but here he addresses the multitudes, and the tenor of his speech is severer. It is not necessary to seek a close nexus between this part of the discourse and that which precedes. Not all the words of Jesus have been written, and many times the order of the account is merely the work of the narrator. Not even of Luke could we say that his grouping of events is always chronological.

The great error of the Jews was the failure to acknowledge the Messiah, when he came. The signs of the times clearly indicated that the Messiah had come. But the Jews closed their eyes to the truth. Though the mode of illustration is slightly different, the substance of the fifty-fourth, fifty-fifth and fifty-sixth verses of the present passage of Luke correspond to the second and third verses of the sixteenth chapter of Matthew. A full exposition of them will be found on pages 628 and 629 of the Second Volume of our Commentary.

In the fifty-seventh verse, Jesus chides the Jews for their dishonesty. Theirs was the worst kind of dishonesty; it was that species of dishonesty that will not acknowledge the evident truth. The proofs of Jesus' true character were so convincing that they could not with honest consciences reject him. Hence, they rejected the truth and Jesus. This same species of falsity exists to-day in the enemies of the Catholic Church; it is inspired by the same evil spirit. The logical reasoning of an hour ought to convince a man that if Christ ever founded a Church, it must be the Catholic Church. Behind her lies a history, which no purely human organization could have. To her belong the martyrs and the saints; she has lived through crises where naught that was not divine could stand. She is as strong to-day as ever, and she is the same. She is hated, despised and persecuted, and by that fact fulfills the prophecy

of her divine Founder. She is a city on a hill, where all may see her; she opens the sources of her doctrine to all men; and yet men are so blinded by hate that they will accept any absurdity rather than believe in the truth.

The Lord next employs a parable to warn men to prepare for the judgment, while there is yet time. This same parable occurs in Matthew, V. 25—26, and has been explained in the Second Volume of our Commentary, pp. 130—131. Here, however, the application is different, and it is evident that the Lord employed the same method of illustration to illustrate different truths. In the present instance, it is clear that the object of the parable is to exhort men to employ the time of life in such manner that when they appear before the Judge who is God, no accusation may stand against them. It was another appeal to the false Pharisees to turn from their evil way, and to do penance while there was yet time.

LUKE XIII. 1—9.

1. Now there were some present at that very season who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2. And he answered and said unto them: Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things?

3. I tell you: Nay: but, except ye repent, ye shall all in like manner perish.

4. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem?

1. Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν.

2. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς: Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;

3. Οὐχί, λέγω ὑμῖν: ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολείσθε.

4. Ἡ ἐκεῖνοι οἱ δεκαοκτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἱερουσαλὴμ;

5. I tell you: Nay: but, except ye repent, ye shall all likewise perish.

6. And he spoke this parable: A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none.

7. And he said unto the vinedresser: Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground?

8. And he answering saith unto him: Lord, let it alone this year also, till I shall dig about it, and dung it:

9. And if it bear fruit thenceforth, well; but if not, thou shalt cut it down.

5. Οὐχὶ, λέγω ὑμῖν: ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὡσαύτως ἀπολείσθε.

6. Ἐλεγεν δὲ ταύτην τὴν παραβολήν: Συκὴν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὗρεν.

7. Εἶπεν δὲ πρὸς τὸν ἀμπελουργόν: Ἴδου, τρία ἔτη ἀπ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὕρισκω: ἔκκοψον αὐτήν: ἵνα τί καὶ τὸν τόπον καταργεῖ;

8. Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ: Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν, καὶ βάλω κοπρία:

9. Καὶ ἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον: εἰ δὲ μὴγε, ἐκκόψεις αὐτήν.

There is a close connection between this passage and the preceding one. Jesus continues to exhort men to repentance.

The character of the first event here recorded seems to have been as follows: While certain Galileans were sacrificing victims in the Temple, the Roman Governor Pilate sent the Roman soldiers upon them, so that the blood of the slain Jews commingled with the blood of the slaughtered victims. The mingling of the blood of the men and of the beasts is spoken of to show forth the peculiar atrocity of the deed. It was a dreadful sight to see the blood of men flowing down and mingling with the blood of the animals slain for sacrifice, even in the Temple of God. Of course, Pilate did not aim at accomplishing this particular feature of the slaughter; his aim was to quell some sedition; but in the execution of his bloody command this horrible detail was verified. No mention of this slaughter is found in Josephus, but that is not strange. In those calamitous

days, it was a frequent occurrence for the Roman soldiery to slay some Jews. During the celebration of the feasts in the Temple, the Jews were most prone to tumults, and therefore the great tower Antonia was built close to the Temple. From this tower to the Temple there was a subterraneous passage, so that soldiers might be suddenly sent into the Temple to quell any sedition.

The tenor of the account clearly reveals that the event which these men relate to Christ was something recent, something which filled the Jews' mind with horror and indignation. Christ does not approve the deed, but he drew from it a moral illustration. He makes it an example of the terrible punishment that awaits the unrepenting sinner. Certain it was that this dreadful event was a part of Israel's punishment, which she had brought on herself by her sins. Had they been faithful, God would never have allowed them to become the slaves of the nations of the earth.

Christ does not speak hypothetically; he declares that the body of the people are as much sinners as those who perished, and that, unless they repent, a like terrible punishment awaits them.

The use of *ὁμοίως* does not imply that the punishment must fall in some manner similar to that event in the Temple. The similarity consists solely in the fact that they will be punished. The fulfilment of Jesus' words is mainly accomplished by the eternal punishment, of which the event in the Temple is taken as an illustration.

Some believe that Jesus aimed this teaching against the error that believed that all sufferings were a direct punishment for sin. It is certain that at other times he did refute this error; but it seems here that he wishes rather to draw the event personally close to his hearers, that they might feel that, though only a few fell in the slaughter, the anger of God was upon all.

To the same intent, Jesus also cites the fall of the tower in Siloam.

In the valley south of Jerusalem is the Fountain of Siloam. Its waters are sweet and abundant, and it has always been one of the chief sources of water for Jerusalem. The event to

which Jesus here refers is not found elsewhere in the records of men. A thousand years hence men will not find in the records the accounts of the accidents which daily happen. The fact was that a tower built near this fountain fell, and killed eighteen men. The Lord draws the same moral lesson from this event as from the foregoing. Even on the way to Calvary, when the women wept at his sufferings, he made use of these dreadful sufferings to warn men of the punishments reserved for sin.

Finally he closes the discourse with a beautiful parable to illustrate God's patience in waiting for the conversion of the sinner.

The parable has two applications. In its first application it relates to the Jews. They were a fig tree planted by God in the rich vineyard of Palestine. In the natural order of things, a fig-tree which for three consecutive years bare no fruit, would be considered worthless, and an encumbrance to the earth. The term of three years is taken to show that the lord of the vineyard had waited as long as any hope might reasonably be entertained that the tree would bear fruit. So Yahveh had been very patient with Israel. The records of the Old Testament are a series of Israel's sin, and of God's patience. And yet what was the result? Let Jeremiah give the judgment of his people: "Run to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth justly, that seeketh truth; and I will pardon her."—V. 1.

The intervention of the vinedresser is simply introduced to show that one last great effort was made to save this tree. It is folly to seek in the moral application for a being represented by the vinedresser. In every parable there are elements demanded by the natural event which must be omitted in the moral application. We repeat that all that is intended here is graphically to portray the great final act of mercy towards this unprofitable tree. That great act of mercy was the salvation offered to Israel by the Messiah. It was the clearest call of all their history. It was greater than all that had been done before. It was the absolute perfection of God's mercy to man. But it was also final; God could do no more. After this

God could with perfect justice say: "What could have been done more to my vineyard, that I have not done in it?"—Is. V. 4. But this final great grace was rejected, and then God turned away from that unfaithful people, whose subsequent history is one of the strange enigmas of history. A hardening has befallen them which St. Paul (Rom. XI. 25) calls a mystery. Wherever they are found, that sad mystery seems to hang over them. I believe that, as a race, they are the saddest people on the face of the earth. I have seen them weeping over the ruined walls of Jerusalem, and the sight was one to haunt the memory during a lifetime.

Whatever has been said here of God's relations to Israel can be truthfully applied to every human soul. Every human soul is an Israel, for whom God has done much, and for whom Christ has died. Every human soul owes to the Master the fruit of good works. He comes seeking these good works. He waits patiently for these good words; he exhausts the resources of divine mercy, and then the blow falls.

It is a deadly error to abuse this patience of God, as so many sinners do. "Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance"?—Rom. II. 4.

When by long use the ways of sin have grown to be almost a second nature, it is very easy to fall into a state of spiritual stupor. The mind of such a man has no delight in anything spiritual. It becomes a blank, as far as regards the supernatural. It is so easy to go on in the natural way, and so hard to lift one's self into the supernatural. The way of sin ceases to shock, because it has become a habit. Conscience is in large part slumbering. A peculiar hardness and spiritual insensibility comes over the man. He hears warnings, stern as were those of the prophets of old, but he is unmoved. The sun shines as brightly upon him, as upon the just; perhaps he is prosperous and well. The thought of the judgment rarely enters his mind: it is a far-off thing. And, so many go on, abusing the long-suffering of God, and treasuring up for themselves wrath in the day of judgment.

LUKE XIII. 10—17.

10. And he was teaching in one of the synagogues on the sabbath day.

11. And behold, a woman who had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.

12. And when Jesus saw her, he called her, and said to her: Woman, thou art loosed from thy infirmity.

13. And he laid his hands upon her: and immediately she was made straight, and glorified God.

14. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude: There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath.

15. But the Lord answered him, and said: Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16. And ought not this woman being a daughter of Abraham, whom Satan had

10. Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.

11. Καὶ ἰδοὺ, γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.

12. Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς, προσεφώνησε, καὶ εἶπεν αὐτῇ: Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου.

13. Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας: καὶ παραχρῆμα ἄνωρθεν, καὶ ἐδόξαζεν τὸν Θεόν.

14. Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἑθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ: Ὅτι ἐξ ἡμερῶν εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι: ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

15. Ἀπεκρίθη δὲ αὐτῷ ὁ Κύριος, καὶ εἶπεν: Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύνει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγὼν ποτίζει;

16. Ταύτην δὲ, θυγατέρα Ἀβραὰμ οὐσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ

bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?

17. And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τοῦ-
του τῇ ἡμέρᾳ τοῦ σαββάτου;

17. Καὶ ταῦτα λέγοντος αὐ-
τοῦ, κατησχύνοντο πάντες οἱ ἀντι-
κείμενοι αὐτῷ: καὶ πᾶς ὁ ὄχλος
ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις
τοῖς γενομένοις ὑπ' αὐτοῦ.

There is no close internal nexus between this event and that which has preceded. The general order of events is sufficient, by which this event is related to the foregoing in a mere order of succession.

The scene is in a Synagogue of the Jews on the Sabbath day. The religious leaders of the people are present, and there is in the assembly a woman bowed by a great infirmity. The Evangelist is careful to describe the gravity of the woman's malady, that the greatness of the miracle may appear in its true light.

It is clear also from the sixteenth verse that this infirmity came upon this woman by the action of Satan.

It is not recorded that the woman asked Jesus to heal her. As a usual thing the healing of the sick was wrought by Jesus, in response to petition; but here he calls the woman, and heals her by a word. To help her to realize that her cure had come from his power, he lays his sacred hands upon her. In this act the human members of Jesus' body became the instruments of divine power. It was not necessary that he should do anything more than merely to will the effect; but he chose to work in this manner. The very manner of Jesus' words expresses the absoluteness of his power. Back of his words was the consciousness of the power that made the universe of creatures.

The Lord chose the occasion for the express purpose of challenging the superstitious hypocrisy of the Pharisees.

The woman recognized God's action in the event, and she gives thanks for her deliverance; but the Pharisees see in the event a direct attack upon their traditions. The ruler of the

Synagogue acts as their spokesman, but he dares not address his words to Jesus. Falsehood can not bear the direct gaze of truth. The ways of falsehood are not direct and open; it is ashamed of the light. Therefore, this prince of hypocrites directs an attack upon Jesus through the multitude. He wishes to bring Jesus into contradiction with the Mosaic Law; and therefore quoting the exact words of the sabbatical ordinance from Deuteronomy, V. 13, he charges the people to come on the six days appointed for labor, and not on the Sabbath day.

There seems to be in the Pharisee's words an attempt to belittle the work done upon the woman by Jesus, as though it were an ordinary work that could be done any day in the Synagogue. And yet he must have known that there was no power in that Synagogue to work that effect save the power of Jesus whom he hates. Neither the ruler nor any of his Pharisaic brethren ever operated a cure by the power of God. By their falseness and wickedness they had put themselves at an immeasurable distance from God. They had transformed the holy covenant of God into an abomination.

Of course, the Pharisee did not believe his own words: he was speaking and acting a lie; no ordinary lie, but a lie that opposed itself to the revealed truth of God. He knew that Jesus had wrought the work by the power of God; the thing itself spoke, there was no doubt, there could not be any doubt. The motive of the Pharisee was to oppose by some casuistry the truth. When men commit such sins, they are no longer men; they are demons acting in human nature.

The ruler of the Synagogue was not alone; he was simply voicing the dishonest thoughts of the whole body of Pharisees. Therefore Jesus addresses them in the plural number as hypocrites. Jesus' defense is very simple. The effort required to heal the woman was less than that required to lead a beast to water, and yet every Pharisee would do this. It is a self-evident principle in the application of every law that a grave cause will justify a departure from the law which would be binding in ordinary cases. Therefore, if it was allowed by the Pharisees to loose a beast from the stall, and lead him forth to watering, much

more would the mere laying on of a man's hands, unto the healing of disease, be allowed, to release a human soul from such great affliction.

The hypocrisy of the Pharisees was cruel as well as absurd. Insupportable burdens were placed upon the people; but the Pharisees took care that these enactments should not fall upon themselves. It would be a disgrace to humanity, if there were found in all this world one man to approve the conduct of these hypocrites.

The argument of Jesus was unanswerable. It appealed to the common people, and drew them to Jesus. They rejoiced in the glorious deeds of the great Prophet of Israel, while the Pharisees slink away in shame and disgrace. The multitude of the people excites our pity; they are so easily led. Now, they are with Jesus, but again they will be misled by their leaders to demand his death.

LUKE XIII. 18—22.

18. He said therefore:
Unto what is the kingdom of
God like? and whereunto shall
I liken it?

19. It is like unto a grain
of mustard seed, which a man
took, and cast into his own
garden; and it grew, and be-
came a tree; and the birds of
the heaven lodged in the
branches thereof.

20. And again he said:
Whereunto shall I liken the
kingdom of God?

21. It is like unto leaven,
which a woman took and hid
in three measures of meal, till
it was all leavened.

18. Ἐλεγεν οὖν: Τίνι ὁμοία
ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ
τίνι ὁμοιώσω αὐτήν;

19. Ὅμοία ἐστὶν κόκκῳ σινά-
πεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν
εἰς κῆπον ἑαυτοῦ, καὶ ᾗξησεν,
καὶ ἐγένετο εἰς δένδρον, καὶ τὰ
πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν
ἐν τοῖς κλάδοις αὐτοῦ.

20. Καὶ πάλιν εἶπεν: Τίνι
ὁμοιώσω τὴν βασιλείαν τοῦ
Θεοῦ;

21. Ὅμοία ἐστὶν ζύμῃ, ἣν
λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύ-
ρον σάτα τρία, ἕως οὗ ἐζυμώθη
ὅλον.

22. And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem.

22. Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορεύαν ποιούμενος εἰς Ἱεροσόλυμα.

From οὖν of the 18th verse some have believed that there is indicated a logical sequence of these parables out of the preceding event. Our observation of New Testament Greek moves us to believe that this adverb here merely serves to connect the successive discourse without attention to any logical nexus. In fact, in classical Greek, the term frequently serves to resume, when a speech has been interrupted, and the event in the Synagogue may have been considered by Luke to have interrupted the course of his relation of Christ's doctrinal teaching.

The parable of the mustard seed and of the leaven is related by Matthew, XIII. 31—35. Mark relates only the parable of the mustard seed, IV. 30—34. To explain why Luke relates these parables here, two ways are open to us. Either these two parables once uttered by Jesus are differently grouped by Matthew and Mark on one side, and by Luke on the other; or Jesus repeated the parables on two different occasions.

The parables have been fully explained in Volume Second of our Commentary, pp. 398—403.

The account of Luke brings Jesus down to Jerusalem. Then there is in Luke a slight lacuna, which is filled in by St. John. St. Luke next resumes the account after our Lord has gone forth across the Jordan.

JOHN X. 21—42.

22. And it was the feast of the dedication at Jerusalem: it was winter;

22. Ἐγένετο τότε τὰ ἑγκαίνια ἐν τοῖς Ἱεροσολύμοις: χειμὼν ἦν.

23. And Jesus was walking in the temple in Solomon's porch.

23. Καὶ περιεπάτει Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος.

24. The Jews therefore came round about him, and said unto him: How long dost thou hold us in suspense? If thou art the Christ tell us plainly.

25. Jesus answered them: I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me.

26. But ye believe not, because ye are not of my sheep.

27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.

29. My Father, who hath given them unto me, is greater than all: and no one is able to snatch them out of the Father's hand.

30. I and the Father are one.

31. The Jews took up stones again to stone him.

32. Jesus answered them: Many good works have I showed you from the Father; for which of those works do ye stone me?

24. Ἐκύλευσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ: Ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπέ ἡμῖν παρρησίᾳ.

25. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς: Εἶπον ὑμῖν καὶ οὐκ ἐπιστεύσατε: τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ Πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.

26. Ἄλλ' ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.

27. Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γὰρ γινώσκω αὐτὰ, καὶ ἀκολουθοῦσίν μοι:

28. Καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τίς αὐτὰ ἐκ τῆς χειρὸς μου.

29. Ὁ Πατήρ μου ὃ δέδωκέν μοι, πάντων μείζον ἐστίν: καὶ οὐδεὶς δύναται ἄρπάζειν ἐκ τῆς χειρὸς τοῦ Πατρὸς.

30. Ἐγὼ καὶ ὁ Πατήρ ἓν ἐσμεν.

31. Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν.

32. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς: Πολλὰ ἔργα ἔδειξα ὑμῖν καλὰ ἐκ τοῦ Πατρὸς: διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάσετε;

33. The Jews answered him: For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.

34. Jesus answered them: Is it not written in your Law: I said: Ye are gods?

35. If he called them gods, unto whom the word of God came (and the Scripture cannot be broken), say ye of him,

36. Whom the Father sanctified and sent into the world: Thou blasphemest; because I said: I am the Son of God?

37. If I do not the works of my Father, believe me not.

38. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.

39. They sought again to take him: and he went forth out of their hand.

40. And he went away again beyond the Jordan into the place where John was at the first baptizing; and there he abode.

41. And many came unto him; and they said: John indeed did no sign: but all things whatsoever John spoke of this man were true.

33. Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι: Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν.

34. Ἀπεκρίθη αὐτοῖς Ἰησοῦς: Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν: Ὅτι ἐγὼ εἶπα: Θεοὶ ἐστε;

35. Εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή,

36. Ὁν ὁ Πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε: Ὅτι βλασφημεῖς, ὅτι εἶπον: Τίς τοῦ Θεοῦ εἰμί;

37. Εἰ οὐ ποιῶ τὰ ἔργα τοῦ Πατρὸς μου, μὴ πιστεύετε μοι.

38. Εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε: ἵνα γινώτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ Πατὴρ, καὶ ἐγὼ ἐν τῷ Πατρὶ.

39. Ἐξήτουν πάλιν αὐτὸν πιάσαι: καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

40. Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμενεν ἐκεῖ.

41. Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον: Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδὲν: πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν.

42. And many believed in him there.

42. Καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

At the end of verse 26 καθὼς εἶπον ὑμῖν is added in A, D, X, Γ, Δ, Λ, et al. This reading is approved by the Syriac, Gothic, and Ethiopian versions. A very important variant is found in the 29th verse. Ὁ δέδωκεν is found in 88, B*, L, and 15. The other authorities have ὃς δέδωκεν. In the same verse A, B and X have μείζον, which is followed by the Gothic, Bohairic, and Jerusalem Syriac versions. The other authorities have μείζων. In verse 38 γινώσκητε appears in B, L, X, et al. This reading is adopted by the Sahidic, Bohairic, Armenian, Ethiopian, and Jerusalem Syriac versions. It is undoubtedly the true reading. Others have πιστεύσητε.

The feast of the dedication here spoken of is that feast instituted by Judas Maccabæus to commemorate the reorganization of divine worship in the Temple, after its profanation by Antiochus the Illustrious. "Now, upon the same day that the Temple had been polluted by the strangers, on the very same day it was cleansed again. to wit, on the five and twentieth day of the month of Casleu."—II. Maccab. X. 5. "And they ordained by a common statute and decree that all the nations of the Jews should keep these days every year."—Ibid, 8.

As it was the rainy season of winter, Jesus walked in the shelter of the great porch of Solomon.

Opinions differ as to what part of the Temple is here specified, and it is quite profitless to insert here an inquiry concerning it.

The Jews come round about Jesus, and demand a direct declaration who he is. It is to be observed that they demand that he declare whether he is the Christ. The animus of this demand was false and wicked. It had been foretold by the Prophets of Israel that the Christ should be a great king, that he would liberate Israel, and restore the throne of David to its pristine glory. The Jews perverted these words to the conception of a great temporal ruler. Now, if they could obtain from Jesus a direct declaration that he was the Christ, they could denounce him to the Romans as a mover of sedition.

The Lord Jesus was not yet ready to lay down his life, and he therefore declines to answer their question in a manner that would furnish evidence for an accusation before the Romans; while, at the same time, he leaves no doubt that he is the consubstantial Son of God.

If Jesus were not the Christ, common honesty would have demanded that he openly declare in this place that he were not he. Preceding events had given the people a right to believe him the Christ; yea, men were forced by the clearest evidence to believe such truth. Wherefore, it was incumbent on Jesus to deny such conception, if it were erroneous. But Jesus was the Christ, and therefore he could not deny such truth. He gives an affirmative answer to their inquiry; but yet in such a prudent way that they cannot make it a basis of accusation before the magistrate. This was the method employed by Jesus all through his life. He gave us the evidence, but not to those who with false hearts wished only to abuse it. The great cumulus of evidence of the words and the deeds of Jesus had now declared who he was. When he had spoken to them, and declared to them that he was the Son of God, the Bread of life, the Light of the world, they turned away from him, and demanded signs. When he performed these signs, they declared that he wrought them in the power of the prince of devils. The evidence was there, but they would not believe it. They were not seeking for evidence in order to believe, but they sought means to suppress the truth. When the poor sinful woman at the well in Samaria asked of Jesus concerning the Messiah, he gave her a direct explicit declaration: "I that speak unto thee am he."—John IV. 26.

The sense of Jesus' present words is an affirmation of the same truth, and he appeals to his works to corroborate his words. It is easy to speak mere words, but Jesus' words were corroborated by the power that stilled the tempest, that healed all manner of diseases, that raised the dead. They were corroborated also by the Transfiguration on the mount, and by the direct testimony of the Father from Heaven. If Jesus were not the Christ, God would have directly borne witness to the greatest lie ever perpetrated.

The Jews pretended that their minds were held back from belief by a lack of evidence. Jesus unmasks this hypocrisy, and declares to them the real reason why they believe not. He but repeats the reason assigned in John, V. 47, and X. 14.

To invite men to enter into his fold, Jesus declares what he does for his sheep. He gives them eternal life, and he invests them with a security that nothing can shake.

Jesus employs the present tense of the verb: "I give them eternal life", for the reason that the graces presently given to the righteous are an earnest of eternal life and a participation of it. This is the greatest promise ever given to man. Strong in man is the instinctive love of life. He will make the greatest efforts to preserve it for a few years, or even for a few days. Even when the sunset of life approaches, men look forward, and count with a miser's greed the few probable years that they think yet to remain. A few wretched years, shaken by the shocks of inevitable suffering, and poisoned by the thought of their speedy end; and yet they are practically prized above the eternity of life here promised. Of course, few men sit down in cool reflection and declare that they hold these few fleeting years above eternity, but the conduct of men's lives is sure evidence that for the many this is so. When men are moderately happy, even though they have faith, they look at each departing year with a pang of regret. For the great body of men, there is no great delight in looking forward to the other life.

The issue of eternal life is a thing that for every man sways in the balance, and is dependent on life's series of contingent free acts. This necessary contingency makes it uncertain, but this uncertainty is not on the part of God. Man can not be lost by an accident. No cause can thrust itself in, and frustrate God's action upon man. Hence, there arises on the part of God a security for man that is as absolute as God's own essence. Wherefore, the Council of Trent declares that "God never deserts them who are once justified by his grace, unless he is first deserted by them."—Sess. VI. 11. Now, Jesus Christ declares that his followers enjoy the same objective security. A soldier is inspired in battle by confidence in his leader, and so our Leader has here given us motives of the most absolute confidence.

It is absurd to attempt to draw from these words Calvin's heresy of the inamissibility of righteousness. The Lord is only declaring what he will do for those who cleave to him. His words establish an objective source of absolute safety and help, and invite men to it, but they do not take away the uncertainty arising from the defectibility of human will.

Jesus bases this great promise of security on the relations that exist between him and the Father.

The twenty-ninth and thirtieth verses contain a syllogism whose conclusion is not explicitly expressed, for the reason that it is so evident from the premises.

There are two probable readings of the first member of the twenty-ninth verse. According to the Vatican Codex, the Sinaitic Codex, the Regius Codex L of Paris, and the Vulgate, we should read: "That which my Father hath given unto me is greater than all." The other authorities favor the reading: "My Father who hath given them unto me is greater than all." It seems to us unwise to discuss the relative weight of probability of these two readings: the basic sense is the same in both cases. If we follow the second reading, the syllogism is plain. The Father is omnipotent above all other causes; the Father hath therefore omnipotent power to save; the Son and the Father are one; therefore the Son hath the same omnipotent power to save which the Father hath. It is clear that by the expression: "I and the Father are one", Jesus makes himself one and identical in nature with God. This verse has always been a Palladium of the Catholics against the Arians to save the doctrine of the consubstantiality of the Son. That doctrine does not rest on this sentence alone; it rests on a cumulus of evidence of which this is only a part; but the clearness of the enunciated truth in this place has always made this the *scriptural formula* of the dogma. The Arians vainly endeavored to weaken the force of the sentence by contending that it only established a moral unity; but, as Maldonatus rightly argues, if the sense of the words is thus restricted, the argument of Christ proves nothing. A moral unity is a mere unity of wills, and such a relation between Christ and the Father would be insufficient to support Christ's pledge of absolute security to all who trust in him. Wherefore, it is evident that he declares

that no one is able to snatch his sheep out of his hand, because his hand is equal to the omnipotent hand of the Father, by the equality of which the Son and Father are one in nature.

The same truth results from the first reading adopted by the Vulgate, but the mode of argumentation is somewhat altered. According to that reading the Father has given to Jesus something which is above all. This thing given by the Father to the Son is the eternal act of generation, as the Fourth Lateran Council declares: "The Father from eternity generating the Son, gave him his substance, as he saith: 'That which the Father hath given unto me is greater than all' ". Upon this act of eternal generation is based all the attributes of the Son, and whenever he speaks of himself in any relation to the Father, this essential relation is implicitly contemplated. Jesus may appeal to certain titles of authority that are more obvious, as for instance his authentic mission from the Father; but the argument must finally go back until it rests on the absolute basis of Christ's consubstantiality. In this sentence, the thirtieth verse is adduced to declare more explicitly the nature of that which the Father hath given to the Son. The great truth is not varied by whichever reading we adopt.

The Jews are driven to fury by the words of Jesus, and they take up stones to stone him. No danger menaces Jesus thereby. His is infinite power, and when he shall offer himself, then men may put him to death, but not till then. With perfect calm, therefore, he remonstrates with them; he appeals to the record of his works. He characterizes these works as shown from the Father, inasmuch as they were not merely human works, but works requiring the divine power of God. With the noble courage of conscious sinlessness, Jesus declares to them that in his life there can be no cause for the punishment they would inflict, unless they place it in some of his good works.

The Jews can not deny the existence of the good works of Jesus. They seem to be somewhat sobered by his words, and they seek to justify their wish to stone him on his present utterance, which they consider a blasphemy. Therefore, they understood the words of Jesus to declare his equality in nature

with the Father. Hence, Maldonatus rightly declares that these stones which the Jews took up to throw at Jesus cry out against the Arians.

Jesus now employs an argument *a minore ad majus*. He calls all the Scriptures of the Old Testament the Law. Now, in the eighty-second Psalm, sixth verse, it is written: "I said: Ye are gods, and all of you sons of the Most High." Jesus declares that this appellation was given to them to whom the Word of God came, inasmuch as the words are directed to those who hold the places of the appointed judges of Israel. If these mere men, appointed to represent God as judges, could be called gods, and sons of the Most High; much more could he whom the Father sanctified and sent into the world call himself the Son of God. The "sanctification" here spoken of refers to the consecration of the Messiah in his great office. As we have said above, both the sanctification and the mission of Jesus rest on the eternal generation of the Word. As that eternal act was farther removed from the realm of human knowledge, the Lord here adduces his authentic mission, of which they could not doubt. The Lord does not by this argument wish to limit the sense of the statement, "I and the Father are one", to anything less than the consubstantial unity of the Father and the Son. He declares his divinity by the strange contrast. The Scriptures of God called gods and sons of the Most High mere men who were in posts of divine authority. The Jews accepted these Scriptures, and ratified the appellation. And here was the Son of God, begotten from all eternity, consubstantial and equal to the Father, and they would stone him for declaring that he was the Son of God.

Jesus again appeals to his works in support of his true character, that men might know and understand that the Father was in him, and he in the Father. By this statement, the doctrine is formally enunciated of the reciprocal existence in one another of the three persons of the Godhead. This is called by the Greeks the *συμπεριχώρησις*, and in the Latin tongue the *circumincessio*. In the passage, therefore, the Lord has declared his sonship, his consubstantiality, and his circumincession.

The argument of Jesus was clear and convincing, but it only aroused the Jews to greater fury. They could not answer him; but in wild fury they sought to take him captive. His hour was not yet come, and he went forth out of their hands, and went down beyond the Jordan, into the desert where the Baptist inaugurated his great mission. The evident truth of Jesus' teaching drew many to believe in him. The Evangelist only gives us the outlines of the arguments by which these moved themselves to faith in Jesus. We can fill in these outlines as follows: "John did no sign, and yet we believed in him; this man does great signs, therefore much more should we believe in him. And, moreover, if we believe in John we should believe in this man; for in him are verified all things which John said concerning him for whom he prepared." Their argumeat was logical and sound, and their faith reasonable. The New Testament is one grand harmonious series of irrefragable arguments in proof of the divinity of Jesus Christ, and the other truths of our faith, and yet a strange inertia holds men back from faith. The minds of many seem to be effected by a sort of spiritual catarrh, so that they can not assimilate the truths of the teachings of Jesus.

LUKE XIII. 23—35.

23. And one said unto him : Lord, are they few that are saved?

23. Εἶπεν δέ τις αὐτῷ: Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς:

24. And he said unto them: Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able.

24. Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας: ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν.

25. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying: Lord, open to us; and he shall answer and say to you: I know you not whence ye are;

25. Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξεσθε ἔξω ἐστάναι, καὶ κρούειν τὴν θύραν, λέγοντες: Κύριε, ἀνοιξον ἡμῖν: καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν: Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ.

26. Then shall ye begin to say: We did eat and drink in thy presence, and thou didst teach in our streets:

27. And he shall say: I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.

28. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.

29. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.

30. And behold, there are last who shall be first, and there are first who shall be last.

31. In that very hour there came certain Pharisees, saying to him: Get thee out, and go hence: for Herod would fain kill thee.

32. And he said unto them: Go and say to that fox: Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected.

33. Howbeit I must go on my way to-day and to-morrow

26. Τότε ἄρξεσθε λέγειν: Ἐφάγομεν ἐνώπιόν σου, καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.

27. Καὶ ἐρεῖ: Λέγω ὑμῖν, οὐκ οἶδα πόθεν ἐστέ: ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας.

28. Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψεσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.

29. Καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

30. Καὶ ἰδοὺ, εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι, οἳ ἔσονται ἔσχατοι.

31. Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθαν τινὲς Φαρισαῖοι, λέγοντες αὐτῷ: Ἐξέλθε, καὶ πορεύου ἐν τεύθειν: ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι.

32. Καὶ εἶπεν αὐτοῖς: Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ: Ἰδοὺ, ἐκβάλλω δαιμόνια, καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ ἡμέρᾳ τελειοῦμαι.

33. Πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι.

and the day following: for it cannot be that a prophet perish out of Jerusalem.

34. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!

35. Behold, your house is left unto you desolate: and I say unto you: Ye shall not see me, until ye shall say: Blessed is he that cometh in the name of the Lord.

θαι: ὅτι οὐκ ἐνδέχεται προφήτην ἀπολῆσθαι ἔξω Ἱερουσαλήμ.

34. Ἱερουσαλήμ, Ἱερουσαλήμ, ἥ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, διὰ τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

35. Ἴδού, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν: Λέγω δὲ ὑμῖν, οὐ μὴ ἴδητέ με ἕως εἴπητε: Εὐλόγημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

In verse 27, after ἐρεῖ A has λέγων: other authorities have λέγω. The term is omitted by **N**, and by the Old Italian version, and by the Vulgate, Sahidic, Bohairic, and Peshito versions. In verse 31 we find the reading ὥρα in **N**, A, B*, D, L, R, X, et al. This is approved by Tischendorf, Westcott and Hort. The Vulgate has followed the reading ἡμέρα. In the 32nd verse B adds ἡμέρα after τῇ τρίτῃ. It is followed by the Old Italian version, many codices of the Vulgate, and by the Coptic, Syriac, Armenian and Ethiopian versions. It is a proper gloss required by the sense. In the 35th verse the *deserta* of the Vulgate is a gloss. In the same verse ἕως ἡξίει ὅτε εἴπητε is found in A, D, E, G, H, S, U, V, Δ, Λ, et al. This reading is adopted by the Vulgate, and by Cureton's Syriac.

It is useless to conjecture what causes inspired this question addressed to Jesus or who it was who proposed it. This is certain that the question was a useless one, and that it is one of the things that God has not willed to reveal to us. We should desire the salvation of every man; we should labor for the salvation of men with great zeal, and with a noble universal sympathy. When that is done, it is not for us to

know the mystery of the number of the elect. It is far better for us to ask whether we are to be saved or not. To this most important question we must give the answer ourselves. Hence the divine Lord transforms the issue of the useless question into the personal question of their own salvation, and exhorts them to strive to enter in by the narrow door. What would it profit a man to know that all other men were saved, if he himself were lost? The Lord has omitted nothing that has a profitable bearing on the personal question of each man's salvation. He has pointed out the difficulties, and the aids. He has shown us the causes of failure and the causes of success; and his analysis is not like the fallible judgments of men, but it is the absolute truth of God. While our own salvation is a part of the great mystery of predestination, we know that we can be saved if we co-operate with God's grace, and we know that God never fails those who trust in him.

In calling the door narrow, and in describing the proper effort to enter in as an *ἀγωνίζεσθαι*, the Lord impresses on us the conception of the difficulty of salvation. That great issue is the only thing in which men should be interested. The beasts of the field and of the forest, the birds of the air, and the fishes of the water have no other interests save the things that are here. Their lives begin and end here. But man's life only begins here in an imperfect state; it is perfected in an eternity of life in the kingdom of God. All the things of this world, the things of iron, of steel, of gold, the building of empires,—all are but the playthings of children. They look big to us now, just as the playthings of a child absorb the child's interest during the early stages of its life. And the child will grow weary of one plaything and turn to another, and to another, until it has turned over, and played with all its toys; and in like manner we turn from one thing to another, seeking to satisfy the heart's desire. The world's playthings have been greatly multiplied by the work of man. Men busy themselves among them, and forget that they have any other life, until the summons of death comes, and they rise up, and have their playthings. Hence, the number of men is small who agonize for the kingdom of God.

The many who seek to enter, and can not, are they who have neglected God's graces during their earthly career, and when the judgment is upon them, they would enter when it is too late.

The Lord illustrates this by a parable. But in this parable Jesus contemplates especially the impenitence of the Jews. The natural basis of the parable is a master of a house, who invites his friends to a banquet; and when he has waited a fitting time for those who were invited, he closes the doors, and sits down with those who have accepted his invitation. Then others come late, and seek to enter; but the master will not admit them. They make use of vain pleadings, but to no avail; those doors will never open to them.

Now, it is of no use to measure this oriental scene by our social customs. It is only an illustration, and illustrates the futility of every other title except merit in the judgment of God. Jesus Christ is the master of the house. He waited for Israel; he gave them the first place in the order of time in the formation of the Church; he recognized their ancient prerogatives, but they abused all; so, as a race, they are outside the Church. The Church is one, and they who are outside of the Church militant are excluded from the Church triumphant.

The Lord depicts in a graphic manner the futility of all the claims of the worker of iniquity. The Master was according to the flesh of the Jewish race; he had lived among them, and taught in their streets, but none of these titles is of avail in the Judgment: unbelief and sin make the chosen people strangers to the Master.

Then is described the awful despair of the reprobate Jews, when they see themselves driven out from the kingdom in which the founder of their race and the holy patriarchs have entered.

No words of man can describe that awful despair. If we have experienced grave temporal losses through some unwise act of ours, we can well remember the gnawing maddening reflection, as we realize our loss, and our inability to repair it. Such thoughts have driven men mad. What then must be the anguish of the soul that sees Heaven close to it forever, and hell open to receive it. It can not die; it can not lose

consciousness for a moment; it can not go mad. It must live forever, and think, and remember through eternity the awful words of the eternal sentence: "Depart from me ye cursed, into the eternal fire which is prepared for the devil and his angels."

The twenty-ninth verse of the present text of Luke corresponds to the eleventh verse of the eighth chapter of Matthew. It has been explained in the Second Volume of our Commentary, pp. 286—288.

The thirtieth verse applies specifically to the Jews. They were the "first" by reason of their descent from Abraham, by reason of the promises, and the Law. The great gentile nations were the "last." They were aliens, outcasts, following after dumb idols. But in the constitution of Christ's Church the order is inverted. By unbelief Israel lost its pre-eminence; while the Gentiles accepted the call of Christ, and are become the great body of the Church.

The present discourse of Jesus was delivered in the Transjordanic region in the tetrarchy of Herod Antipas. This monster had already slain John the Baptist, and now he is disquieted by the preaching of Jesus. This is the first we hear of Herod's design to kill Jesus. Some believe that the Pharisees falsely made this declaration, in order to draw Jesus to Jerusalem, where they could apprehend him. But the response of Jesus seems to concede that Herod really sought his life. However, we cannot believe that the Pharisees were actuated by any good motives in thus warning Jesus. Most probably in their aversion to Jesus, and their wish to drive him from their neighborhood, they communicated Herod's design. They may have exaggerated the danger, to see the effect on Jesus. The Pharisees of Judæa might be considered as a genus by themselves. Their astuteness and wickedness are such that it is difficult at all times to discover the motives that actuate them. Such is the case at present. Perhaps they wished to make trial of Jesus, to see if he could be moved by fear to flee from Herod. They may have hoped to make use of such flight to convince the people that Jesus were not the Messiah.

More profitable is it to turn our attention to Jesus' words. He sums up the character of Herod Antipas in the one epithet "fox". He was cunning, crafty, cruel.

Jesus next declares that the design of his life was fixed by the power of the Divinity, and no human power could frustrate that design. That design comprised the death of Jesus, which he here calls his being perfected. The time was fast approaching when Jesus would be perfected by his atoning death. Only a few months now intervened. The Lord figuratively characterizes this brief interval as to-day and to-morrow. When that interval should have passed, and the work of Jesus should be accomplished, then Jesus would voluntarily lay down his life for his sheep. Before that time no Herod nor other opposing power could interfere with the work of Jesus. Our Savior speaks here in the plenitude of his power as the Son of God. He fears nothing, because the powers of the universe obey him.

The Lord adduces another reason why the machinations of Herod are vain. The Lord must die in Jerusalem. It is true that the act of Crucifixion was accomplished outside the walls of the city; but the process took place in Jerusalem; the accusers of Jesus were of Jerusalem; the death sentence was passed in Jerusalem; the Crucifixion was the act of the city of Jerusalem. The Lord foresees that his death must be in the great center of Judaism, and he tells the Pharisees the same.

To show the unfaithfulness of that city, he declares that it cannot be that a prophet perish out of Jerusalem.

The Lord here employs a hyperbole. Jezebel, the wife of Ahab, slew many prophets in the northern kingdom; the prophets for whom Eliah mourned were not slain in Jerusalem (I. Kings, XIX. 10). But in the latter days of the Hebrew polity, the greatest violence to the prophets of God was done at Jerusalem. The wickedness of the city was the more remarkable, as it had been chosen of all the cities of the earth as the city of the one true God. And in that chosen city, the message of God by the mouth of his prophets was repudiated, and the prophets were slain.

The Lord now gives expression to feelings of great sorrow over the sad fate of Jerusalem. The repetition of the name of the city in the apostrophe shows the intensity of the Lord's emotions.

In charging Jerusalem with killing the prophets, and stoning them that are sent to her, the Lord does not limit his words to any one act; he speaks of the character of the city.

In this apostrophe the Lord speaks not of what the Father had done for Jerusalem; he speaks only of his own personal efforts to save her. The hen gathering her chickens under her wings is a striking emblem of tender love and protecting care. The gentle infoldment of the extended wings, the perfect shelter, the loving instinct of the fowl, all beautifully symbolize the love of God. Such had been Yahveh's attitude toward that wicked city, and such was Jesus' attitude. He had taught in her Temple; he had cured her afflicted ones; he had stood in her midst, and cried, "If any man thirst, let him come to me and drink." But Jerusalem hardened her heart, as did the Jews of old in the Exodus. And therefore her punishment is predicted by the Messiah. Terrible is that punishment; she is left desolate; all her glory is gone; she has no hope, no future. She is a desolate ruin. Round about her lie out on the plains the ruins of her daughters.

The Lord next declares that he had made the supreme final effort to save Israel. In a short time he would die for them, and then they would see him no more until his second coming. He wished to impress on them that they were rejecting the last call. In his present estate they could reject him, despise him, crucify him, but in that second coming all would be changed. They could then no longer reject him. His glory would fill the universe. In declaring that in that event, they would say: "Blessed is he that cometh in the name of the Lord," Jesus only means that the glory of that event will force an acknowledgment from all creatures. That acknowledgment will be profitless to the reprobate, but they must afford it. "In the name of Jesus every knee shall bow in Heaven, on earth, and under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."—Philipp. II. 10—11.

The phrase: "Blessed is he that cometh in the name of the Lord," is found in the 118th Psalm, 26th verse. It conveyed the highest expression of the people's devotion to the one who represented the authority and the power of God. It

was an expression also of adoration of God, because it paid worship to God through his representative; but like many other passages of the same nature, as used of Jesus Christ, it has a higher sense than had been before given it. Jesus came in the name of the Lord, because he was sent by God to redeem the world. He will come again in the name of the Lord, when he comes as the Judge constituted by the Father to judge the living and the dead. He comes in the name of the Lord, because he is the Lord, and the universe is his inheritance.

LUKE XIV. 1—14.

1. And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him.

2. And behold, there was before him a certain man who had the dropsy.

3. And Jesus answering spoke unto the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath, or not?

4. But they held their peace. And he took him, and healed him, and let him go.

5. And he said unto them: Who of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?

6. And they could not answer again unto these things.

7. And he spoke a parable unto those who were bidden,

1. Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.

2. Καὶ ἰδὼν, ἄνθρωπός τις ἦν ὕδρωπικὸς ἔμπροσθεν αὐτοῦ.

3. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων: Ὑπερθεῖται τῷ σαββάτῳ θεραπεύσαι, ἢ οὐ;

4. Οἱ δὲ ἡσύχασαν. Καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσεν.

5. Καὶ πρὸς αὐτοὺς εἶπεν: Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν ἡμέρᾳ τοῦ σαββάτου;

6. Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.

7. Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς

when he marked how they chose out the chief seats; saying unto them:

8. When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him,

9. And he that bade thee and him, shall come and say to thee: Give this man place; and then thou shalt begin with shame to take the lowest place.

10. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee: Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.

11. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12. And he said to him also that had bidden him: When thou makest a dinner or a supper, call not thy friends; nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee.

13. But when thou makest a feast, bid the poor, the maimed, the lame, the blind:

τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς.

8. Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ,

9. Καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας, ἐρεῖ σοι: Δὸς τοῦτον τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν.

10. Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε, ἐρεῖ σοι: Φίλε, προσανάβηθι ἀνώτερον: τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.

11. Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

12. Ἐλεγεν δὲ καὶ τῷ κεκληκότεν αὐτὸν: Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μὴ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσιν σε, καὶ γένηται ἀνταπόδομά σοι.

13. Ἀλλ' ὅταν δοχὴν ποιῇς, κάλει πτωχοὺς, ἀναπίρους, χωλοὺς, τυφλοὺς:

14. And thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.

14. Καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι: ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

In the fifth verse **8**, K, L, X, Π, 1 and 32 have *ὄνος*: B and many other authorities have *νίδος*.

In the present event we find our Lord dining with one of the chief men of the sect of the Pharisees. The company is made up of members of the same sect. Every element of the event reveals a plot to secure evidence against Jesus. It is the sabbath day, and there was present a man who had the dropsy. Some believe that the man came fortuitously upon the scene; others believe that the Pharisees introduced him there by design. The fact must remain in doubt, although the latter opinion seems to us more probable. The dropsical man is not evidently one of the sect, but a poor afflicted one, and we can not see how such a one would have entered in there by chance.

It is also worthy of note that the man is placed "before Jesus", where Jesus must see him, and note his infirmity. Everything reveals a design to entrap the Lord. Jesus is conscious of the thoughts of these plotting Pharisees. They have uttered no word, but words are not necessary to the Reader of hearts. Jesus himself forces the issue; for he welcomes an opportunity to refute the absurd theories of the Pharisees.

The Lord Jesus first asks for an opinion on sabbath healing, that he may present in discussion the truth on the question, but the sectaries cloak their dishonesty by silence. Silence is not alone the refuge of fools; it is also often the last resort of dishonesty at bay, which will not yield.

A thing founded in falsehood must at some time fail: only truth is eternal. Falsehood may gain the world's favor, and run a long course, but it must finally be swept away before the triumph of the truth of God.

The Lord now takes the man and heals him, and in the healing he purposely employs the physical contact of his divine hand to violate the traditions of the Pharisees. The Law of truth must first brush away these Pharisaic obstructions before

it could plant the great principles of eternal truth in men's hearts. The Lord defends his action here as on former occasions by such an appeal to truth and fact that the Pharisees could not answer him.

The Evangelists have recorded many cures effected by Jesus on the sabbath: it seems that he especially chose this point to illustrate the difference between the genius of the New Testament and the casuistry of the Pharisees.

A leading characteristic of the Pharisees was an intense desire of public praise and honor. This vain craving manifested itself in all their acts. In the Temple, on the streets, at banquets, and in other places they thrust themselves into the first places. The Lord now employs a parable to teach them a lesson of humility. To understand the full significance of this lesson, let us imagine ourselves at a marriage-feast. The master of the feast has invited men of various ranks in society, and has a wish to arrange his guests in the order of their social standing. But now an arrogant, self-seeking fellow pushes his way up, and takes the place of honor at the table. Then the master of the feast comes personally conducting some man of eminence in society, and he finds the place of honor, which he intended for his distinguished guest, occupied by the arrogant fellow. Then follows the severe rebuke recorded in the Gospel. The scene easily opens itself out before us. There is the indignant host, the shamed and crestfallen upstart, and the company looking on, and witnessing his just shame.

By the quick process of thought the scene changes. We are at another marriage-feast, and an honorable man enters. He modestly takes a humble place at the table. He attracts no notice to himself. He is sobered by the reflections of a true and deep wisdom. The master comes, and surveys his guests, and finds the humble man in an inferior place. Immediately he goes up to him, and before all the guests leads him up to a more honorable place. The humble man thus receives great honor before all the assembled guests; for the direct testimony of the master of the feast that he is worthy of a better place is heightened by the man's modesty in choosing a lower place.

In the eleventh verse the Lord declares that thus it shall ever be in human life. The proud man shall be humbled; and the humble man shall be exalted. Of course, this is only true in God's dealings with man. The world does not reward humility nor truth. In the parable, the master of the feast represents Almighty God, and the two men respectively represent the proud and humble of mankind. The proud man disgusts God, and draws upon himself a severe condemnation; the humble man is exalted in honor by the just Judge.

Sometimes God's dealings with the proud and with the humble are made manifest on earth. They were made manifest in the Mother of God, in David, in Moses; but the grand fulfillment of all these promises is in the final judgment of the world.

Of course, when a reward is promised to a virtue, it is understood that the other virtues must be present also: it is simply an assertion that the tendency of such virtue is to move God to reward it in a special manner. The reverse is true of the vices; but the adage must be borne in mind: *Bonum ex integra causa; malum ex quocumque defectu*. One virtue can not win Heaven for a man; but one vice may cause its loss.

The Lord now addresses a word of admonition to the master of the feast. The character of the Lord entitled him to speak to men as no mere man could speak. He was the Lord God, and represented all that belongs to the great eternal life of man. His is the master voice sounding out clear and sure amidst the wild tumult and falseness of the world, and calling men to truth, and peace, and life beyond with God. Hence here, taking occasion of the banquet to which he had been invited, he issues a sweet persuasive call to mercy and love of the poor. It is the spirit of his words that he wishes us to receive. All the language of Holy Writ can be made absurd by an excessive literalism. He has not forbidden a man to invite his brethren, and kinsmen, and his rich neighbors to dinner, or to supper. But he has declared that *it counts more for the kingdom of Heaven* to invite the poor and afflicted. The exchange of hospitality among men in society has nothing essentially religious in it. It is a part of the enjoyment of this world. It is practised by believers and unbelievers alike. It is

not condemned nor excluded by the present counsel of Christ; but it is simply declared therein that it is better to feed the poor than to entertain kinsmen and rich neighbors. As we have before explained, when Christ says that a man can not follow him without hating father and mother, he means that men must love him to such a degree that no other love could ever separate them from him. So here Christ means that the exchange of hospitality among people possessed of means in society does not profit a man's soul before God, as does the feeding of the poor. When a man entertains a kinsman or rich neighbor, it is understood that the person entertained shall in like manner pay the obligation. Christ declares that when a man feeds the poor, Almighty God assumes the obligation of the recompense, and will recompense the giver in the eternal life which is here called the resurrection of the just. It is great wisdom thus to make God, so to speak, our debtor. It is the best of investments, and the fruit thereof will be exceedingly great.

LUKE XIV. 15—24.

15. And when one of them that sat at meat with him heard these things, he said unto him: Blessed is he that shall eat bread in the kingdom of God.

16. But he said unto him: A certain man made a great supper; and he bade many:

17. And he sent forth his servant at supper time to say to them that were bidden: Come; for all things are now ready.

18. And they all with one consent began to make excuse. The first said unto him: I have bought a field, and I must

15. Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ: Μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

16. Ὁ δὲ εἶπεν αὐτῷ: Ἄνθρωπός τις ἐποίει δείπνον μέγα, καὶ ἐκάλεσεν πολλούς.

17. Καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις: Ἐρχεσθε, ὅτι ἤδη ἔτοιμά ἐστιν.

18. Καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. Ὁ πρῶτος εἶπεν αὐτῷ: Ἀγρὸν ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθὼν

needs go out and see it: I pray thee have me excused. ἰδεῖν αὐτόν: Ἐρωτῶ σε, ἔχε με παρητημένον.

19. And another said: I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 19. Καὶ ἕτερος εἶπεν: Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά: Ἐρωτῶ σε, ἔχε με παρητημένον.

20. And another said: I have married a wife, and therefore I cannot come. 20. Καὶ ἕτερος εἶπεν: Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

21. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. 21. Καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα: Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ: Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.

22. And the servant said: Lord, what thou didst command is done, and yet there is room. 22. Καὶ εἶπεν ὁ δοῦλος: Κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.

23. And the lord said unto the servant: Go out into the highways and hedges, and constrain them to come in, that my house may be filled. 23. Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον: Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος.

24. For I say unto you, that none of those men who were bidden shall taste of my supper. 24. Λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γούσεται μου τοῦ δείπνου.

In verse 16, **N**, **B**, and **R**, have *ἐποίει*. This is approved by Tischendorf, Westcott and Hort. Other authorities have *ἐποίησεν*. In the 17th verse *πάντα* is omitted by **N**^{*}, **N**^c, **B**, **L**, **R**, and by Tischendorf, Westcott and Hort.

In the preceding discourse Christ had spoken of the kingdom of Heaven under the figure of a banquet to which men are invited in recompense for their charity to the poor. In

Holy Writ Heaven is often spoken of under the figure of a banquet. There is no evidence that this conception of Heaven was with the Jews in any way gross or carnal; it was a legitimate figure of speech.

There is nothing remarkable in the man's speech which is here recorded. It was a commonplace remark arising naturally out of the theme which Jesus had introduced. The words as they stand express the soul's high valuation of Heaven. We can not tell what was the man's motive in making the declaration; and it is far more profitable to turn our attention to the important discourse of Jesus which follows.

In this parable, the man who makes the great supper is God; the great supper is Heaven. Under the figure of those who were invited we may first recognize the Jews. It was a custom in the East to invite the guests some time in advance, and then to issue a second invitation when the feast was now ready. So Almighty God gave invitation to the Jews through Moses and the Prophets to come to his great supper. The proximate invitation came through Jesus Christ, who, in the parable, is called the servant of the master of the feast. This Servant declared to men that all things were ready; for by his coming the kingdom of Heaven was opened up to men.

The supper is called great, and it is stated that many are invited, to represent to us that God has prepared Heaven for every man that will heed his call.

The call came first to the Jews, in fulfillment of God's promises to the patriarchs. And the Jews, as a nation, rejected the call. There is no event in the history of the world like to the apostasy of the Jews. Under the First Alliance, God had come so close to them. They had seen the Red Sea open its waters to permit them to pass through its bed. They had seen Sinai quaking and flaming, as God talked with Moses on its summit. They had seen Jordan's waves recede into a wall of water to open a passage for their entrance into the promised land. They had seen the walls of Jericho fall down without the work of hands, to give them victory over their foes. God had fought their battles, and had blessed them in manifold ways. His glory filled their temple, and his voice came daily to them through the mouths of the Prophets. But a still clearer

revelation came with Jesus. He came in the plenitude of the power of the Godhead, and no evidence was wanting that he spoke the truth. He issued a clear call to men to enter the kingdom which he purchased for man by his death. And yet that chosen people received not their Redeemer.

Under the figure of the various excuses alleged by those that are invited, the Lord represents all those interests that are antagonistic to man's great spiritual estate. The three excuses are general heads for the cares, riches, and pleasures of this life, which, as previously declared, Luke VIII. 14, choke a man's soul, and prevent it from producing any spiritual fruit.

The anger of the master of the feast, when informed of the rejection of his invitation, represents the anger of God upon the unrepenting sinner. Dreadful for a man is the thought that God is angry with him. That thought burns its way into his inmost soul, and destroys all peace. The man of sin can not be happy in his thoughts; he must fear to look into his soul. Over everything in his life there hangs that dark shadow of the anger of God.

The master of the feast now gives commandment to his servant to summon quickly from the streets and lanes of the city the poor and infirm to the banquet. The command urges haste; for the banquet is prepared and waiting.

This feature of the parable, as far as it pertains to the Jewish people, represents the acceptance of Christ's call by some of the poor people of the Jewish nation. From Acts, VI. 7, we learn that some of the priests believed in Jesus; and also Acts, XV. 5, inform us that some Pharisees believed; but as a general rule the upper classes of the Jews rejected Jesus. Indeed, in John, VII. 48—49, the Pharisees ask with insolent arrogance: "Hath any of the rulers believed in him, or of the Pharisees?" And they despise the common people, some of whom had believed: "But the multitude who knoweth not the law are accursed." And now the invitation goes forth out of the city into the highways and hedges, and the master bids to compel them to come in.

This part of the parable represents the going out of the call unto salvation to the Gentile nations. There is room for all. The command to constrain them to come in does not mean

that force is to be used in imparting faith to men. Faith must be the voluntary acceptance of the truths of God: but this urgency of the commandment represents God's eagerness to save man, and also the zeal which he commands to his representatives to accomplish that great work.

The meaning of this parable is not limited to its application to the Jewish people; it is true in its universal application to all men. God invites all men to the great supper, which is Heaven. He has appointed commissioned servants, who ever deliver this invitation to men. The men who are engaged in the great enterprises of the world, in very large part, neglect this call; but it receives a better acceptance from the poor, and afflicted, and humble. And these latter ones are called into the great supper, while God turns away from those who choose the world and pleasure in preference to the kingdom of Heaven. The pagans of ancient days worshiped many gods; but the pagans of our day worship only one god, Mammon. In the present life of man, nothing is real but business and money.

It is to be observed in this parable that none of the men who refused to accept the invitation did so by reason of any unlawful engagement. It is lawful to possess lands and cattle, and to marry; and yet these men hear the dreadful sentence that not one of them shall taste of the supper of the master. The sentence is very emphatic. Not only shall they not enjoy a full part of the supper; but they shall not taste of it. Such terrible words are employed by Almighty God to express his attitude towards the worshipers of this world.

It is proven therefore that men can lose Heaven by an excessive following after things that are in themselves lawful. In fact, a very large portion of civilized humanity suffer this great loss in that manner. They live respectably, and honestly; they have many of the natural virtues; they even go to church. But they have taken the world into their hearts in the place of God. Their great interest is in the thought and the progress of this world. It is easier to serve this world than to serve the one true God. One looks about him, and he sees other men straining brain, and nerves, and muscles to possess this world. Men who thus succeed count for something among men. Society looks up to them, and honors them. The tendency is

strong upon a man to imitate these men. The fascination grows stronger as one becomes practised in the ways of business. The world measures a man's importance by what he possesses; wealth is now constituted the absolute measure of a man's life. The world is in a fever, in which the spiritual side of man's nature is deranged. It is easy to become infected with this fever, and thus the multitudes of men with hot and restless souls turn from the living God, and stretch out their hands for the perishable goods of earth. And this wild delirium of the world daily spreads its course, and fastens itself even upon those holy ones who are called to be the guides of men. And if we would be true followers of Christ, we must hold ourselves free from influences that surround us like the atmosphere of our lives. We must do not that which men round about us are doing, but what Christ did. We must hold ourselves as pilgrims in a world that is not ours.

LUKE XIV. 25—35.

25. Now there went with him great multitudes: and he turned, and said unto them:

26. If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27. Whosoever doth not bear his own cross, and come after me, cannot be my disciple.

28. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it?

25. Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί: καὶ στραφεὶς εἶπεν πρὸς αὐτούς:

26. Εἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου μαθητής.

27. Ὅστις οὖν οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής.

28. Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν;

29. Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying:

30. This man began to build, and was not able to finish.

31. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him, with twenty thousand?

32. Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace.

33. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.

34. Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned?

35. It is fit neither for the land nor for the dunghill: men cast it out. He that hath ears to hear, let him hear.

29. Ὡς μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξονται αὐτῷ ἐμπαίξειν, λέγοντες:

30. Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι.

31. Ἡ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;

32. Εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος, πρεσβεῖαν ἀποστείλας, ἐρωτᾷ εἰς εἰρήνην.

33. Οὕτως οὖν, πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται εἶναί μου μαθητής.

34. Καλὸν οὖν τὸ ἅλας: ἐὰν δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;

35. Οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐθετόν ἐστιν: ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκοῦειν, ἀκουέτω.

The twenty-fifth, twenty-sixth, and twenty-seventh verses of the present text of Luke correspond in substance to the thirty-seventh and thirty-eighth verses of the tenth chapter of Matthew. They have been explained in the Second Volume of

our Commentary, pages 485—487. Luke has also previously recorded the command to carry the cross, IX. 34, and we have explained the verse *ibid.*, pages 681—682. On more than one occasion the Lord used these illustrations to inculcate the great truths of his kingdom. In the present instance, brethren and sisters are added to make the statement more emphatic. Taking the created objects for which man feels the strongest love, the Lord declares that these must give way, and count as nothing, when they stand in the way of man's following after Jesus Christ. The sense of to hate, as here employed, is to love an object less than another. The reason of its use here is to emphasize the preeminence of man's duty to God over every created thing. The list of the objects which might hold man back from the service of God is not completely enumerated, but every created thing is represented by these chief objects of a man's love. God comes first, and every created thing is subordinate.

It is not verified in man's life that the Master comes visibly before man, and asks the man to make a direct choice between him and the world. Jesus is out beyond the range of sense, only to be reached by faith. The creatures come right up close to man, and appeal to his senses. It seems to man long to wait for the happiness that only comes after death. Hence many there are who neglect this command of Jesus, and who give to the creature a love which is antagonistic to the love of God.

Now it is rare that any of the persons here specified holds an enmity with the love of God. In the beginning of Christianity there were often divisions of families by reason of the cause of Christ, but now rarely does God find a rival in any of the persons here enumerated. But Jesus mentions those persons who are the chief objects of man's love, to declare that the duty of following the Lord must be supreme over every other object, no matter how well-beloved. Therefore we are called upon to give up everything that we love, and bear every suffering, when necessary for the following of Christ. This brings into the mind the thought that the following of Christ is a hard course. This thought is strengthened by the two following parables. A man who rashly begins to build an

edifice, and is not able to complete it is worse off than he who never began. He loses all that he has put into the building, and is mocked for his folly. In like manner, it would be most unwise to engage rashly in a war against superior forces, where the event must be unfavorable. The conquered receive harder conditions after the war, and they suffer a great loss of men and property. Now these two parables illustrate but one great thought in the Christian's life, and that is that he who sets out to follow Christ must be prepared for renunciation, suffering, and labor.

Some have thought that the parable means that it is better not to begin to follow Christ, than to begin and fail. They quote for this the Second Epistle of St. Peter, II. 21: "For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them." Of course, the statement of St. Peter is true, but it is delivered not with a view in any way to commend the state of ignorance of the way of righteousness, but to the intent to emphasize the malice of backsliding. In our present parables something is positively commended in contrast to the rash engaging in the enterprise without sufficient thought. Now that which is commended can not be the giving up of the following of Christ on account of its difficulty. Such a judgment would not be wisdom; it would be the height of folly and cowardice. Moreover, it would be false; for by the grace of God that following is possible. In the two parables, the course of wisdom for the builder in case of his inability to finish his tower would have been to desist from beginning to build; and the wise king, who finds that he can not make headway against the enemy, asks for peace. These two lines of action have no counterpart in the moral application of the parables, for the reason that a man is always able by the grace of God to save his soul. Hence the forethought and the counting of the cost can not lead a man to the conclusion that he can not accomplish the great work of his salvation. Why then is the antecedent weighing of the issue so earnestly commanded? Not that men may, if they find it too difficult, draw back from the enterprise; but that men may be more faithful in the arduous way of salvation, from the fact that they expect such a tenor of their course, and are prepared for it.

It is vain for us to seek in the moral order a counterpart of the tower, and of the opposing king, and his twenty thousand. All these things are embodied in the parable as merely natural elements of its construction, and they have no ulterior meaning. The sense of both parables is therefore that the affair of salvation is a great and arduous undertaking; that a man should give mature thought to the issue; and that he should be prepared for labor and sorrow.

In the thirty-third verse, Jesus demands as a condition of discipleship that a man renounce all that he hath. This great principle is true in various applications to human life. In its absolute sense it demands that a man hold nothing dearer than his service of Jesus Christ. In this sense, not only all that a man hath of extrinsic goods, but even his life must be held of less worth than man's service of God. This follows naturally from the nature of God, and from our relations to him. He is not one of many gods, but the one only true God, from whom we have received everything. He loves us, and has asked for our love in return, and our love of him should be proportionate to what he is to us. Therefore, if there be anything which we love more than God, we pervert the great order of nature, and are become idolators.

Now the great act of renunciation here commanded by Christ needs not always be an actual separation of a man from all possessions. A man can have and hold property, and yet serve God, and prepare for Heaven; but those possessions must not be the rival of God. The world clamors for man's service, and exhibits right before man's eyes its goods. It gives all that it has to give here,—here where you can see it, and feel it. God asks for man's service, and speaks to man of a wonderful kingdom whose happiness surpasses the power of thought. There he will give the great reward; but it seems to us poor foolish mortals so far off, so unlike this present world where we are at home, that rarely does the thought of Heaven bring the satisfaction that comes with the possessions of this world.

That great principle of renunciation is the fountain whose waters must irrigate the arid soil of men's souls. Where its waters do not flow, there is a dry dead desert. Where its waters flow most copiously, there life is most abundant. The principle

starts with the absolutely necessary minimum, that with every man God must be first. This allows the holding of property, but not the adoration of property. From this point the scale rises, as men give less to this world, and more to God. It reaches its highest degree of excellence in the man who actually gives up everything, and takes the Lord for his portion. It is our duty therefore to struggle up to as high a point as possible in that scale of excellence.

The last two verses of this chapter of St. Luke correspond in substance to the thirteenth verse of the fifth chapter of St. Matthew, and the theme has been explained in the Second Volume of Commentary, pages 101—104.

The discourse of Christ closes with a solemn admonition to men to pay heed to these important truths.

LUKE XV. 1—10.

1. Now all the publicans and sinners were drawing near unto him for to hear him.

2. And both the Pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth with them.

3. And he spoke unto them this parable, saying:

4. What man of you having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found it, he layeth it on his shoulders, rejoicing.

6. And when he cometh home, he calleth together his

1. Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ.

2. Καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ γραμματεῖς, λέγοντες: Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.

3. Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων:

4. Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσῃ ἐξ αὐτῶν ἓν, οὐ καταλείπει τὰ ἐνενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό;

5. Καὶ εὕρων ἐπιτίθουσιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων.

6. Καὶ ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς

friends and his neighbors, saying unto them: Rejoice with me, for I have found my sheep which was lost.

7. I say unto you: That even so there shall be joy in Heaven over one sinner that repenteth, more than over ninety nine righteous persons, who need no repentance.

8. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it?

9. And when she hath found it, she calleth together her friends and neighbors, saying: Rejoice with me, for I have found the piece which I had lost.

10. Even so, I say unto you: There is joy in the presence of the angels of God over one sinner that repenteth.

γείτονας, λέγων αὐτοῖς: Συγχαρήτε μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.

7. Λέγω ὑμῖν, ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐνενηκονταεννέα δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.

8. Ἡ τίς γυνή, δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως οὗ εὑρῇ;

9. Καὶ εὐροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας, λέγουσα: Συγχαρήτε μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.

10. Οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.

The statement of St. Luke, that "all the publicans and sinners were drawing near to Jesus to hear him", does not mean that every man of this class in all Judea is included. The expression simply imports that wherever Jesus went, the greater number of this class came to him. Doubtless, when it became known that the great prophet received these poor outcasts, they came to him in such numbers as to justify St. Luke's statement.

There are two ways of mingling with sinners. One way is to go down to their level, to adopt their ways, to live their life. This is wrong. This Christ did not. There is another way,

which is to go down where the sinners are, and by kindness and counsel help them up to stand again on the plane of men: this was Christ's great aim. This is his aim to-day, and he is present to any sinner who wishes to rise. The most abject outcast, against whom every man's hand is raised, can feel that if he turn to God, Jesus Christ will receive him, and help him.

Jesus Christ became all things to all men. He ate with publicans and sinners, not to approve their way of life, but to have occasion to introduce into their lives the knowledge of Salvation.

The merciful act of Jesus gave offense to the Pharisees, and they, not daring to protest openly to the Master, vent their feelings in murmurs among themselves. Jesus knowing their thoughts defends his conduct by three grand parables. The first of these corresponds in substance to Matthew XVIII. 12—13. We have explained it on pages 58 and 59 of this present volume. It will not be superfluous to add a few words here to be taken in conjunction with our previous exposition. The act of the man in calling together his friends and neighbors to rejoice with him at the finding of his sheep is purely oriental; it has no counterpart in our more complex western life. As an illustration of a moral issue, it represents the joy of Heaven at the return of a sinner. This is the great truth whereon our minds should rest, the joy of God, the joy of the angels, the joy of the saints over the sinner that repenteth.

To illustrate this joy still further, Jesus declares that it is more over one sinner that repenteth, than over ninety and nine righteous persons who need no repentance.

This parable certainly does not mean that God holds in greater price a repenting sinner than ninety-nine righteous persons, or than one righteous person. God's interest in the sinner and his joy at his return are simply illustrated under the figure of human events. To explain this, let us contemplate in our minds a father and mother in the midst of their children. Let us suppose that on a certain occasion the children assemble at the parental home. All are there save one. All save him are good, and happy. They cluster round the well-beloved father and mother, giving them every expression of love and honor. It is a scene of peace and happiness. The father and

mother are certainly happy, surrounded by their sons and their daughters. But in the midst of all the joy there is one element of sadness. At times a sudden sadness comes upon all, as though they were all thinking the same thought, a thought too sad for utterance. The mother's thoughts go back to the time when a rosy cheeked boy knelt to pray at her knee. He was so fair and good as a child. The father thinks of him, as he walked by his side hand in hand, proud to be by the side of the parent whom men respected. The father had prepared an inheritance for all; he had thought to have all united round him. But the wayward son had turned his back upon it all. He had chosen the ways of crime, and had brought disgrace upon father and mother, brother and sister. And then he had gone away, and no one knew his whereabouts. But lo, who knocks at the door? The father opens it, and in an instant his long lost son is in his arms. The mother rushes forward, and falls upon his neck; brothers and sisters embrace him in speechless joy. And then the wanderer speaks; he has left forever the ways of crime; he has made satisfaction for all the wrongs committed; he has come back to righteousness as well as to home. Now will not the joy of that home be greater at his return than it was when all were present save him alone? We need not say that the parents loved him more than their other children. But the great love which the parents have for all their children finds a special expression towards this returning one, from the fact that his return displaces the sorrow that had filled their hearts over his unhappy state. His return draws upon himself, for the time being, the vast resources of his parents' and his kindred's love.

Now we must transfer the whole scene to Heaven, to illustrate Heaven's joy at the return of a repenting sinner. Of course, there is much in the parable that is not literally verified in the action of God towards the sinner; but this is inserted to aid our weak minds to mount up to an understanding of God's tender love of human souls. We can never love any object as God loves us. One who loves will not lose the loved object without an effort to save it; and this effort will be proportionate to the love which actuates it.

The same truth is illustrated by the example of the woman who loses one drachma out of ten.

The drachma was the principal silver coin of the ancient Greeks. It varied in value among the different nations. Roughly speaking, its average value would range between eighteen and twenty cents of our money, but in ancient days the purchasing power of money was much greater.

The essential elements of the second parable are the following: A woman loses a piece of money; she bestows a diligent search upon it till she finds it; she then rejoices at its recovery. A soul wanders away from God. The shepherd had ninety-nine sheep left; the woman had nine pieces of silver left; and God has a countless multitude left. What matter then if one be lost? Ah, no, the shepherd leaves the ninety-nine sheep, and goes out into the night to seek for a wanderer; the woman drops every other interest, and concentrates all her energies to find the lost piece; and God, of whose infinite nature man can form no adequate thought, goes after a sinful man, a selfish wretched man, to call him back. The wanderer goes far, and yet God follows. With blackest ingratitude the sinner repulses God's grace, and yet, hear, O Heaven and earth, God follows, and calls the wanderer back. And many do heed that merciful call, and come back; but there are others who harden their hearts even to the last, and die in their sins.

LUKE XV. 11—32.

11. And he said: A certain man had two sons:

11. Εἶπεν δὲ: "Ἀνθρωπὸς τις εἶχεν δύο υἱούς.

12. And the younger of them said to his father: Father, give me the portion of thy substance that falleth to me. And he divided unto them his living.

12. Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί: Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Ὁ δὲ διέδωκεν αὐτοῖς τὸν βίον.

13. And not many days after, the younger son gathered all together, and took his journey into a far country; and

13. Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισεν τὴν

there he wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

15. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

16. And he would fain have been filled with the husks that the swine did eat: and no man gave unto him.

17. But when he came to himself he said: How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18. I will arise and go to my father, and will say unto him: Father, I have sinned against Heaven, and in thy sight:

19. I am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

οὐσίαν αὐτοῦ, ζῶν ἀσώτως.

14. Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην: καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.

15. Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.

16. Καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι: καὶ οὐδεὶς ἐδίδου αὐτῷ.

17. Εἰς ἑαυτὸν δὲ ἐλθὼν, ἔφη: Πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὤδε ἀπόλλυμαι;

18. Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ: Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν, καὶ ἐνώπιόν σου.

19. Οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου: ποίησόν με ὡς ἓνα τῶν μισθίων σου.

20. Καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. Ἐπὶ δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν.

21. And the son said unto him: Father, I have sinned against Heaven, and in thy sight: I am no more worthy to be called thy son.

22. But the father said to his servants: Bring forth quickly the best robe, and put it on him: and put a ring on his hand, and shoes on his feet:

23. And bring the fatted calf, and kill it, and let us eat, and make merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26. And he called to him one of the servants, and inquired what these things might be.

27. And he said unto him: Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28. But he was angry, and would not go in: and his father came out, and intreated him.

29. But he answered and said to his father: Lo, these

21. Εἶπεν δὲ ὁ υἱὸς αὐτῷ: Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου: Οὐκέτι εἰμὶ ἄξιός κληθῆναι υἱὸς σου: ποιήσόν με ὡς ἓνα τῶν μισθίων σου.

22. Εἶπεν δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ: Ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας:

23. Καὶ φέρετε τὸν μόσχον τὸν σιτευτὸν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν:

24. Ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἔζησεν: ἦν ἀπολωλὼς, καὶ εἰρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.

25. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ: καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν.

26. Καὶ προσκαλεσάμενος ἓνα τῶν παίδων ἐπυνθάνετο τί ἂν εἴη ταῦτα.

27. Ὁ δὲ εἶπεν αὐτῷ: Ὅτι ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

28. Ὁργίσθη δὲ, καὶ οὐκ ᾔθελεν εἰσελθεῖν. Ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.

29. Ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρί: Ἴδου, τοσαῦτα ἔτη

many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends:

30. But when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf.

31. And he said unto him: Son, thou art ever with me, and all that is mine is thine.

32. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

δουλεύω σοι, καὶ οὐδέποτε ἐν-
τολήν σου παρήλθον, καὶ ἐμοὶ
οὐδέποτε ἔδωκας ἐρίφιον, ἵνα
μετὰ τῶν φίλων μου εὐφρανθῶ.

30. Ὅτε δὲ ὁ υἱός σου οὗτος,
ὁ καταφαγὼν σου τὸν βίον μετὰ
πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν
σιτευτὸν μόσχον.

31. Ὁ δὲ εἶπεν αὐτῷ: Τέκ-
νον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ
πάντα τὰ ἐμὰ, σὰ ἐστίν.

32. Εὐφρανθῆναι δὲ καὶ χα-
ρῆναι ἔδει, ὅτι ὁ ἀδελφός σου
οὗτος νεκρὸς ἦν, καὶ ἔζησεν, καὶ
ἀπολωλὼς, καὶ εὐρέθη.

In the 16th verse *χορτασθῆναι* is the reading of **℣**, B, D, L, R, et al. Other authorities have *γεμίσαι τὴν κοιλίαν αὐτοῦ*. In verse 21 the final clause *ποιήσόν με ὡς ἓνα τῶν μισθίων σου* is found in **℣**, B, D, U, X, et al. In verse 24 B has *ἔζησεν*: the other authorities have *ἀνέζησεν*. In the 29th verse B has *ἐρίφιον*: the others have *ἐριφον*.

By common consent of all, this parable is considered the most beautiful and touching of all the Lord's parables. It reveals to us the deep recesses of the repenting sinner's heart; it portrays the loneliness and misery of sin, the quality of true repentance, and the superabundant mercy of God. It is an everlasting appeal to the sinner to come back from the swine and the pods to the peace of the Father's house.

By the Jewish law the first-born son received a double portion of the inheritance; hence the prodigal son being the younger of two sons received one third of the patrimony. It suits well that in the parable it is the younger son who seeks to be given his portion: the land, flocks, and herds remained with the first-born, and the others were given their portion in money.

The father was not bound to make this division before his death; but in his love for his son he gives him his portion. And the younger son takes his patrimony, and goes far from his father, that no restraint may be upon him. He spends all in riotous living, and then a famine comes, and he is in want. In dire distress he offers himself to a citizen of that land, who sets him to do the lowest menial service, to pasture hogs. He must live in the fields, and suffer hunger to the extent that he longed to obtain some of the carob-pods which were fed to the hogs, and no man gave him even this food. It is evident that his occupation was simply to mind the hogs, but another gave the hogs their food.

The swine's food here mentioned is the fruit of the carob-tree, the *κερατέα*, so called from the horn-shaped pods. The tree is of the natural order Leguminosæ, and the plant in question is of the species *Siliqua*, a native of the countries skirting the Mediterranean. The pods are sometimes called locust beans, and again, St. John's bread, from the supposition that they were the food of John the Baptist in the wilderness. They contain a sweet nutritious pulp, and are extensively used for feeding animals. We have seen ships laden with these dried pods, bound for France, where they are fed to horses.

In his extreme hunger and degradation he "comes to himself"; the wild dream of pleasure is dissolved; his thoughts go back to the well-provided home that he has left. He left the position of an honored son in that home; he now sadly contrasts his wretchedness with the condition of one of his father's hired servants. Being touched with true repentance, he feels that he has forfeited the right ever more to be considered as his father's son; but he will return, and beg that father to make him one of his servants. He will acknowledge that he has sinned against Heaven and against his father.

To sin against Heaven is to sin against God; for Heaven and God are often in Holy Scripture considered as synonyms.

In declaring that he has sinned against Heaven, the poor prodigal acknowledges the gravity of his offense:

"O, my offense is rank,
It smells to Heaven."

He puts his purpose into effect: he arises, and comes to his father.

But while he was away, he has not been forgotten. Often that father had gone forth from his door, and had stood upon some eminence scanning all the ways, in hope to see his son returning. So therefore now he sees him afar off; and he runs to him, and falls on his neck, and kisses him. The original text has here not *φίλησεν*, but *κατεφίλησεν*, "he kissed him much."

It is to be noted that in the English text of the twenty-first verse, the clause, "make me as one of thy hired servants", is omitted. Though the clause is in many excellent Greek authorities, as before noted, yet we believe that it was not in the original of St. Luke. Its presence in these codices is due to an attempt to harmonize the twenty-first verse with the nineteenth. Some believe that the loving father interrupted his son after the first grand expression of his repentance, and would not suffer the son to complete the statement of his penitential resolve. Others hold that the father's kindly reception of the son removed the necessity of the son's asking for the place of a servant. Even before the son had uttered a word, the father by his loving embrace and kiss had restored him to the place of a son. This act of the father yet demanded that the son should acknowledge his sin; but it made it absurd for the son to ask to be admitted as a hired servant. He had set out in repentance to ask for the post of the hired servant; and the father's love and forgiveness had prevented him, and had restored him to the place of a son, even before he had time to ask for the lower place. This opinion is most probable.

The father now orders the ragged wanderer to be clad in the best robe; he orders a ring to be placed on his finger, which was an emblem of great honor with all orientals. His bare and bruised feet are shod with shoes, and then the fatted calf, the finest of all the flock is killed, and a banquet is made ready in joy at the return of the wanderer.

In the twenty-fourth verse the father expresses the motive of this joy. He employs a parallelism in which the stronger sentence comes first. During the days of the son's absence, the son was to the father as one dead. Death separates us from

the dead; and the father was separated from his son. Time passed, and no tidings came of him. Often the dreadful thought stole into the father's mind, perhaps he is actually dead. Hence his absence produced feelings closely akin to those produced by death. Now in glad contrast to these sad thoughts came the joyful fact of the son's actual presence. Wherefore it was just and reasonable to give expression to great joy.

While the banquet is in progress, the elder son comes from the field, and being informed of the whole affair, is angry, and will not go in to the banquet. The father goes out to him to placate him, and the affair is discussed. The elder son declares that he has always been faithful to the father, and yet his faithfulness has never been rewarded by even a kid, much less a fatted calf, which has now been killed for the son who has by devoured his living with harlots. The argumentation is strengthened by the double contrast: many years of faithful service without the transgression of a commandment are contrasted with the licentious dissipation of the other's entire patrimony; and the kid, the animal of small worth, is contrasted with the fatted calf, the choicest animal of all the fields.

The elder son's argument seems to proceed on the supposition that the banquet was given his brother as a reward of his wayward conduct. And the kind father reasons with him, and tells him that no injustice is to be done him by the return of the prodigal. The father had allotted to the elder son everything that remained to the father. This was intact, and was preserved to the elder son. The banquet did not exalt the younger son over the elder; but it was a legitimate token of the joy that the father felt at the recovery of his lost son.

In the moral application of the parable, some believe that the elder son represents the Jewish people: and the younger son the Gentiles. Even if this opinion be admitted, it would not exclude other applications of the parable. The great truths of these parables of the Lord are manifold in their application to the issues of human life. Certain it is however that all the features of the illustration can not apply to Israel; for Israel was not faithful as is the elder son in the parable; and moreover, Israel lost its inheritance by sins greater than the sins of the Gentile nations. Wherefore, if the parable has any relation to

the antagonism between Israel and the Gentiles, it merely illustrates the unreasonableness of Israel's jealousy of the mercy shown by God to the alien races of men. But the chief sense of this latter feature of the parable is the universal lesson that God's pardoning of a sinner takes nothing from the just man. Neither is God's merciful act a rewarding of sin. Man will receive the reward in Heaven of the good that by the help of God's grace he has done. The greater the record of good, the greater the reward. Sin is always a loss. The great act of repentance is necessary to repair the loss. If the man's love of God that expresses itself in the great act of repentance, were equally expressed as a righteous man's act of love of God, it certainly would advance the righteous man much nearer to God than is the converted sinner. It is in general easier for a righteous man to elicit this act of love of God than for a sinner. His soul is inhabited by the Holy Ghost, and enriched by graces. The normal state of God's faithful is the state of grace; and the joy at the sinner's return is to the end that he may join the ranks of the just, and by perseverance attain to the state which they enjoy. Sin followed by repentance is not better than persevering righteousness; but repentance for sin is good, and causes joy in Heaven; for it has in it the hope that another soul may work itself back to the perfect following of God, and to the fruition of Heaven.

We believe therefore that the elder son does not really represent any one; but this feature is introduced only to show in what sense God holds in such high value the true repentance of a sinner. It is introduced to explain away any misconception as to the relative value of repentance and persevering righteousness. To the just God says: "Child, thou art ever with me, and all that is mine is thine." To the repenting sinner God says: Be of good cheer, thy sins are forgiven thee. There is joy in Heaven over thy repentance." The act of mercy takes nothing from the just. It proceeds from the love which God has for the just. It places the penitent on the road where he may work himself back into the portion of the just. And the joy of Heaven is founded in the hope that the penitent may one day stand with the elect of God.

The act of the prodigal son in going forth from his father's house, and wasting his substance in riotous living represents man's sin. Every man has received a patrimony from God. He has received the noble attributes of mind, and graces given in bounteous measure. When man prostitutes these excellent gifts to commit sin, he goes forth from his father's house and wastes his substance in riotous living. He may not be reduced to poverty, as this world reckons a man's goods, but his soul is wasting its precious patrimony. For a time, the way of sinful pleasure may be pleasant. Then comes the famine. The soul can no longer find delight in the things which it once followed so eagerly; remorse gnaws at the heart. The world is cold, selfish, unpitying. Sinful objects that formerly seemed so desirable now occasion tedium and disgust. Good men hold back from the wretched man, and his soul is sick of the society of the evil. A dark cloud overshadows his whole life: it is the consciousness of the anger of God. He can never have a moment of peace and happy reflection. As soon as he is left alone with his thoughts, the consciousness of guilt stalks before him. In sickness and affliction he has no sustaining hope: around him all is black and dead. Those into whose society his way of life has led him have no pity, no human sympathy: long continued sin stifles these finer qualities in the human soul. His soul is sick, and hungry; and no one takes pity on him. The world of sin has no pity, no mercy; this is represented by the harsh treatment of the master, who sends the prodigal to feed swine, and allows him not even the food of the hogs. Memories of his former self crowd in upon him. He thinks of the beautiful home which he left; he thinks of the mother who taught him of God and of goodness; who tenderly nursed him when sick; who loved him with such an unselfish love. He thinks of his noble and upright father who in wisdom and love led him up to the estate of a virtuous man; who opened up to him the unexplored world of a true man's life; who taught him by word and deed a man's duty. And there was the manly generous love and companionship of his brothers, and the pure, tender love of his sisters. It is all gone now; and he is friendless in his world of sin that mocks its own dupe. The thought of the wasted opportunities tortures him:

he is homesick, and yet he has no home; for he has forfeited his right to home. There is not in the whole world one happy sinner: sin and happiness are essentially incompatible. There may be those who have succeeded in attaching to themselves large portions of the earth's goods, and who seem to have the thing which the heart of man desires; but they are not happy. The soul of man can not find contentment in these low creatures. These creatures may withhold the soul from ever approaching God; but they can not give what God alone can give, peace and contentment to the soul of man.

Sad indeed is the state of the prodigal; but is there no remedy? Ah, yes; and the soul of the poor outcast lights up as the blessed thought of repentance steals into it. He will go back out of that arid desert of sin and death; back to the Father whom he has despised and wronged; back to beg to be admitted even to the lowest place in God's house, where all is good and happy.

The act of a man's repentance is a great act; it raises the dead to life; it blots out the decree of eternal death, and restores to man the hope of Heaven. When man performs that act of repentance, God is ready and bountiful in forgiving; the sinner has not a right to the place of a servant, and God gives him the post of a son. He replaces the tattered rags of sin by the fair robes of grace, and puts on his finger the ring of honor and of sonship.

We have all in some degree imitated the prodigal in going forth from the Father's house; let us imitate him in the humility and sincerity of his repentance.

LUKE XVI. 1—13.

1. And he said also unto the disciples: There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods.

2. And he called him, and said unto him: What is this

1. Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς: Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

2. Καὶ φωνήσας αὐτὸν, εἶπεν αὐτῷ: Τί τοῦτο ἀκούω περὶ σοῦ;

that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward.

3. And the steward said within himself: What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed.

4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5. And calling to him each one of his lord's debtors, he said to the first: How much owest thou unto my lord?

6. And he said: A hundred measures of oil. And he said unto him: Take thy bond, and sit down quickly and write fifty.

7. Then said he to another: And how much owest thou? And he said: A hundred measures of wheat. He saith unto him: Take thy bond, and write fourscore.

8. And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light.

9. And I say unto you: Make to yourselves friends by

ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνη ἔτι οἰκονομεῖν.

3. Εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος: Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, καὶ ἐπαιτεῖν αἰσχύνομαι.

4. Ἐγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἀπὸ τῆς οἰκονομίας, δέξωntαί με εἰς τοὺς οἴκους ἑαυτῶν.

5. Καὶ προσκαλεσάμενος ἓνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγεν τῷ πρώτῳ: Πόσον ὀφείλεις τῷ κυρίῳ μου;

6. Ὁ δὲ εἶπεν: Ἑκατὸν βάτους ἐλαίου. Ὁ δὲ εἶπεν αὐτῷ: Δέξαι σου τὰ γράμματα, καὶ καθίσας γράψον ταχέως πεντήκοντα.

7. Ἐπειτα ἑτέρῳ εἶπεν: Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν: Ἑκατὸν κόρους σίτου. Λέγει αὐτῷ: Δέξαι σου τὰ γράμματα, καὶ γράψον ὀγδοήκοντα.

8. Καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν: ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.

9. Καὶ ἐγὼ ὑμῖν λέγω: Ἐαυτοῖς ποιήσατε φίλους ἐκ τοῦ

means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.

10. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.

11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12. And if ye have not been faithful in that which is another's, who will give you that which is your own?

13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπη, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

10. Ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστὸς ἐστίν: καὶ ὁ ἐν ἐλαχίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός ἐστιν.

11. Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

12. Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον τίς ὑμῖν δώσει;

13. Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν: ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.

In verse 9, ἐκλίπη is found in \aleph^* , B*, D, L, R, Π, et al. It is endorsed by Tischendorf, Westcott and Hort. Other authorities have ἐκλείπη, and still others ἐκλίπητε. In the 12th verse, B, L, et al. have ἡμέτερον: more authorities have ὑμέτερον.

It was customary in ancient times in the East, for rich men to place the administration of all their goods in the hands of a steward. Such agent had full control of everything, and was invested with the most ample powers. Such a person is taken in the present parable to illustrate a very important moral lesson. Every man is a steward over goods entrusted to him by the Lord of the universe. Man owns nothing in absolute title: God is the absolute owner of man, and of all that man possesses.

Hence it is evident that the rich man of the parable represents God; while the steward is any one of the children of men. There is not an absolute correspondence in everything between the human lord and Almighty God: the parable simply employs a human event with all its details to illustrate the truth that every man is a steward of Almighty God.

A report reaches the ears of the lord of this steward that he is dishonest; that he is wasting the lord's goods. The parable supposes that the report is true; for the lord immediately calls for an accounting, and declares to the steward that he can be steward no longer. It is essential for the point of the parable that the charge against the steward be true. His subsequent dishonest act confirms the supposition. His occupation being now gone, the dishonest steward now reasons within himself how he shall live. He is unused to hard manual labor; he can not do that. Shame will not permit him to beg. Therefore with consummate cunning he calls his lord's creditors to him, and dishonestly bids them to alter their several bills of indebtedness, deducting therefrom large sums which were due to the lord of the steward. Only two of the chief debtors are given as examples of the unjust manipulation of the accounts. One owed the lord of the steward a hundred *βάροι* of oil. The oil here spoken of was the olive oil, which was largely used in the food of the Jews, and which served also for illuminating purposes. The *βάρος* is the Hebrew *bath*, a liquid measure of the capacity of about seven gallons and four pints.

The second creditor owed a hundred *κόποι* of wheat. The *κόπος* is the Hebrew *Chomer* or *Kor*, a dry measure of the capacity of about eight bushels, wherefore the parable intends to convey that the items of dishonesty were considerable.

The motive of these acts of the unjust steward was to ingratiate himself with those whose indebtedness he had thus reduced, so that he might receive hospitality in their houses, when he should be put out of the stewardship.

The parable does not inform us how the lord discovered this dishonest manipulation of the accounts. Such a detail is not necessary for the moral illustration which it is aimed to convey, and is therefore omitted. When the lord becomes aware of the dishonest conventions between his steward and his

debtors, he is forced to admire the forethought of the steward, who, even after his dismissal had been announced to him, by hasty cunning provided for his future.

At this point the parable ceases, and Jesus draws from it a great moral lesson. The unrighteous steward is a representative of the men of this world, of the men who give their thought and their labor for the goods of this world; who take interest in no other treasures save the possessions of this world. They are called by our Savior the sons of this world. They are contrasted with the sons of the light. The sons of the light are those who by spiritual regeneration have received the sonship of God. They are all those who profess to follow after Jesus Christ unto the obtaining of the kingdom of Heaven. Now some of these sons of the light are very wise. The great saints of God, whose lives give us inspiration, were wise. Christ's words mean that in general, in the great history of man, the world's followers bestow better wisdom on the affairs of this world than is exercised by the sons of God in the great affair of salvation. The unrighteous steward by an act of dishonesty made this provision, and in that he is not to be imitated by the sons of the light; but the object of his act was a provision for the future, and this provision for the future is recommended to the sons of God. That is to say, the object of the unrighteous steward is a lesson to us; but the means which he employed are to be condemned.

This steward is a representative of the myriads who have given their hearts to this world. Great in the wisdom of these men, as the world reputes wisdom; and great are their achievements. Examine the world of finance; the mind is filled with amazement at this stupendous creation of man's thought. The god of that world is present, and his worship is intense. There all is precision and attention. There is no need of any exhortation to arouse the interest of the actors in that world: the sight of the money is enough. The leaders in that world are men of thought and character. It is pleasant to the men of our day even to look upon the photographs of these successful men; to witness the forceful lines of character in the faces of the chief adorers of the golden god. They sit at their desks in their banks and offices, and sway the world

by the mighty power of money. Practical wisdom is the employment of the proper means to attain an end. The end that these men aim at is money; and they are certainly wise in employing means for that end. Of course, they are fools in choosing money as an end; but the Lord only states that they are wise in their generation; that is to say, they work more wisely for their end than the sons of the kingdom of Heaven do for theirs.

Look at the world of machinery. The earth shakes beneath the burden of the mighty locomotives that fly over the steel rails, uniting the distant cities of continents within the compass of a day's journey. The gigantic ships of commerce and of the navies of the world attest the mighty power of mind. In the great factories of the world intricate and powerful machinery work for man, while he stands by, and with his master mind, drives that machinery. There is no end to the inventions of men. They have caught the subtle current of the lightning; and it now serves them in almost every place where material power is needed. How different is the condition of the world to-day from what it was when the first man came forth from the hand of God? Man has built up his life into a vast and complex thing; so high and complex that it shuts out the view of God, and makes man a pagan.

When we turn now to the religious side of man's life, where do we find the results, the accumulated results of man's intense and persistent thought? It is true that religion is largely an invisible creation; but where it exists as a living force, it will reflect itself in the lives of its exponents. Let us be honest with ourselves, and ask ourselves where our best thought, and best effort are bestowed. Which would we rejoice in most, to be in the grace of God, or to possess a million of dollars? It is true that the Lord has his true followers, but they are far inferior in numbers to the followers of Mammon. And the world is constantly invading even the select followers of the Lord. Every day increases the world's power over men; every day it obtains new means to appeal to the heart of man.

With what joy and pride the owner of millions goes forth to his bank or his office? He sits there as a king, and dictates terms to men who acknowledge the mighty power of money.

His judgments are accurate; his experience vast; it is the accumulation of a life time. He is wise in this generation. He seeks a site, the finest that nature offers, and he builds him a grand and beautiful house. How pleasant it is for him to ride forth from that grand mansion, through the beautiful roads, winding through the terraced lawns? His carriage is the most beautiful, and his horses are of the finest. And the poor Christian stands by, and gazes on the grandeur, and too often his heart craves for what he sees. He sees before him the practical result of man's thought and labor, and the object for which he is laboring is so far off. The old nature starts up within him, and he would fain possess the goods of this world. The Christian's heart does not dilate with gladness at the possession of the kingdom of Heaven; that thought is a living pleasing reality with but few men. Hence the lives of Christians become so pale and cold. Hence we find many men every day sacrificing the principles of religion for Mammon; but we find few sacrificing Mammon for the following of Christ. There is redemption and salvation for all; and yet only the few accept the call. Religion, by its very nature, should receive man's chief attention and effort; and instead, it is generally crowded into the place of a side issue, or crowded out entirely. With many men prayer is a burden, a tedious thing that one is well pleased to be done with. Other obligations are performed with sullenness and grumbling, and often violated. Fast days and holy days are disregarded as interfering with worldly success. The principles of a godless world are adopted; and often the non-Christian and Christian stand differentiated only by the inane barren profession of the latter.

Where is the wisdom of the sons of the light? O, how shameful to us is the comparison! We hold our God and Heaven of less value than that which the worldling sets upon the dross of this world. He serves his god well. With eager hands he reaches out after the things which his god offers. He provides well for his worldly life, at the same time that the Christian makes but poor preparation for the eternal life in which he claims to believe. The son of this world practically says: "I believe in no other life than this, and I must make

the most of this"; and he does make the most of it. The Christian claims to believe in another life, but foolishly lays waste his life in worldly thoughts and projects.

And then there comes a time when down through those beautiful grounds, before mentioned, there passes a hearse. It is richly caparisoned; but still it is a hearse, and within it lies the lord of the mansion. Though rich, and the lord of many servants, he was but a steward of the great King; and his Sovereign has now called for the accounting of his life. Ah, this is the day for which men should live. Of what use now to him are his gold, and lands, and houses, and carriages? He must be buried in the earth, out of the sight of men, to be devoured by worms, and his soul passes beyond the possession and use of all that cumulus of wealth. That is the hour that reverses the conditions of men. The only wisdom is to prepare for that hour.

Again in our reflections the mind rests upon the contrast between the preparation which men make for this world and that which Christians make for their world; and the contrast is unto the shame of the followers of Christ. The man of this world looks with feverish determination and desire upon the goal of his hopes, which is money; the Christian only now and again languidly raises his feeble eyes to Heaven, not with the thought that thrills to action, but with a mixed feeling of wonder and sadness. The chill of the lack of faith is upon us. Nowhere in our life is manifested the thought, the energy, and the activity of the sons of this world. We are not filled with an intense love of our Heavenly inheritance; we seldom think about it. It is so far away from us. If it were something tangible, something that we could possess here; here, in this world, where we are so much at home,—ah, then men would move to obtain it. But it is not here. Between it and us there is a great void, so that no human eyes can see it. By the light of faith we catch sure evidence that our inheritance exists; but its true nature is not revealed. We have the testimony of God that it is a state of transcendent happiness; but still we shrink back afraid at its awful mystery, and our poor souls follow after the vain things of this world that we can see. Hence it is that while the sons of this world build their mighty ships and

locomotives, their palaces and their factories; while they operate their gigantic enterprises, even to a control of the whole world, the spiritual life of man is weak and indefinite.

Once in a while some noble spirit steps out from our ranks, and flings away the fetters of the world's gold and pleasure, and follows the Master with his whole soul; but such wise men are few. For most of us every day is a day of foolishness and of loss. It may be saved from grievous sin, but how much have we at eventide to give the Master, as one day more is marked off from that comparatively small number that stands between us and the accounting?

The world has many agencies to propagate its doctrines. Our minds are open to all these agencies. We readily admit the world's false philosophy, and we vainly try to reconcile our hold on Heaven with the love of this world. The choice of Eliah is applicable to us. When Israel was following after the false god Baal, Eliah summoned the people to Mt. Carmel, and there charged them: "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal be god, then follow him." And Eliah alone challenged the four hundred and fifty priests of Baal to the test of fire, and vanquished them, and slew them. Now we halt between two opinions. It is not the worship of Baal that troubles us, but it is a worse idolatry, the idolatry of this world. Truly may it be called idolatry; for no pagan god was ever worshiped as this world is being worshiped to-day. Hence a great inconsistency pervades the life of Christians: they profess to be followers of Jesus, but they love his enemy the world. The largest part of their lives is given to the world; Jesus receives a few careless thoughts, some routine service, often performed mechanically, without any intensity of faith or love. We repeat that the contrast between what God receives and what the world receives, in the lives of Christ's own followers, is a thought to make men tremble. He has commanded that his service be first; and we make it last, and poorest of all: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. VI. 33.

The unrighteous steward by an act of injustice made friends to himself of his lord's debtors, that they might in the time of his need receive him into their houses. His injustice is

condemned, but his prudent provision is employed by the Lord Jesus to illustrate an appeal to men to make to themselves friends of the poor, by means of the Mammon of iniquity. The Mammon of iniquity is simply a poetic name of money; and men are here exhorted to charity.

We are persuaded from intrinsic and extrinsic evidence that the true reading in the ninth verse is, "*when it shall fail.*" Mammon fails when a man dies. Money's power is great up to that point, but there its power ceases. It will purchase a costlier coffin; it will erect a grander tomb. Men will perhaps be found to flatter the dust of the dead plutocrat. But these things do not penetrate to the existence of the spirit in the great world beyond. Earth claims its dust, and in its new life the spirit must rely on other things than the gold which it once possessed. In that dread hour well is it for the man who has made the poor his friends. They are said to receive the man into the eternal tabernacles, for the reason that the act of charity done to them is made one of the great bases for a favorable judgment. We have the pledge of Jesus that he will consider, in that judgment, as done to himself whatever a man has done to the poor, whether of good or of evil.

In the subsequent verses of the discourse, Christ calls the goods of this life a *very little*, which is given to man to test his fidelity. No matter how great these goods become, considered in the absolute truth in which God considers things, they are a very little. They are goods of a low order, destined to be changed. God sends a man here to test him. If he proves himself faithful to God in the use of these creatures, then there is given to him the infinite treasures of God. The sole object of human life is to prove man's faithfulness. God tried the angels, and he tries men. The tests were different, in conformity with their different natures, but the end is the same, to give Heaven to those who have been tried, and found faithful. Heaven alone is the true riches. A man who has laid up treasures in Heaven is alone rich. The instinct to possess riches is strong in the human heart. We have need to cultivate it, and to direct it aright to the amassing of the true riches. God's cause would be greatly benefitted if men would feed upon the thought of what they possess in Heaven with the same intense

avidity with which the men of this world count their possessions. And yet these poor worshipers of this world do not really possess anything. They have merely a time lease of these things which they call their own, and the expiration of that lease can not be deferred beyond a few years: it may come at any moment. But the riches of Heaven are eternal and unchanging.

The eleventh verse is very obscure, and this obscurity, as usual, has given rise to some variants. If we adopt the reading *ὑμέτερον*, "your own", the sense would be: If ye are not faithful in the use of these creatures of earth, which are not really yours, but which ye only use for a time, no one will give you the true riches of Heaven, which are called the possessor's own, for the reason that they never pass from him.

If we adopt *ἡμέτερον*, "our own", the point would be that God will not give Heaven which is called *his own* possession to men who have been proven unfaithful in their relations to the goods of earth. The moral illustration is in both cases the same, and the thought is parallel to the sentence of the tenth verse.

The thirteenth verse is exactly parallel to Matthew, VI. 24, and it has been fully explained in our Commentary, Vol. II., pages 213—219.

LUKE XVI. 14—31.

14. And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him.

15. And he said unto them: Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.

16. The Law and the Prophets were until John: from that

14. Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι, φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν.

15. Καὶ εἶπεν αὐτοῖς: Ὑμεῖς ἐστὲ οἱ δικαιούντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν: ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν, βδέλυγμα ἐνώπιον Κυρίου.

16. Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου: ἀπὸ τότε ἡ βα-

time the Gospel of the kingdom of God is preached, and every man entereth violently into it.

17. But it is easier for heaven and earth to pass away, than for one tittle of the Law to fall.

18. Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

19. Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day:

20. And a certain beggar named Lazarus was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores.

22. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.

23. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

σιλεια τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.

17. Εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου κεραίαν μίαν πεσεῖν.

18. Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ, καὶ γαμῶν ἑτέραν, μοιχεύει: καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν, μοιχεύει.

19. Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς:

20. Πτωχὸς δέ τις, ὀνόματι Λάζαρος, ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος,

21. Καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου, ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ.

22. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ: ἀπέθανεν δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη.

23. Καὶ ἐν τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

24. And he cried and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.

25. But Abraham said: Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish.

26. And beside all this, between us and you there is a great gulf fixed, that they who would pass from hence to you may not be able, and that none may cross over from thence to us.

27. And he said: I pray thee therefore, father, that thou wouldest send him to my father's house;

28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29. But Abraham saith: They have Moses and the prophets; let them hear them.

30. And he said: Nay, father Abraham: but if one go to them from the dead, they will repent.

24. Καὶ αὐτὸς φωνήσας εἶπεν: Πάτερ Ἀβραὰμ ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

25. Εἶπεν δὲ Ἀβραὰμ: Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ: νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι.

26. Καὶ ἐν πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν.

27. Εἶπεν δέ: Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου:

28. Ἔχω γὰρ πέντε ἀδελφοὺς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.

29. Λέγει δὲ Ἀβραὰμ: ἔχουσι Μωϋσέα καὶ τοὺς προφῆτας: ἀκουσάτωσαν αὐτῶν.

30. Ὁ δὲ εἶπεν: Οὐχὶ, πάτερ Ἀβραάμ: ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν.

31. And he said unto him :
If they hear not Moses and the
prophets, neither will they be
persuaded, if one rise from the
dead.

31. Εἶπεν δὲ αὐτῷ: Εἰ
Μωσέως καὶ τῶν προφητῶν οὐκ
ἀκούουσιν, οὐδ' ἐάν τις ἐκ νεκρῶν
ἀναστῇ, πεισθήσονται.

In the 15th verse B and a few others have *ἐνώπιον Κυρίου*: the greater number have *ἐνώπιον Θεοῦ*. In the 21st verse the phrase *καὶ οὐδεὶς ἐδίδου αὐτῷ* is not found in any uncial codex. It is only found in a few cursive manuscripts, and we judge that its presence in the Vulgate is unwarranted. There is great variety in the Latin text of the end of the 22nd verse and the beginning of the 23rd verse; but the Greek codices are concordant, and we have followed these in our translation. In verse 26 the reading *ἐν πᾶσι* is found in **Σ**, B, and L; others have *ἐπὶ πᾶσι*. In the same verse *οἱ* is inserted before *ἐκείθεν* in many authorities, but it is omitted in **Σ***, B, D, and rejected by Westcott and Hort.

The preceding parable had displeased the Pharisees, for they were lovers of money. They knew that the Lord aimed at them his sublime teaching, and not being able to answer his grand presentation of truth, they resort to scoffing, to discredit him with the multitude. The Lord Jesus with calm dignity discloses the falseness and wickedness of their lives. They were time-servers. They preserved before men a mere superficial piety, in order to enjoy the reverential regard of the people; but their hearts were evil. In saying, "but God knoweth your hearts," and leaving the sentence thus unfinished, it becomes stronger than if Jesus had explicitly described the condition of those hearts. From the fact that our fellow men can not know our secret thoughts, we practically become oblivious that God is looking in upon them. This is especially true of men who live superficial lives, and rarely think any deep thoughts of God, and of our relations to him. The sentence of Jesus awakes the dormant conscience to a realization of the perpetual scrutiny of God. It is not sufficient merely not to deny this truth; it must be a present living reality. It can not be thought of too much. It is one of the most efficacious preventatives of sin, and a moving force to repentance when a man has fallen into sin.

The Lord next declares that what is exalted among men, is an abomination in the sight of God. This truth immediately results from the foregoing. Men see the surface, and judge by the surface. God sees the heart, and hence sees the falsehood and the wrong that are hidden under a fair outward seeming. One of the chief occupations of men is to deceive their fellow men, and to strive to seem what they are not. The consequence is that the very standards of the world's judgment become perverted. The world applauds men who are steeped in falsehood and evil. Such is the history of the human race. Men have always been poor superficial dupes, and scheming, cunning, unscrupulous men attain to success by playing on the foolishness of men. This is especially true of our national life. Superficiality and pride have so infected the people that the serious questions of the soul are forgotten.

As a defense against the scoffing of the Pharisees, Jesus declares that his Gospel is a logical outgrowth out of the Law and the Prophets. John the Baptist marks the transition. Up to his time all was preparatory and imperfect. The law of renunciation of this world was not promulgated in the imperfect state of the Mosaic Law. In that old state of things wealth and length of days were the rewards of faithful service of Yahveh. But with Christ came the perfect law of the kingdom of God, announcing to man those sublime paradoxes at which the Pharisees scoffed. Announcing to man that a man should hate his life; should give up all that he possesses; should love suffering; in a word, that he should love what he naturally hates, and hate what he naturally loves.

The sixteenth verse of Luke is parallel to the twelfth and thirteenth verses of the eleventh chapter of St. Matthew, and has the same general signification. See Vol. II. of our Commentary, pages 323—326. A man enters into the kingdom of Heaven *violently*, in the sense that he must overcome the strong opposition of his own nature, of the spirit of this world, and of Satan. St. Paul always employs military terms in speaking of the Christian life; for it is a real warfare against subtle powerful foes. A man must inaugurate his warfare by realizing that he is his own enemy. The Devil finds his

strongest ally in the old nature of man. Heaven is for the strong hearts who have fought the good fight, and have kept the faith.

Now although Christ promulgated this grand Gospel of the kingdom of God, he did not abolish the substance of the First Covenant. The Old Law was an embryo, which in Christ did not die; but which grew to perfect life and activity. In its evolution to its new and perfect life, it threw off certain enfoldments, just as the foetus, being born into its perfect state of life, has cast off the placenta and the membranes of the ovum. The Pharisees strove to establish a contradiction between Christ and the Lord; and Christ clearly shows that they reject his Gospel because they aforetime had been unfaithful to the Lord.

One of the chief points on which the Pharisees erred was the nature of marriage. The marriage of man and woman had been established by God from the beginning as a permanent union for the propagation of the race. Yielding to the hardness of the Jews' hearts, Moses had conceded the right of a bill of divorcement in grave cases. The Pharisees had extended this privilege upon the merest whim, so that the great institution of marriage was almost made naught. The theme is taken up again in the Lord's teaching, in Matthew XIX. 3—4, and Mark X. 1—12. We reserve for that place a full treatment of the theme.

We now turn our attention to the wonderful parable of the rich man, and Lazarus the beggar. The motive of the parable is cognate to the preceding doctrine. The parable illustrates that the abuse of riches entails a terrible and eternal punishment; while out of the state of beggary a man may be taken into the kingdom of Heaven.

It is not hereby stated that the possession of wealth is in itself the cause of man's damnation; neither is beggary in itself sanctity. Doubtless there are rich men in Heaven, and beggars in hell. But the sense of the parable is that Heaven's judgments are unlike those of the world. The world judges by appearances, and honors all rich men, and despises the poor. God judges by what is in a man's heart, and often gives Heaven to the beggar, while the proud rich man is condemned to hell.

The parable represents to us an extreme case of wealth and luxury, and an extreme case of poverty and suffering. While we reject the Vulgate clause, "et nemo illi dabat", its sense is implied in the term ἐπιθυμῶν.

There is no other reason that the beggar is mentioned by name, while the rich man is not, except the natural exigences of the account. The parable clearly implies that the rich man was selfish and gluttonous. The beggar was so weak that he could not drive away the dogs that licked his sores. By the words a picture is impressed on our minds. We see before us a grand mansion with magnificent gates and walls, and at the outer gate a wretched being lying helpless on the ground. Hunger is in his eyes, as he looks agonizingly at the doors of the palace. The crumbs that fall from the table of the rich man within would satisfy him, and they are not given him. The gaunt hungry dogs of the street come up, and lick the livid sores of the sick beggar.

Both men die, and Lazarus is carried by the angels into Abraham's bosom; the rich man is buried, and when we hear from him again he is in hell.

Abraham is the father of the faithful, both of the New Law and of the Old. Hence Heaven is spoken of under the figure of Abraham's bosom. To clasp one to one's bosom is an act of love, and Abraham the father of all the faithful is represented as thus welcoming his faithful children to their everlasting home. The figure is continued, and the great truths regarding the eternity of hell's torments and the justice of God's dealings with man are presented under the form of a colloquy between the rich man in hell and Abraham in Heaven. Of course, this is a highly wrought poetic figure to present these mighty truths. The parable also aids our belief in the existence of angels, and in their ministering to us.

It was not the mere poverty and suffering of Lazarus that brought him to Heaven. It was the patience and resignation with which these tribulations were borne. It was his faith in God, and his love of God which had not been killed by the selfishness and pride engendered by wealth.

And on the other hand, it was not the wealth, in itself, that sent the rich man to hell. It was his hard selfishness and total lack of charity; it was his perverse use of wealth.

At the same time the parable teaches that it is far harder to reach heaven out of riches than out of poverty. The rich man has an enemy of God close to him, very close to him. Riches steal away the heart from God; they remove the thought and the love of a supernatural world from the heart, and implant there the love of this reprobate world; they engender pride and selfishness. Great is the pride of riches. The rich man recognizes that he has in his grasp a source of immense power: the world bows down to him. He is courted and flattered. He can command at will the best that this world has; he is a social leader, a power in society and in business. And the world winds itself around his heart, and smothers its spiritual life in its deadly embrace. The great importance that the world gives to his wealth hardens the man's heart. His heart is in his wealth, and his whole energy is centered here. The thought of leaving his wealth is so terrible that he never thinks of it.

With what suddenness and lack of ceremony the parable closes the rich man's life, "and the rich man died, and was buried." That, after all, is the end of this world's wealth, to die and be buried. In this the millionaire has no pre-eminence over the beggar; death and the grave await both. Follow the careers of the great kings of the money world. The course runs on for a few years, and then it ends at a grave. There they lie, rotten dust, while others enjoy what they sold their souls to obtain. Man is in many things very much a fool; but in nothing is his foolishness so fatal as to set such a high price on things which can not serve him after the few brief years of a man's life.

Some have believed that the colloquy between the rich man in hell and Lazarus in Heaven is historical. This opinion seems to us absurd. We can not believe that the damned hold conversation with the blessed, neither do we believe that a soul in hell would make the requests here recorded of the rich man in hell. It is simply a poetic figure to illustrate some great moral truths. The first great truth illustrated is the reversal of the conditions of these two men. On earth Lazarus the beggar waited in vain at the gate of the rich man for a few crumbs; while the rich man revelled in food and drink. Now that same rich man begs that the same beggar from his bliss in Heaven

may come and cool his tongue with a little water. What has wrought this wondrous change? infinite justice, the justice of God, which allows the good to suffer here, but which in the great retribution renders to every man the wages which he has earned. This is implied in Abraham's answer. On earth a cruel, merciless, gluttonous man was blessed with great wealth; while a man who served God, and did no evil was allowed to lie famishing and dying amid the dogs of the street. Men might say: Where is the justice of God that permits this inequality? If man had only this mortal life, it could not be explained; but now look beyond the horizon of time, and see God's just judgments: the beggar is in Heaven; and the rich man has left his wealth, and is in the torments of hell.

There is also revealed in the parable the existence of hell, and its eternity. If there were no hell, this parable would be vain and misleading. Certain it is that the Lord wished us to believe that the destiny of men, of whom the rich man is a representative, is that state of torment here so graphically described. Human words could not be used more forcibly to teach that truth. We almost see the dark abyss and its mysterious fire, whose nature no man can understand. Therefore, as long as we believe that Jesus was a teacher of truth, so long must we believe that hell exists. There is no doubt or ambiguity in his message: he has declared it clearly and repeatedly. It is not a pleasing thought, and in the religion that men have invented, it is largely left out. In the beginning of their invention, it was still retained; but now, in the latest and most improved form of that religion, it is entirely left out. But it is an essential tenet of the religion that is not the creation of men, but which came from God with authority, and which is the same forever.

The eternity of hell is affirmed by that great gulf between hell and Heaven, over which none may pass. The state of both the damned and the blessed is everlasting, and unchanging. That gulf is fixed by the great judgment of God, and remains forever. Everything else pertaining to hell sinks into insignificance when compared to its eternity. Eternity is a quality of duration which can not be positively comprehended by any created intellect; but even it is difficult to realize

eternity, even in a negative sense. The mind may fatigue itself by endless comparisons, and mighty stretches of the imagination, but it has only grasped a broken line which is no part of the endless line of eternity. O dreadful thoughts! hell, and eternity. The heart grows sick with horror, and we creep back close to the shelter of God's merciful love.

In the parable it is clearly implied that the reason that Abraham can obtain no mercy for the rich man in hell, is that his everlasting detention there is demanded by divine justice.

The close of the colloquy between the damned soul and Abraham illustrates also an important truth. The rich man pleads hard that a messenger be sent to his father's house to testify to his brethren of his unhappy lot, that they may not come thither. This request is also refused on the plea that those who abuse the evidence that God has given them, would not be persuaded if one should rise from the dead.

This establishes the truth that God has given enough evidence to the world to save men. He has given them the clearest evidence of every truth of man's faith and duty. To be sure, he has not done away with faith; for faith is a part of God's plan to prepare man for Heaven. And even he has given to us what is denied to the rich man in the parable: Jesus Christ has risen from the dead, and has taught us, and still men do not believe. The fault lies not in the defect of evidence, it is in the hardness of our hearts, in whose darkness the Light shines, but the darkness apprehends it not.

LUKE XVII. 1—10.

1. And he said unto his disciples: It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come!

2. It were well for him if a millstone were hanged about his neck, and he were thrown

1. Εἶπεν δὲ πρὸς μαθητὰς αὐτοῦ: Ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι' οὗ ἔρχεται.

2. Λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν

into the sea, rather than that he should cause one of these little ones to stumble.

3. Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him.

4. And if he sin against thee seven times in the day, and seven times turn again to thee, saying: I repent; thou shalt forgive him.

5. And the apostles said unto the Lord: Increase our faith.

6. And the Lord said: If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree: Be thou rooted up, and be thou planted in the sea; and it would have obeyed you.

7. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field: Come straightway and sit down to meat;

8. And will not rather say unto him: Make ready where-with I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9. Doth he thank the servant because he did the things that were commanded?

θάλασσαν, ἢ ἵνα σκανδαλίση τῶν μικρῶν τούτων ἓνα.

3. Προσέχετε ἑαυτοῖς: Ἐὰν ἁμάρτη ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ, ἄφεσ αὐτῷ.

4. Καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σέ, καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σέ, λέγων: Μετανοῶ, ἀφήσεις αὐτῷ.

5. Καὶ εἶπαν οἱ ἀπόστολοι τῷ Κυρίῳ: Πρόσθες ἡμῖν πίστιν.

6. Εἶπεν δὲ ὁ Κύριος: Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ: Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν.

7. Τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα, ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ: Εὐθέως παρελθὼν ἀνάπεσε,

8. Ἄλλ' οὐχὶ ἐρεῖ αὐτῷ: Ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;

9. Μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα;

10. Even so ye also, when ye shall have done all the things that are commanded you, say: We are unprofitable servants; we have done that which it was our duty to do.

10. Οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε: Ὅτι δοῦλοι ἀχρεῖοι ἐσμὲν: ὃ ὀφείλομεν ποιῆσαι, πεποιήκαμεν.

In the 2nd verse λίθος μυλικός is found in **Σ**, B, D, L, et al.; other authorities have μύλος ὀνικός: the meaning is not different. In verse 3, εἰς σέ is added in D, X, Γ, Δ, Λ, Π, et al. It is omitted by **Σ**, A, B, L, et al., and the versions. In the fourth verse ἐπτάκις τῆς ἡμέρας is repeated in the second member of the hypothesis in A, Γ, Δ, Λ, Π, et al., and this reading is adopted by the Vulgate, Gothic, Syriac and Ethiopian versions, and by Tatian's Diatessaron. Though the phrase is understood in the discourse, there is not sufficient warrant of its genuinity in the text. In the tenth verse οὐ δόκω is found in A, D, Γ, Δ, Λ, Π, et al. This reading is approved by the Vulgate, Gothic and Syriac versions and by the Diatessaron. It is rejected by **Σ**, B, L, X, et al., and by the Bohairic, Jerusalem Syriac, Armenian and Ethiopian versions.

The first two verses of this chapter correspond in substance to Matthew XVIII. 6—7. The third and fourth verses of Luke are in substance parallel to Matthew XVIII. 15—17, and XVIII. 21—22. The theme has already been explained in the present volume of our Commentary. To explain their presence here, we must recur to that old and unsettled question: Whether Luke relates the same discourse of Jesus in a different context; or whether Jesus uttered the same discourse with slight verbal differences on two or more occasions. We shall never be able to decide this question; neither is it essential to a proper understanding of the Gospels.

Inasmuch as we have already explained the theme in Matthew, l. c., we need here only refer the reader to the preceding place. There is a peculiar emphasis in Luke's statement that the brother is to be forgiven, even though he sin against a man seven times a day. Such a series of sins and repentances in one day is highly improbable, but the exaggerated hypothesis lends force to the Lord's exhortation to an unfailling spirit of forgiveness.

The Lord calls occasions of stumbling any word, deed, or omission which tends to lead another into sin. Of these we have treated in an exposition of the aforesaid passage of Matthew. Considering man's weakness and his proneness to evil, it is impossible but that these occasions should come, but the certainty of their coming does not lessen the gravity of the offense. When man exhibits one of these occasions, he does not commit one sin, but in a certain sense he commits an indefinite number of sins; for his sinful word or act becomes the moving cause in the sins of all those who are scandalized by him. Hence Christ pronounces a terrible woe against such a man.

Through several verses the nexus has been somewhat loose in St. Luke. The cause of this may be that St. Luke was unable at all times to ascertain the chronological order, and that he inserted in certain places certain data of whose truth he could not doubt, but whose place in the order of events was unknown.

Therefore in the fifth verse we come abruptly upon a petition of the Apostles to increase their faith. Wise was this petition; for faith is the foundation of the whole edifice of religion. If the foundation be strong, the edifice reared thereon will stand. This petition must have pleased the Lord; and he responds by telling them of the great value of faith.

In St. Matthew, XVII. 20, Jesus extols the virtue of faith, except that he declares that the same degree of it here spoken of would remove a mountain. What we have said in our Commentary of the former passage will aptly apply here. In both places an effect is mentioned which is entirely above and beyond the power of created nature. The illustration is easy. The sycamine tree is the black mulberry tree, a common tree in the East. There is no special reason for the selection of this tree, other than the fact that some tree must be selected. The faculty of the imagination readily represents to the mind a large tree lifted up out of the earth, and transplanted in the sea at the mere word of a man. The discourse of Jesus does not merely contemplate the throwing of the tree into the sea; it speaks of its being planted in the sea, so that the tree changes its element, and grows in the waves of the sea.

The mind readily apprehends the natural impossibility of such an effect. Now to show the great efficacy of faith, this great effect is predicated of the least degree of faith. Here again the mind is aided to grasp the small degree of faith intended, by its being likened to a grain of mustard seed, which is the least of seeds.

Faith does not literally transplant trees into the sea; but it operates greater effects. We can not see these spiritual effects; and so therefore Jesus assists us to a realization of their greatness by representing the power of faith under a concrete figure. Faith makes a man the friend of God; faith is the principle of life of the new creation in man; faith saves a man's soul, and obtains for him the kingdom of Heaven. Faith is the key of the kingdom of Heaven. Moreover, whenever it is necessary in the order of natural causality that the laws of nature should be suspended for the real good of the believer, faith will obtain such effect. The power of faith is as the power of God himself, and strong as is the language of Christ concerning faith, it is not adequate to describe its efficacy. We can not perceive with our senses the operations of this spiritual force in its proper world, but Jesus saw them, and hence he could appreciate their value.

These reflections lead us to the conviction that faith is of great worth to man; and yet what are we doing to increase it? It is a gift of God, not a human accomplishment; but it is given to those who dispose themselves, and ask for it. It is given to the humble, and not to the proud; it is given to men of clean life, and not to the impure; it is given to those who follow after Christ, and not to those who make this world their god. It is more valuable than all else that we can possess, and we neglect it. Instead of hungering and thirsting after this great gift, we are hungering and thirsting after money and pleasure. The world and its pleasures are our friends, our daily companions, the objects of our thoughts. The consequence is that a great spiritual inertia pervades the world, and we see but little faith reflected in the deeds of men.

The final part of the Lord's discourse is an admonition against pride. We are servants of the Lord God. By the most absolute of titles he has a right to our service. He owns us

absolutely, body and soul. He created us, and we exist by the continuation of his creative act. Now in absolute justice, even though we should faithfully serve the Lord God, what should be our portion? The Lord illustrates it by the example of the slave of a human lord. Let us suppose that such slave comes in from plowing or keeping sheep. He has performed faithful service, but yet the master does not thank him, as though it were something extraordinary. He expects such service from his slave. Neither does he invite him to sit down straightway to meat. We must remember that the Lord is illustrating moral truth by eastern customs: the truth is universal; the customs are local. The slave must first make ready the lord's supper, and gird himself, that his movements may be unimpeded, and serve the master first; and then he receives his portion. The main truth is simply this, that faithful service from a servant merits a servant's portion. The illustration presupposes a condition of service much unlike that which prevails with us. It is evident that the servant spoken of in the discourse of Christ is a slave. Though slavery is odious in our ideas, yet it is compatible with justice and right. The Lord contemplated a case where a right in law existed which made one person absolute master of the service of another. And he appeals to the experience of his hearers in affirming that, where such right existed, the faithful service of the slave obtained nothing more than the slave's portion. And no man can say that this treatment of the slave is unjust. Even in our society, when a workman performs for us an honest day's work, we pay him a workman's wages, and nothing more. But this example is weak, because we have not a right in law by which we own that man's labor. Now no human right can equal the absolute right that God has, not only to our labor, but to our very beings. Hence, in stern justice, when we have done all things that are commanded us, we must say: "We are unprofitable servants; we have done merely a servant's duty." The "unprofitable" is added to show us that our service is of no great worth to our Lord. He does not need us. Rarely is our service to our Lord as faithful as is the service of the slave to his human master. The Lord did not create us because he needed our service. Our service is of no use to God; its only profit is to ourselves. A profitable servant

is one who by his labor contributes some profit to his master. The best of us can do no such service to God. Wherefore, in absolute justice, the best of us stand before God as servants who have received everything from God, and who owe everything to God. And not only that, but our service is not necessary to God; it contributes nothing to God: God's glory is infinite without us. This is our standing before God, necessitated by the very nature of things. God can not change his own nature, and by the fact of creation the essential relation of creature to Creator springs up, and this necessitates our essential dependence on God, and his absolute dominion over us. We are unprofitable, unnecessary servants by necessity.

And if this is true of a faithful servant of God, what shall we say of the sinful servant? What shall we say of the man whose life is made up of service of this world, and of sin against God? Can it be possible that God yet loves such a wretch? Ah yes; mystery of God's mercy and love! he goes after such a one calling him back, and offering him pardon.

These are the thoughts that make a man ask: "Why should the spirit of mortal be proud?"

Such is man's condition, judged by what he has in himself, and by what he might in justice claim. But such is not our condition in view of the goodness of God. God lifts his faithful servant out of his natural condition by a pure act of grace. He bestows upon the servant the name and place of a son; he calls the servant friend. When the servant's day's work is over, he no longer permits him to remain in a servile condition: he makes him an heir of the royal inheritance of Christ. To him before the court of Heaven, he addresses these words: "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord."—Matt. XXV. 21.

Let us grasp this great truth, and hold it close to our hearts: We are, even at our best, unprofitable, unnecessary servants; but yet for our faithful service we receive not the servant's portion, but the sonship of God, and the inheritance of sons, and of joint heirs with Christ.

JOHN XI. 1—44.

1. Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha.

2. And it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

3. The sisters therefore sent unto him, saying: Lord, behold, he whom thou lovest is sick.

4. But when Jesus heard it, he said: This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.

5. Now Jesus loved Martha, and her sister, and Lazarus.

6. When therefore he heard that he was sick, he abode at that time two days in the place where he was.

7. Then after this he saith to the disciples: Let us go into Judæa again.

8. The disciples say unto him: Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?

9. Jesus answered: Are there not twelve hours in the day? If a man walk in the

1. Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

2. Ἦν δὲ Μαριὰμ ἡ ἀλείψασα τὸν Κύριον μύρω, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἀσθενεῖ.

3. Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν, λέγουσαι: Κύριε, ἵδε, ὃν φιλεῖς, ἀσθενεῖ.

4. Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν: Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ Υἱὸς τοῦ Θεοῦ δι' αὐτῆς.

5. Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

6. Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.

7. Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς: Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν.

8. Λέγουσιν αὐτῷ οἱ μαθηταί: Ῥαββεί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

9. Ἀπεκρίθη Ἰησοῦς: Οὐχὶ δώδεκα ὥραι εἰσὶν τῆς ἡμέρας; εἴαν τις περιπατῇ ἐν ἡμέρᾳ, οὐ

day, he stumbleth not, because he seeth the light of this world.

10. But if a man walk in the night, he stumbleth, because the light is not in him.

11. These things spoke he: and after this he saith unto them: Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep.

12. The disciples therefore said unto him: Lord, if he is fallen asleep, he will recover.

13. Now Jesus had spoken of his death: but they thought that he spoke of taking rest in sleep.

14. Then Jesus therefore said unto them plainly: Lazarus is dead.

15. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16. Thomas therefore, who is called Didymus, said unto his fellow-disciples: Let us also go, that we may die with him.

17. So when Jesus came, he found that he had been in the tomb four days already.

18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off;

προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει.

10. Ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

11. Ταῦτα εἶπεν· καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.

12. Εἶπον οὖν οἱ μαθηταὶ αὐτῷ· Κύριε, εἰ κεκοίμηται, σωθήσεται.

13. Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.

14. Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρῥησίᾳ· Λάζαρος ἀπέθανεν.

15. Καὶ χαίρω δι' ὑμᾶς ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ, ἀλλ' ἄγωμεν πρὸς αὐτόν.

16. Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς· Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

17. Ἐλθὼν οὖν ὁ Ἰησοῦς εὔρεν αὐτὸν τέσσαρας ἡδὴ ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.

18. Ἦν δὲ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὥς ἀπὸ σταδίων δεκαπέντε·

19. And many of the Jews had come to Martha and Mary, to console them concerning their brother.

20. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house.

21. Martha therefore said unto Jesus: Lord, if thou hadst been here, my brother had not died.

22. And even now I know that, whatsoever thou shalt ask of God, God will give thee.

23. Jesus saith unto her: Thy brother shall rise again.

24. Martha saith unto him: I know that he shall rise again in the resurrection at the last day.

25. Jesus said unto her: I am the resurrection, and the life: he that believeth in me, though he die, yet shall he live:

26. And whosoever liveth and believeth in me shall never die. Believest thou this?

27. She saith unto him: Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world.

19. Πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριάμ, ἵνα παραμυθῶνται αὐτὰς περὶ τοῦ ἀδελφοῦ.

20. Ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ: Μαρία δὲ ἐν τῷ οἴκῳ ἔκαθίζετο.

21. Εἶπεν οὖν ἡ Μάρθα πρὸς Ἰησοῦν: Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου.

22. Καὶ νῦν οἶδα ὅτι ὅσα ἀναιτήσῃ τὸν Θεόν, δώσει σοι ὁ Θεός.

23. Λέγει αὐτῇ ὁ Ἰησοῦς: Ἀναστήσεται ὁ ἀδελφός σου.

24. Λέγει αὐτῷ ἡ Μάρθα: Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

25. Εἶπεν αὐτῇ ὁ Ἰησοῦς: Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ, ὁ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται.

26. Καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο;

27. Λέγει αὐτῷ: Ναὶ Κύριε: Ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.

28. And when she had said this, she went away, and called Mary her sister secretly, saying: The Master is here, and calleth thee.

29. And she, when she heard it, arose quickly, and went unto him.

30. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.)

31. The Jews then who were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there.

32. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him: Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled,

34. And said: Where have ye laid him?

35. They say unto him: Lord, come and see. Jesus wept.

28. Καὶ τοῦτο εἰποῦσα ἀπῆλθεν, καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρα, εἵπασα: Ὁ διδάσκαλος πάρεστιν, καὶ φωνεῖ σε.

29. Ἐκείνη δὲ ὡς ἤκουσεν, ἠγέρθη ταχὺ, καὶ ἤρχετο πρὸς αὐτόν.

30. Οὕπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῇ ἡ Μάρθα.

31. Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.

32. Ἡ οὖν Μαριὰμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ: Κύριε, εἰ ἦς ὦδε, οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός.

33. Ἰησοῦς οὖν, ὡς εἶδεν αὐτὴν κλαίουσάν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν.

34. Καὶ εἶπεν: Ποῦ τεθείκατε αὐτόν;

35. Λέγουσιν αὐτῷ: Κύριε, ἔρχου καὶ ἴδε. Ἐδάκρυσεν ὁ Ἰησοῦς.

36. The Jews therefore said: Behold how he loved him!

37. But some of them said: Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?

38. Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

39. Jesus saith: Take ye away the stone. Martha, the sister of him that was dead, saith unto him: Lord, by this time he stinketh: for he hath been dead four days.

40. Jesus saith unto her: Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God?

41. So they took away the stone. And Jesus lifted up his eyes, and said: Father, I thank thee that thou heardest me.

42. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me.

43. And when he had thus spoken, he cried with a loud voice: Lazarus, come forth.

44. He that was dead came forth, bound hand and foot

36. Ἐλεγον οὖν οἱ Ἰουδαῖοι: Ἴδε πῶς ἐφίλει αὐτόν.

37. Τινὲς δὲ ἐξ αὐτῶν εἶπον: Οὐκ ἐδύνατο οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

38. Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπηλαιοῦν, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.

39. Λέγει ὁ Ἰησοῦς: Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα: Κύριε, ἥδη ὄζει, τεταρταῖος γάρ ἐστιν.

40. Λέγει αὐτῇ ὁ Ἰησοῦς: Οὐκ εἰπόν σοι ὅτι ἐὰν πιστεύσῃς ὃ ψη τὴν δόξαν τοῦ Θεοῦ;

41. Ἦραν οὖν τὸν λίθον. Ὁ δὲ Ἰησοῦς ἤρην τοὺς ὀφθαλμοὺς αὐνοῦ, καὶ εἶπεν: Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

42. Ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις: ἀλλὰ διὰ τὸν ὄχλον τὸν περιστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

43. Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασεν: Λάζαρε, δεῦρο ἔξω.

44. Ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς

with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them: Loose him, and let him go.

χείρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει Ἰησοῦς αὐτοῖς: Λύσατε αὐτὸν, καὶ ἄφετε αὐτὸν ὑπάγειν.

In verse 19 *πρὸς τὰς περὶ Μάρθαν καὶ Μαριάμ* is found in A, C³, Γ, Δ, Λ, Π, et al. This is endorsed by Tischendorf: *πρὸς τὴν Μάρθαν καὶ Μαριάμ* is supported by **88**, B, C^{*}, L, X, and by Westcott and Hort.

The ancient village of Bethany was situated to the eastward of Jerusalem, nearly two miles distant. In that village Mary, Martha, and their brother Lazarus had a permanent domicile. In fact, the Gospel seems to warrant that it was their native village. These three persons were close friends of Jesus. Friendship is one of the higher and better things of human life, and Jesus is our model in this also. As Savior and Redeemer, he is the friend of all men; but without detracting aught from this universal love, as a mortal man he entertained for this family of Bethany a human friendship, the finest human friendship ever felt by human heart. By this event in his life, he draws closer still to our human hearts. We have already been introduced to the two sisters Martha and Mary in the beautiful episode narrated by St. Luke, X. 38—42. But in the present passage a further description is given of Mary, as the one who "anointed the Lord with ointment, and wiped his feet with her hair." The only anointing which has been narrated for us up to the present time is that written by St. Luke, VII. 37—38. That anointing was wrought by the woman of sin in the house of one Simon, a Pharisee. Hence there arises again the old question of the identity of the three Marys, the woman of sin, Mary Magdalene, and Mary the sister of Lazarus. In our former treatise we have discussed this question at length, and we there formulated our judgment that the three Marys are three distinct women. Although the second verse of the present text of John is somewhat perplexing, we yet adhere to our former judgment, and we hope to find in this very account corroboration of our judgment.

We need not open up the whole question again, but simply reat of the specific relation of this verse.

We believe therefore that St. John in this verse does not refer to the event mentioned by St. Luke, but to another event which is mentioned in the opening verses of the twelfth chapter of St. John. This event had not been narrated at the time of the writing of the twelfth chapter, but it had been enacted, and it was one of the facts of Mary's life that was widely known. Hence by a slight anachronism John alludes to this *well known fact*, in narrating a preceding event. At his writing both events were in past time. Most probably the anointing was more known than any other event in the life of Mary. To confirm our opinion on this subject, we have a clear precedent in the Gospels themselves. Long before the treason of Judas was executed, the Gospels in speaking of him, declare that he it was who betrayed the Lord. Thus St. Matthew, X. 4, in giving the names of the apostles, adds of Judas, "who also betrayed him." In like manner Matthew, XXVI. 25: "And Judas, who betrayed him, answered and said." Wherefore we believe that St. John here refers to an event which he describes in the next chapter.

Mary, the sister of Lazarus, was of Bethany; it was her city. Whenever the Gospels speak of her, they associate her with Bethany. She is of honorable family, attested by the fact that many of the Jews had come to the sisters to console them concerning their brother. Mary's home is the resting-place of the Lord. There he was pleased to receive entertainment and shelter. He was the familiar friend of the family. And Mary is the contemplative, the one who is happy to sit at Jesus' feet, and listen to him. And the advocates of the old traditional opinion tell us that we must take this woman up into Galilee, give her the Galilean name of Magdalene, and identify her with the public prostitute of Naim or Capharnaum. It is impossible; it can not be. That sinful woman comes into the Gospel like the adulteress of St. John. They are both nameless and unknown. They obtain forgiveness, and then lapse into the great ocean of unwritten history.

But Mary of Bethany is known well. She is of a very honorable family which enjoys the matchless privilege of furnishing to the Lord lodging and entertainment. Whenever Mary is mentioned in the Gospels, an air of sinlessness and pure love surrounds her. How different her innocent childlike love

from the wild agony of repentance of the woman of sin? When we consider the severe laws of the Jews against whoredom, setting aside all other arguments, it becomes a moral impossibility that a member of this highly respectable family of Bethany should have been a public prostitute in Galilee only a little more than a year previous to this event, and then should be restored to her family, and thus honored by Jesus and the Jews.

It was but natural that when Lazarus fell sick, the sisters should send to their dear friend Jesus. In sorrow of such nature we long for the sympathy of a human friend. The Holy Gospel does not tell us whether at this time Martha and Mary believed that Jesus was the Son of God, but certainly they must have considered him a great prophet.

There is a similarity between the message sent to Jesus by Martha and Mary and the words addressed to Jesus by Mary at Cana. They do not ask for anything: they only make known in pathetic terms their sorrow, and leave the whole affair to Jesus. They appeal to Jesus' love, and simply express their need. This is an example in human petition. Our petition should be animated with great earnestness and love, and then we should commit ourselves without reserve to the kind mercy of Jesus, and accept his disposition in our regard.

When the message of Lazarus' illness came, Jesus turns to his disciples, and declares to them that the sickness of Lazarus is not unto death, but that the Son of God may be glorified thereby. The meaning of his declaration is that Jesus would not permit Lazarus at that time to remain in death, but that he would make use of his sickness and his death to prove his Divinity, that men might by this miracle recognize his character, and give him the glory that is his due.

The message from Jesus' friends was urgent; a man was sick unto death, a man whom Jesus loved. Martha and Mary whom Jesus also loved were torn with grief, and longing for the presence of Jesus; and yet he waits two days before setting out for Bethany. He allows Martha and Mary to suffer alone, and he allows Lazarus to die. Was it due to lack of love? Ah no; Jesus had a deep reason for this action. He wished to make of this event one of the finest proofs of his Divinity. Hence he stays away from the scene till the man is dead, and four days in

the tomb, before coming to his dear friends. The family was prominent. Many Jews from Jerusalem had seen the man die. They had seen him prepared for burial, and laid in the tomb; and Jesus had not yet come. No man could charge collusion between Jesus and the family of Lazarus.

This action of Jesus is worthy of our deep meditation. It may have been that Martha and Mary felt great disappointment, when they saw that Jesus came not in response to their message; and yet the subsequent event proves that their petition was fully answered. In Jesus' higher wisdom the waiting and the death were necessary for the great work of Jesus, but his dear friends suffered naught thereby. So it is with us. Doubtless we feel great disappointment, when Jesus moves not immediately in response to our petition. We grow impatient; we murmur; even it may be that we lose faith, because our prayer is not answered in our way. Jesus is waiting the two days; but he hears our petition, and has care of us. For us the two days may be a lifetime; what does it matter? Our lives are safe in Jesus' keeping; and we can not see the movements of divine wisdom, guiding our lives in mercy and love. We may have trusted other friends, and may have been deceived; but Jesus merits to be trusted absolutely. This trust should not waver, even though he defer the answer to our petition, even till our existence beyond the grave.

After the two days Jesus invites his disciples to accompany him into Judæa, to the village of Bethany. The disciples try to dissuade him, reminding him that the Jews lately sought to stone him. Jesus answers in figurative language. The import of his words is that no man can lay hands on him till his hour shall come. He was like a man walking in the day, and could not stumble. He could not be taken until he offered himself up.

The Lord now speaks figuratively of Lazarus' death as a sleep out of which he will go and awaken him. Lazarus was dead, but with God a man's death is as a sleep, out of which he will be awakened when God wills. Jesus possessed in all its fulness the power of his Father; and therefore in his hands the dead are as those sleeping. We tremble at the awful power of death; that power that spares no one; that power that mocks at all the pomp and glory of the world; that power that is forever

writing on the wall in the midst of the world's revel; that power that empties the thrones of kings, and gives their bodies to the worms of the earth. But the power of death is nothing in comparison to the power of Jesus. Death is banished from his kingdom, and although he allows death to hold empire over mortal man for a time, "the last enemy that shall be abolished is death."—I. Cor. XV. 26. In Adam all men died; and in Christ all are made alive. Hence those who are with Christ need not fear the awful power of death. They close their eyes in sleep, and they awake with Christ. The transition is painful, because it separates us from our foolish loves here; but in that clearer light that comes in the future life, we shall see the true value of the things that God has prepared for those who love him. Then all things that we have loved on earth will appear vile and worthless, and we will love the true good.

Within a hundred yards of where we are sitting lies a city of the dead. Its population is twenty-five thousand, and every year adds a thousand more. Men walk for pleasure through the streets of that great city, and look upon the clustering graves as though they were the most commonplace object. They stand and talk of some light matter upon the very spot where in a little while their own grave will be dug. And yet they are not advised of the great lesson of death. If we could open those mounds, and obtain a response from the dust and bones that are there we should hear that we are fools to think of anything else, or do anything else than to prepare for death. The proportion should be: As time is to eternity; so should the thought and labor for this world be to the thought and preparation for death.

Man has no other business on earth save this alone. There in that city of the dead we find the infant snatched away from the very threshold of life. The mother had just experienced the ecstasy of feeling for the first time her first-born's breath; her kiss is warm on its lips, when death reaches out his spectral hand, and snatches the babe from the mother's bosom, and throws it into a grave.

There lies the lover, who had just gone from the delightful presence of his betrothed, thrilling with the vows of love, when death met him, and summoned him away.

There lies the man of many affairs, who was busy counting his money, and reaching out for more, when death appeared, and led him away to a grave. The ambitious monuments that are reared in that city do not indicate that they whose names are inscribed on them brought anything more into the grave with them, but that they left more behind them than the common lot. In death all are made equal, and rot together. The common inheritance, and the only permanent inheritance that man has this side of eternity is a grave. No wealth or power will change the nature of that grave: it is for all a place where man rots, and returns to the common dust out of which he was formed. It is an awful, inevitable truth. It is attested by the experience of all the men that have ever lived; and yet men think of everything else save the only necessary thing.

When the Lord spoke in a figure of Lazarus' death as a sleep, the disciples misunderstanding him urge this as a reason why he should not expose himself to the danger of going into Judæa. They argue that, if Lazarus had fallen asleep, he would recover. Jesus is thereupon obliged to declare plainly that Lazarus is dead, and that he shall now go unto him. He also expresses a feeling of gladness that he was not present before the death of this man. This gladness was for the sake of the Apostles; for Jesus had now determined to call this man back out of the tomb, to confirm the faith of the Apostles, and through them to plant faith in the world.

The name Thomas is from the Aramaic תומא; the Greek equivalent is *Δίδυμος*, and the English, *the twin*. He was a man of generous impulse, even though he was afterwards slow to believe in the Lord's Resurrection. He fears danger in this journey of the Lord, but he exhorts his fellow Apostles to go with Jesus, that they may die with him. These generous impulses were expressed and ratified by the Apostles at various times, but yet when the day of Calvary came, they all left Jesus, and fled for their lives.

As we have before mentioned, Jesus waited till Lazarus was four days in the tomb before coming to Bethany. This was to add additional evidential force to the miracle. Jesus had at this time raised from the dead the widow's son at Naim and the daughter of Jairus; but he destined the resurrection of Lazarus

to be still more convincing. The man is now in that condition when by the laws of nature decomposition should have set in, when Jesus raises him to life. We do not believe that such decomposition had set in, because we believe that Jesus preserved the body of Lazarus from it, in anticipation of the raising of him to life.

Many witnesses are present, and the miracle is performed openly, that every man may attest its truth. The proximity of Bethany to Jerusalem, and the honorable standing of the family are reasons why so many witnesses are present. Nothing is wanting in the nature of the deed performed, nor in the testimony thereof.

When Martha hears that Jesus is coming, she can not wait till he should come to the house: she goes out to meet him. It was unfitting that both should leave the house of death at the same time; so therefore Mary remains, while Martha goes out to meet Jesus.

There is great faith in the address of this woman. Though Jesus had not come at her former message, yet she professes an absolute belief in his power. She even hopes yet, even though her brother is dead, and modestly expresses this hope in declaring that "even now I know that whatsoever thou shalt ask of God, God will give thee." It is equivalent to saying: "My brother is dead; but thy power does not stop at death. If thou wilt, thou canst give him back to us. We believe in thy power: do as thou wilt." She expresses an unlimited faith in Jesus' power; but she only insinuates her petition for her brother's resuscitation. She feels that it would be presumption to ask for such a stupendous miracle. She is a child with the Lord, and, after the manner of children, she indirectly insinuates what she desires.

Jesus in his answer uses a certain ambiguity. He introduces the great thought of the future life into the discussion. Martha believes fully in the resurrection of the body. She recognizes the double sense of Jesus' words, and immediately professes her faith in the resurrection; but she plainly evinces in her answer that she is not content with this great hope: she wants her brother back here in this mortal life. This poor woman pleads thus for a few more years of a brother's

life; the great endless life of eternity does not content her. She makes much of this existence made up of shadows and unrealities. And Jesus is not angry at her. He knows the constitution of this heart of ours. Is a loving father angry at his child, because the child manifests a child's loves and interests? This woman is a child with Jesus, a child who knows that the great mysterious life of eternity exists; but who still indirectly pleads that her dead brother be given back from death.

Jesus is going to grant her petition, but still he will make use of the occasion to develop her faith. Hitherto she had believed that he was a great prophet, a legate of God, who could obtain any petition from God. Now he formulates the great doctrine of his Divinity, and of his dominion over death. He in himself considered, without respect to any other, is the first cause of life and resurrection. Only God can say this; and Jesus said it because he was God. It must have been that the grace of God came powerfully into Martha's soul as she heard Jesus' words. How could Jesus love a creature as he did Martha without giving her the best of all gifts, the gift of divine faith? He did give it to her, and inspired thereby, she cries out that she believes that Jesus is the Christ the Son of God, the Messiah who is to come.

Jesus' declaration contains two members: those who live shall not die; and those who are dead shall live again. He promises to save the living from the power of death, and to recover the dead. Of course, these words refer to the giving of spiritual life in the great new kingdom of Christ, from which death shall be eliminated. He ordered the resurrection of Lazarus to this greater truth, which does not force its realization in on our human minds as does the present life and the corporal death. Of what worth was the prolongation of this man's life for a few years longer, were it not ordered for a higher end? Ah yes; it was ordered for the faith of the millions who should be born; that they might come and ask not for a few paltry years of this unhealthy existence; but for the fulness of that perfect life which Jesus has here promised.

The formula of faith in Jesus is enunciated by his own divine lips; Martha is asked to accept it; she professes it without hesitation, and then her faith is rewarded even in this life.

That formula is proposed to the whole world; the world is asked to accept it, and the great miracle is recorded, that men may give an affirmative answer to that vital question.

To some it has appeared that Martha's answer is not sufficiently in direct response to Jesus' question. To us it seems that she gives a comprehensive answer, which includes an answer to Christ's question and more. Everything is included in the confession that Jesus is the Son of God, and the Messiah. The great act of faith of Simon Peter, when he was appointed the head of the Church, was only this.

It must have been that in the interview between Jesus and Martha, Jesus had asked for his beloved child Mary. In the condensed relation of the event the Evangelist omits this detail. Martha returns to the house, and secretly advises Mary of Jesus' wish to see her. The fact that Martha communicates the matter secretly to Mary suits well with the surroundings. An open declaration of the presence of Jesus would have created an excitement not in keeping with the state of things.

We can see in the narration the fidelity of the eye-witness, who is careful to note that, when Mary went out, Jesus was in the same place where Martha had met him.

In the midst of her great grief it is joy to Mary to know that Jesus has asked for her. She goes hastily, because great love urges her on.

The days of grief for one dead with the Jews were seven; so there were many Jews present in the house when Mary went out. Supposing that she was going to the tomb of her brother to weep there, the whole assembly followed her. Here we see the workings of Divine Providence. They went on a false supposition; but yet they became witnesses of the great miracle, so that no man could deny it.

Mary throws herself at Jesus' feet, and sobs out the same declaration that Martha had made: "Lord, if thou hadst been here, my brother had not died." O, how they had waited for his coming! How they had watched the ebbing away of that brother's life, and hoped every moment that the Master would come? Through the long watches of the night they had sat by that dying brother's side in their helpless grief, in an agony of expectation. And then the end came, and their brother was taken

from them, and laid in the tomb, and no word from their divine friend. And so every day in many places in this great world the human tragedy is enacted. Jesus seems to have turned his face away from suffering man. But comfort comes at last to those who believe in him; not often here, but always beyond the gates of death, where in the joys of eternal life we may look back, and see that the trial and the sorrow was necessary for our eternal happiness beyond.

Jesus' act, as Mary fell weeping at his feet, is expressed by the Greek, *ἐνεβριμήσατο*. *Ἐμβριμάομαι* has the basic sense of *to groan*, but the motive of this groaning is not always the same. In many predications the verb expresses vehement indignation. Again it expresses a rebuke, or a command enforced by a threat. In the present passage, some have held that it expresses indignation and they seek various causes for this indignation. Of course, looking at human life from his high plane, it could easily be that the Lord saw something in the event that justly moved him to indignation; but we prefer to believe that the verb here expresses a great feeling of human sympathy, which Jesus experienced at the sorrow of his friends. This opinion is confirmed by the sentence immediately following: "Jesus wept." He wept tears of human sorrow, because he was a true man; and one of his friends was dead, and another whom he loved was weeping at his feet.

Wherefore let no man say that it is wrong to weep at the death of those whom we love. It is wrong to despair, or rebel against God; it is wrong to sorrow as those who have no hope; but it is not wrong to allow the poor overcharged heart a vent for its grief in weeping, and for this we have the precedent of Jesus himself. This weeping of Jesus can have but one cause, whatever sense we give to the aforesaid verb; he wept in human sorrow, because he loved his friend. As regards the preceding action, if a man still wishes to see therein predicated a feeling of indignation, we believe that the most probable cause of this indignation would be sin and its instigator the devil, through whom death entered into the world.

Jesus asks where Lazarus is laid merely as an expression of his wish to be led to the dead man's tomb. They lead him to the tomb, and on the way Jesus is seen to weep. The Jews

note this; and they take it as an evidence of Jesus' great love for Lazarus. Then they express surprise that the great Prophet who a few days before had opened the eyes of a man that was blind, could not have saved the life of a friend whom he so greatly loved. They do not speak of the raising of the dead man, as that was a miracle too great to be thought of.

We see in the Jews' discussion of this theme an evidence of how ill-fitted we are to judge the ways of God. We can not see the reasons of many things, because we can not enter into the infinite world of divine wisdom which is back of all the acts of God. We are short-sighted, and we judge by the surface of things, while God disposes all things according to a wisdom that knows no limitations and no succession of time. Our wisest thoughts are foolishness before God; and yet we are impatient when we can not see the causes that move God in his acts toward us.

The tomb of Lazarus was in a cave, and a stone lay against it. The traditional site of this tomb is shown near Bethany, and the sacrifice of the holy Mass is offered by pilgrims on the very spot where Jesus is said to have stood, when he called Lazarus back to life.

The tombs of the ancient Jews were placed either in natural caves, or in excavations wrought in the soft volcanic rock of the slopes of hills. Often these excavations extended into roomy chambers, in some cases, one beneath the other. The outer opening was usually only large enough to admit the dead body and its bearers. No coffin was used; the cadaver was wrapped in its cerements, and laid on a ledge of rock in the tomb. A stone was rolled up against the outer opening of the tomb, and the body was left to decay.

Before this stone Jesus stood, and commanded that it be rolled away.

It is evident that Martha is not expecting the resurrection of her brother. She is alarmed at the command to open the tomb, and advises Jesus that the body is now decaying, being four days in the tomb.

This detail is added for our instruction. It excludes all possibility of a state of trance.

Jesus reminds Martha of the promise that he had made her faith. In the abridged account of the interview the Evangelist has omitted a previous mention of this promise. Martha is now informed that in this particular way she is to see the glory of God.

They take away the stone, and Jesus prays. There is an ineffable union eternally existing between the Word and the Father. This union is founded in an identity of nature. There was also a union between his human nature which we can not understand. By virtue of that union, God the Father always heard the petitions of his Incarnate Son. Jesus speaks aloud here in his prayer, not that it was necessary for the miracle; Jesus' human nature was always communing with God. But he wished to manifest to the people something of that ineffable union between himself and his Eternal Father, that the world might believe in his authentic mission.

At the conclusion of his prayer, Jesus in a loud voice bade Lazarus come forth. It was a loud voice that all might hear. At the command of that voice all the dead that are in the tombs will one day come forth.

In answer to Jesus' command Lazarus came forth bound in his grave clothes just as he had been laid in the tomb.

It is a complex of miracles. There is the miracle of the raising of the man to life, and the miracle of his coming forth bound as he was. It is one of those clear cut proofs that leave no reasonable doubt. Jesus gives commandment that he be loosed from his cerements, and allowed to go free in life again.

Even by this detail the miracle is corroborated, for those who removed these grave-bands could testify vividly of the genuineness of the miracle.

JOHN XI. 45—56.

45. Many therefore of the Jews, who came to Mary and beheld that which he did, believed in him.

46. But some of them went away to the Pharisees, and told them the things which Jesus had done.

45. Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαριάμ, καὶ θεασάμενοι ὃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν.

46. Τινὲς δὲ ἐξ αὐτῶν ἀπηλθόν πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ὃ ἐποίησεν Ἰησοῦς.

47. The chief priests therefore and the Pharisees gathered a council, and said: What do we? for this man doeth many signs.

48. If we let him thus alone, all men will believe in him: and the Romans will come and take away both our place and our nation.

49. But a certain one of them Caiaphas, being high priest that year, said unto them: Ye know nothing at all,

50. Nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.

51. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation;

52. And not for the nation only, but that he might also gather together into one the children of God that are scattered abroad.

53. So from that day forth they took counsel that they might put him to death.

54. Jesus therefore walked no more openly among the Jews, but departed thence into

47. Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα.

48. Ἐὰν ἀφώμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι, καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

49. Εἰς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε οὐδέν,

50. Οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

51. Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν· ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, ἐπροφήτευσεν ὅτι ἡμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους.

52. Καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλὰ ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν.

53. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

54. Ὁ οὖν Ἰησοῦς οὐκ ἔτι παρῥησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις ἀλλὰ ἀπήλθεν ἐκείθεν εἰς

the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

55. Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves.

56. They sought therefore for Jesus, and spoke one with another, as they stood in the temple: What think ye? That he will not come to the feast?

τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, καὶ κεῖ ἔμεινεν μετὰ τῶν μαθητῶν.

55. Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων: καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτοὺς.

56. Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες: Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;

In verse 50, *ὑμῖν* is found in B, D, L, M, X, Γ, et al.: some authorities have *ἡμῖν*.

Knabenbauer believes that the proper sense of the Greek of the 45th verse is that all the Jews who witnessed the miracle believed in Jesus. Of course, all these universals must be understood of a moral totality. In this regard we must reject the Vulgate's insertion of the name of Martha in the 45th verse. The Evangelist is speaking of those Jews who followed Mary, when she went forth to meet Jesus, and therefore her name alone should appear in the text.

Now we can not endorse Knabenbauer's view as to the universality of belief of the Jews. We believe that the two participles *ἐλθόντες* and *θεασάμενοι* qualify the genitive *τῶν Ἰουδαίων*. He is not speaking of the Jews in particular, but of the Jews who "came and beheld" what Jesus did. And many of these same believed in Jesus, being persuaded by the splendid miracle. But others, who evidently believed not, went away and related the whole affair to the Pharisees, the deadly enemies of Jesus.

One would think that such a proof of Jesus' divine power would have converted the hardest of men; but the Pharisees are only moved by the miracle to greater hate. The chief priests and the Pharisees gather a council to determine what is to be done against Jesus. They admit his miracles, and for this very

cause they declare that he must be removed, alleging that otherwise the Romans will destroy their nation. Many times since, reasons of state have moved men to oppose the Christian religion, though that religion teaches obedience to the state, and observance of its laws.

The Priests and Pharisees are false in this allegation also, but they make use of it to accomplish the destruction of this man who had unmasked their wickedness. They knew that Jesus' kingdom was not of this world, and consequently, though Jesus was a king, he was not a rival of Cæsar. The Roman governor Pilate, after examining Jesus' claim to be a king, declared that he found no crime in him. The Pharisees' cause resolves itself into this: Truth must be removed, lest men should be led by truth's great power to believe in truth.

We have already described the high priest Caiaphas, Vol. I., pages 285—286. He was a Sadducee, arrogant, cruel, and intriguing. With pride and haughty contempt he addresses the council. He despises them that they should hesitate to pronounce the death sentence on Jesus. He makes no question whether Jesus is innocent or not. Utility demands that he must die. Caiaphas wishes Jesus' death; and he draws the council to ratify his nefarious design by making the death of Jesus a national necessity. His principle is: Better that one man should die than that a whole nation should perish. The sophistry of his argument lies in the application of the principle, in the false supposition that Jesus was a national peril. On the contrary, Jesus was the best friend of his nation, and would have saved them, had they listened.

The spirit that actuated Caiaphas to utter these words was a wicked spirit. He sought to compass the death of an innocent man by a cruel sophistry. But the Spirit of God made use of this man to declare a great prophecy of the redemption of man. It was the office of the high-priest to deliver to the people the oracles of God; and in view of his office, the Holy Ghost employed even the design conceived in wickedness to predict the redemption of the world through the death of Jesus. This is a remarkable instance of the concurrence of the human and divine elements in inspiration. Here the thought of the man

is wicked, and opposed to faith in Jesus; and yet by the power of God the very words which the high-priest utters in a wicked sense, become the vehicle of an inspired and holy thought.

We see also in the event God's recognition of a divinely appointed office, irrespective of the unworthiness of the incumbent. God had established the office of high-priest in Israel, and it was in virtue of that office that he employed this wicked man to utter these inspired words.

The Evangelist tells us that the sense that the Holy Ghost put into these words was broader than the high-priest contemplated. He understood by "the nation" the Jewish people; and the Holy Ghost extended the sense to all the children of men.

The declaration of Caiaphas was definitive; from that time forth there was a corporate action to put Jesus to death.

Jesus' "hour" was not yet come; he had need of a few days more before he should offer himself up; and therefore he withdraws from Jerusalem up to the northern limits of the tribe of Benjamin to a city called Ephraim. This city is the Ephron of II. Chronicles, XIII. 19. His sojourn there is passed over in silence, but from this city he set out some days later on his last journey to Jerusalem.

It was required that a man should be legally clean in order to eat the passover in the Temple. Hence on the days immediately preceding the feast a great concourse of Jews came up to Jerusalem for this preliminary sanctification. The great theme on the lips of all was Jesus. The opposition of the Pharisees was known to the people, and they wonder if Jesus will come. The chief priests and Pharisees had declared Jesus' life forfeit, and any man was authorized to apprehend him.

LUKE XVII. 11—19.

11. And it came to pass, as they were on the way to Jerusalem, that he was passing between Samaria and Galilee.

11. Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρίας καὶ Γαλιλαίας.

12. And as he entered into a certain village, there met

12. Καὶ εἰσερχομένου αὐτοῦ εἷς τινα κώμην, ἀπήντησαν αὐ-

him ten men that were lepers, who stood afar off;

τῷ δέκα λεπροὶ ἄνδρες, οἳ ἀνέστησαν πόρρωθεν.

13. And they lifted up their voices, saying: Jesus, Master, have mercy on us.

13. Καὶ αὐτοὶ ᾤσαν φωνήν, λέγοντες: Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.

14. And when he saw them, he said unto them: Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed.

14. Καὶ ἰδὼν εἶπεν αὐτοῖς: Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν.

15. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God;

15. Εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν.

16. And he fell upon his face at his feet, giving him thanks: and he was a Samaritan.

16. Καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ, καὶ αὐτὸς ἦν Σαμαρείτης.

17. And Jesus answering said: Were not ten cleansed? but where are the nine?

17. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν: Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἑννέα ποῦ;

18. Were there none found that returned to give glory to God, save this stranger?

18. Οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος;

19. And he said unto him: Arise, and go thy way: thy faith hath made thee whole.

19. Καὶ εἶπεν αὐτῷ: Ἀναστὰς πορεύου: ἡ πίστις σου σέσωκέν σε.

In verse 11 διὰ μέσον is supported by \aleph , B, L, Tischendorf, Westcott and Hort; other authorities have ἀνὰ μέσον.

This event in the life of Jesus is only narrated by St. Luke. The reason may be that this grateful Samaritan is a representative of the gentile races.

We are persuaded that the διὰ μέσον indicates that the journey of the Lord lay between the two provinces, Samaria and Galilee. After the raising of Lazarus the Lord did not

journey up into Galilee again. There are both profane and Scriptural precedents for the sense we give to the phrase, and our opinion is supported by Schegg, Schanz, Fillion, Wetstein, Keil, Weiss and Knabenbauer.

The present event is like to the cure of the leper recorded by St. Matthew VIII. 2—4; Luke V. 12—16. The chief difference is that in the former account there was but one leper, here there are ten lepers. In our Commentary on the former passages we have described leprosy, and we have written some spiritual reflections on the cure. See Vol. I., pages 556—566. We have only to speak here of some special features of the present event. The lepers stand afar off, as they were forbidden to approach their fellow man. The Rabbi Johannan taught that the leper was forbidden to approach within a distance of four cubits of any one not infected, if the leper is on the windward side; but Rabbi Simeon extended the distance to a hundred cubits. The Mosaic Law did not fix the distance, but limited itself to a general prohibition not to approach.

Though the fiercest hatred existed between Jew and Samaritan, we find in this group of lepers a Samaritan with the Jews. Their wretched condition had extinguished in them the national hatred, and had driven them to seek one another's society in their lonely exile.

Faith is observable in their loud cry from afar off to Jesus to have mercy on them.

Jesus tests their faith. He operates no immediate effect on them, but bids them go show themselves to the priests, whose duty it was to pronounce when a man had leprosy, and when he was cured. These men were not cured; they knew that the leprosy was upon them, and yet they are bidden go show themselves to the priests. If they had been without faith, they might have reasoned thus: It is absurd for us to go to the priests: we are not cured, and we need not the testimony of the priests to tell us that the fever of leprosy is in our blood, and the sores are in our members, Jesus has done nothing for us.

Such were the reflections of Naaman the Syrian, when Elisha would not come out to him, but bade him go wash in the Jordan. The Syrian was disappointed, and would have gone home, despising the prophet and the river Jordan, but his

servants moved him to fulfill the easy command. Certainly it was not faith that led Naaman to the waters of the Jordan, and yet God healed him on account of the prophet Elisha.

But these lepers manifest a ready faith. Nothing has been done for them, and yet they immediately set out to fulfill the command of Jesus. Their faith having been tried is rewarded, and as they went they were healed.

The next important feature in the event is the gratitude manifested by the one Samaritan. The Jewish lepers were nine in number; they were members of the chosen people, worshipers of the one true God. The one poor Samaritan was an outcast, a son of a despised and hated race. The representation is ten to one; and yet not one of the Jews came to thank the great Healer; while the poor alien turned back with a loud voice glorifying God, and he fell at Jesus' feet, giving him thanks?

Jesus is disappointed that out of the ten only the stranger came back to thank God for the benefit received. He tells the prostrate man to arise, and go his way, and exhorts him to realize that the disposing cause of his cure was his faith. His cure was a temporary effect, but the faith to which it bore relation was an abiding possession, the greatest of possessions.

If we should banish all other thoughts from our minds save this thought alone: How shall I believe with a perfect faith, we were the wisest of men. All the power of the great life of Jesus was ordered to that one object, that men might believe, and have life through believing. No power can resist the power of faith. It darts its bright rays through the blackest night of the world's gloom, and shows men the way to Heaven. It vanquishes death, and frees man from his power; and reclaims from the four winds the human dust that death has scattered, and rebuilds therefrom the immortal citizens of Heaven. It is the sole connecting link between earth and Heaven, the bridge by which we struggle up out of a dead world into a world of eternal life and joy. No man can please God without it, no man has anything of worth, if he is without it.

The action of the ten lepers furnishes an example of the world's conduct towards God. In the lepers the ratio of the ungrateful to the grateful was as nine to one; in the world at large the predominance of ingratitude is still very much greater.

The three common benefits, of creation, redemption, and preservation should hold man in an ever conscious act of gratitude. And every day we receive special graces from God's Special Providence; and yet the creatures of the world have our heart, and we go on our way, and never turn back to thank God. When we are in need, we clamor loudly for help; but when we are in possession of what our heart desires, we are content to go on our way quite oblivious of the Giver. Men with the guilt of mortal sin on their souls cry out to God for mercy, and obtain it, and are raised out of spiritual death to life; and they go forth, and never feel that they have received anything. The world's voice is raised against ingratitude as a base, low vice; and who shall fitly describe the world's ingratitude to God? The Son of God died on the cross for the love of men; and they will not lift their eyes to him, as he hangs on the cross, or give him one passing thought, as they pass along in pursuit of creatures. In the tabernacles of our churches Jesus remains for love of man; out of a thousand who pass, one may enter to adore his Redeemer. And even of the multitudes who appear before the Lord on the days of worship, not all are filled by grateful love.

We could do much better in this all-important affair, if we thought more on our duty to God. Knowledge must be the preamble to love, and the world has our love, because it has our thoughts. It is easier to think of the world. The world is a false lover, who flatters our vices, and leads us after false pleasures. The true Lover of our souls asks us to take a cross, and follow him. Hence the one comes back to Jesus in gratitude; while nine go on their way, and forget him.

LUKE XVII. 20—37.

20. And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said: The kingdom of God cometh not with observation:

21. Neither shall they say: Lo, here! or: There! for lo,

20. Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν: Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως:

21. Οὐδὲ ἐροῦσιν: Ἴδὸν ὧδε, ἢ: Ἐκεῖ: ἰδοὺ γὰρ, ἢ βα-

the kingdom of God is within you.

22. And he said unto the disciples: 'The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23. And they shall say to you: Lo, there! Lo, here! go not away, nor follow after them:

24. For as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day.

25. But first he must suffer many things and be rejected of this generation.

26. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man.

27. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

28. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded;

σιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν.

22. Εἶπεν δὲ πρὸς τοὺς μαθητάς: 'Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ Υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε.

23. Καὶ ἐροῦσιν ὑμῖν: 'Ἴδον ἐκεῖ: 'Ἴδον ὧδε, μὴ [ἀπέλθῃτε, μηδὲ] διώξῃτε.

24. Ὡςπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν, εἰς τὴν ὑπ' οὐρανὸν, λάμπει, οὕτως ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ].

25. Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

26. Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ Υἱοῦ τοῦ ἀνθρώπου.

27. Ὡςθιόν, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν πάντας.

28. Ὅμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ: ὥςθιόν, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν,

29. But in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all:

30. After the same manner shall it be in the day that the Son of man is revealed.

31. In that day, he who shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back.

32. Remember Lot's wife.

33. Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it.

34. I say unto you: In that night there shall be two men on one bed; the one shall be taken, and the other shall be left.

35. There shall be two women grinding together; the one shall be taken, and the other shall be left.

37. And they answering say unto him: Where, Lord? And he said unto them: Where the body is, thither will the eagles also be gathered together.

29. Ἡ δὲ ἡμέρα ἐξῆλθεν Λώτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν πάντας:

30. Κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὃ Τίος τοῦ ἀνθρώπου ἀποκαλύπτεται.

31. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά: καὶ ὁ ἐν ἀγρῷ, ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.

32. Μνημονεύετε τῆς γυναικὸς Λώτ.

33. Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι, ἀπολέσει αὐτήν: ὃς δ' ἂν ἀπολέσῃ, ζωογονήσει αὐτήν.

34. Λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης, ὁ εἰς παραλημφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

35. Ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό: ἡ μία παραλημφθήσεται, ἡ δὲ ἑτέρα ἀφεθήσεται.

36. Καὶ ἀποκριθέντες λέγουσιν αὐτῷ: Ποῦ, Κύριε; Ὁ δὲ εἶπεν αὐτοῖς: Ὃπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἅετοι ἐπισυναχθήσονται.

In all the teaching of Jesus there is prominent the idea of a kingdom. Men could not understand the nature of the kingdom. They tried to imagine it as something of this world. Even the Apostles had difficulty in forming an idea of that kingdom. Even their contention as to who should be the greater in the new kingdom shows how crude were their ideas concerning it.

The explanation of this fact is that the kingdom of Christ was not of this world. It is with difficulty that man allies himself to a spiritual world.

Now the Pharisees had heard of this great new kingdom, and they could not conceive its nature. It is impossible to ascertain what motive prompted their question. It may have been scorn and derision, as though they considered the Lord as a false pretender. Or it may have been a desire to draw from the Messiah some knowledge concerning this great theme.

In his answer Jesus tells them that they have not the right idea of the new kingdom. All Israel expected a kingdom; but they dreamed that it should be greater in earthly glory than Solomon's. The Pharisees promoted these ambitious hopes, and also dreamed of a preeminence. And Jesus tells them that the new kingdom is neither visible nor local. It is a spiritual creation. It exists in Heaven, and on earth. In its earthly existence it is in the souls of men. It would have temples, rites, a sacrifice, and a priesthood; but its essence would be a spiritual creation, which would fix its habitation in the souls of men.

The Lord did not assert that his kingdom were within the Pharisees, in the sense that the new creation were in their individual souls. Their false and wicked souls admitted not the spiritual kingdom of Christ. The Lord's meaning is that his kingdom is not like the kingdoms of this world, whose glory the eyes of men can see; but his kingdom is spiritual, and fixes its earthly habitation in the souls of men. It was even then upon earth, for its author, from whom it derives its being, was dwelling among men. And so to-day the mighty powers of this kingdom are operating upon earth, and men are oblivious thereof. Foolish mortals make a great clamor with

this world, as though it were the only world that exists; and yet this world will pass away, and the invisible world of Christ will remain forever.

We should accustom our souls to think spiritually, so that by habit we easily lift ourselves into the contemplation of that spiritual world, which alone is worthy of the thought and the labor of a man.

The Lord next directs his discourse to the disciples, and declares to them that the days would come, when they would desire to see one of the days of the Son of man, and they should not see it. This prediction has the customary obscurity of prophecy. In our best judgment it relates to the interval between the Ascension of Jesus and his second coming. The length of that interval no man or no angel can tell. In general it is a time of persecution. Many times in the awful persecutions through which the Church passed, she lifted up her voice in pleading that the Lord might come. But he came not. He allowed his elect to suffer and to die, because the mystery of human suffering must serve as the preparation for the perfect life in the new kingdom.

The Lord next speaks of his second coming, telling them that it will be as sudden as the lightning. Wherever the second coming of Jesus is spoken of in Holy Scripture, its awful suddenness is described. Nothing in nature could so aptly illustrate this event as the lightning, that lights up the whole heavens in an instant. Christ warns men not to believe any one who shall say that Christ is come in his second coming. This warning simply impressed more vividly the idea that his coming would be sudden.

The new kingdom would not be fully inaugurated until that day. It is now in a process of growth and formation. Before that day, must come first the suffering and death of Jesus; and then the ages of the world's life, ages of the world's predominance, and of the kingdom's suffering. The line stretches out far; but yet it has an end. The earth and the sea are full of waiting dead; but the promise of Jesus shall not fail. Ages more may come, ages of ages, but the course is finite, and the end must come. It is the world's greatest day. It may be to-morrow; it may be distant a million years.

Men are not thinking of it now; and according to Christ's prediction, they will not be thinking of it when it comes. The flood came upon an incredulous and unexpecting world; Sodom was engaged in its secular pursuits, when the rain of fire and brimstone came upon them, and destroyed them all. And in the same manner the Son of God shall come suddenly upon an unexpecting world. This inexpectancy is born of unbelief. The first sin of man is unbelief. He puts these things aside into the realm of mystery, and turns to the things that he considers realities, the world and its creatures. He turns away from the eternal realities to pursue after shadows, and there he will be found even on the last day of the world's life, pursuing after shadows.

When Lot and his wife and two daughters were fleeing from Sodom, the angels said unto them: "Look not behind thee." This was a test of their faith. All their possessions were burning in the doomed city, and naturally they felt the sense of loss in their destruction. This moved the wife of Lot to look behind her, and she became a pillar of salt.—Gen. XIX. 17—26.

Now the Lord teaches men that such attachment to the things of earth will be equally deadly in the last day. To aid man to conceive a salutary fear of that day he likens it to a sudden catastrophe that comes upon men so suddenly that they flee from the spot without regard to any of their goods. These goods are of no use to man any more. He must appear before God in another world, while these earthly goods pass through that awful change whose nature is sunk in mystery.

All these things are said to relax man's hold on the things that enslave his soul. Why should he so tenaciously hold to things which at any instant he might be called to leave, and which at some definite instant he inevitably must leave?

The thirty-third verse has been fully explained in our Commentary of its parallel passages Matt. X. 39; Mark, VIII. 35. See our Second Volume, pages 487—488.

The Lord next proceeds to portray graphically the terrible discrimination of the elect from the reprobate. Two men are sleeping on one bed. The lightning of Jesus' coming flashes, and one man is taken up to meet Jesus, and to be with him forever; the other is left in hell.

The Vulgate adds the example of two men in the field, of whom one is taken with the elect; the other is left with the reprobate. This sentence is not found in the great uncial codices. D and U have it, and also Tatian's Diatessaron, the Syriac versions, and the Armenian version. We believe that it is an interpolation from Matthew, XXIV. 40. It simply strengthens the preceding illustration.

In the East, much of the wheat is ground for bread by women with hand mills. It is a familiar sight to see these women sitting together engaged in friendly conversation, and turning their mills.

The terrible scrutiny of God has no need of time. One of the women is taken into Christ's kingdom; the other is rejected. By these illustrations Christ teaches us that in all the ranks of society the fearful scrutiny and discrimination will take place.

On the stage of the world's great play the good and the bad are commingled. Sometimes society is able to distinguish the good man from the evil man; but its judgment is not universal nor inerrant. Full oft beneath a fair exterior the foul sin hides. It requires the judgment of God to make the absolute classification, and it is of this classification that Christ speaks.

As the Lord had spoken of these persons being taken, the disciples wonder where they are to be taken, and they ask: "Where, Lord?"

The Lord answers not directly; man can not now comprehend these mysteries. But he teaches them that the elect will instinctively come to the Son of God, as the raptorial birds instinctively are gathered together where a cadaver of a beast lies in the field.

The difficulty is urged against this figure, that eagles do not prey upon carrion.

In answer we must first state that the term *ἀετός*, eagle, is a generic term including very many species of raptorial birds. The Century Dictionary says of the eagle: "It preys upon lambs, hares, rabbits, other birds, such as grouse, *and carrion*." Moreover, we believe that in Scriptural language the term eagle was loosely applied in general to large raptorial birds. Hence vultures would be included in the term.

The illustration is very strong. The dead body of a camel, horse, or other beast lies in the field. By some strange instinct the raptorial birds discover its presence, and are gathered to it from all points. The Lord deigns to make use of this figure to describe the assembling of the just around the Son of God. For the strength of the figure we need not liken the Son of God to a carrion. The figure does not assert any similarity of nature between the two objects of attraction. The force of the simile is in the flight of the birds from many points to a common center, and the gathering of the just from the four winds around the Son of God. There is not a similarity of number: the birds are a relatively small number; the assemblage of the just is made up of the countless host of the waiting dead. One point alone is illustrated, that no man will need to be directed whither to go in that day. With a surer instinct than the eagle is drawn to its prey, he will be drawn to his Lord and judge.

LUKE XVIII. 1—8.

1. And he spoke a parable unto them to the end that they ought always to pray, and not to faint;

2. Saying: There was in a city a judge, who feared not God, and regarded not man:

3. And there was a widow in that city; and she came oft unto him, saying: Avenge me of mine adversary.

4. And he would not for a while: but afterward he said within himself: Though I fear not God, nor regard man;

5. Yet because this widow troubleth me, I will avenge

1. Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς, καὶ μὴ ἐνκακεῖν.

2. Λέγων: Κριτὴς τις ἦν ἐν τινὶ πόλει τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρέπομενος:

3. Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα: Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

4. Καὶ οὐκ ᾔθελεν ἐπὶ χρόνον: μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ: Εἰ καὶ τὸν Θεὸν οὐ φοβούμαι, οὐδὲ ἄνθρωπον ἐντρέπομαι,

5. Διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω

her, lest she wear me out by her continual coming.

6. And the Lord said: Hear what the unrighteous judge saith.

7. And shall not God avenge his elect, who cry to him day and night, and he is longsuffering over them?

8. I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?

αὐτὴν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.

6. Εἶπεν δὲ ὁ Κύριος: Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει.

7. Ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοῶντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς;

8. Λέγω ὑμῖν ὅτι ποιήσῃ τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ Υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὕρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

In the 7th verse *μακροθυμεῖ* is found in **Σ**, B, A, D, L, Q, X, Π, et al.

The aim of the present parable is to recommend faith and perseverance in prayer, during the time of persecution. The Lord predicted that terrible days would come upon the elect in that interval that should intervene between his first and second coming. In the calamities of those days, the Christian's support should be prayer, and the Lord admonishes men to understand well the nature of prayer. The parable also implies that the answer to prayer is sometimes apparently deferred by God for his own wise reasons.

We say *apparently deferred*; for a good prayer is always heard. God chooses in his wisdom what to give. The good we do to our friends is only a relative good; we may give them a hurtful thing, in the belief that we are benefitting them. But God gives the absolute good. This good may be the testing of our faith by withholding what we ask for. We can not follow the workings of an infinite mind. We know that God hears us always, if we pray aright, and hence we should pray always with earnestness and confidence, and leave to God the election of what is best for us.

The Lord illustrates this by the example of a wicked judge who is moved by the persistence of a poor widow to render her justice. To strengthen the figure a judge is chosen who feared

not God, and regarded not man. Many men who fear not God, are moved to certain just actions by a certain regard for society. But in this judge there was no motive to move him to do a good deed. And his client is a poor widow without any social influence.

The judge resists her for awhile; but finally, moved by no good motive, he does her justice, to be free from the annoyance of her coming.

We are persuaded that the Evangelist employs the verb *ὑποπιάζω* in the fifth verse in the metaphorical sense, to annoy greatly. The first meaning of the verb is to strike one under the eye; and hence its derived meaning, *to beat black and blue*. But a judge could not reasonably fear personal violence from a poor widow. What he wished to avoid was the vexation of her continual coming, and he rid himself of this by granting her petition.

The force of the illustration is this: An evil man, in whom there is no natural or supernatural goodness, is moved by the petition of a poor widow, for whom he cared nothing, to grant her request, because it was persistent. Much more will God, a being of infinite goodness, be moved by the prayer of man whom he loves.

The Lord speaks of avenging his elect. The elect of God are oppressed by the wicked powers of the world. In their sufferings they cry to God to defend them from their oppressors, and God speedily hears them. The elect of God do not ask for vengeance upon their enemies. They have been taught the prayer of the Master: "Father, forgive them." But they cry to God to help them, and that cry always reaches Heaven. Sometimes God hears his elect by letting them die by the hands of persecutors. These receive the crown of martyrdom. At other times, he plucks away a sorrow, and gives a temporal blessing; but he can not entirely remove the cross, because the essence of the Christian life is to take up the cross, and follow Jesus.

The lesson is plain: Pray always: God hears you; but do not measure God's hearing by what your poor eyes see.

There is some difference of opinion as to the exact meaning of the phrase, "and he is longsuffering over them." Some believe that the form of the question denies that God will be

longsuffering in regard to the evils that men practice toward his elect. This opinion is in our mind impossible, for the reason that it contradicts God's declared attitude towards evil men.

Our own opinion is that the phrase strengthens the assurance that God will hear his elect; for the reason that he loves them, and is forbearing and longsuffering towards them. Every man needs the longsuffering of God, and this attribute is one of the bases of man's hope that God will hear his prayer.

The reason that prayer fails is that faith fails. Hence the Lord associates with prayer its basis, faith. Prayer is faith speaking to God. When faith is weak, its prayer will be feeble.

The form of the question in the eighth verse demands a negative answer. It imports that before the last days there will be a great falling off of faith. In this dim border land of mystery we can not see those issues clearly. The Lord has not willed to reveal the mysteries of the last days more clearly, and we leave them till a clearer revelation shall be made in the coming of our Savior.

LUKE XVIII. 9—14.

9. And he spoke also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself: God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week; I give tithes of all that I get.

9. Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην:

10. Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης.

11. Ὁ Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν προσηύχετο: Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελώνης.

12. Νηστεύω δις τοῦ σαββάτου, ἀποδεκατεύω πάντα ὅσα κτῶμαι.

13. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying: God, be merciful to me a sinner.

14. I say unto you: This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

13. Ὁ δὲ τελώνης μακρόθεν ἐστὼς οὐκ ᾔθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτε τὸ στήθος αὐτοῦ, λέγων: Ὁ Θεὸς ἱλάσθητί μοι τῷ ἁμαρτωλῷ.

14. Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, παρ' ἐκείνον: ὅτι πᾶς ὁ ὑψῶν αὐτὸν, ταπεινωθήσεται, ὁ δὲ ταπεινῶν αὐτὸν, ὑψωθήσεται.

The present parable is a classic text against self-righteousness, and pride. It was addressed directly to certain ones who were filled with these defects. Though the Pharisees are not mentioned, these characteristics infallibly point to them as the ones to whom Christ directed his discourse.

The Temple was situated on Mount Moriah, hence men went up to it from all parts of the city.

The usual Jewish attitude in praying was to stand, but at times they prostrated themselves before the Lord. There was in the Pharisee no disposition to prostrate himself, because he did not acknowledge himself a sinner. There is arrogance in his every word. He has no feelings of mercy for his fellow man. He sees the poor publican down by the door of the Temple, and he despises him. He recites before the Lord all his good deeds; and, though he thanks God for his self-reputed righteousness, it is not to give the honor to God, but to express in a forcible manner how well satisfied he is with himself. He fasted every Monday and Thursday, because the Rabbis taught that, when Moses received the tables of the Law the second time, he ascended the mount on Monday, and returned on Thursday.

Year by year the Pharisee gave tithes of his flocks and of the produce of his fields. The external observance was perfect; but the spirit was wrong, and God rejected it, because the essence of all worship is spiritual. Mere external worship is a dead body, a ghastly mockery.

The Pharisee saw with a critical eye the defects of all other men; but he saw nothing of his own. We have been commanded to judge no other man but ourselves; and he judged every other man but himself.

Edersheim cites from the tract Berachoth that the Rabbi Simeon ben Jochai declared, that if there were only two righteous men in the world, he and his son were these; and if only one, it was he.

In striking contrast to the Pharisee is the poor publican. We have before in various places explained what manner of men these publicans were. This publican takes the lowest place in the Temple, down by the door behind all; while the Pharisee is up in front to be seen by all. The publican cast his eyes down in an attitude of the most sincere repentance, and prays an earnest prayer for mercy. He has all the qualities of true repentance; a humble, sincere acknowledgment of his sins, sorrow for these sins, and trust in God's mercy.

The Pharisee considered everybody a sinner but himself; the publican holds himself to be the only sinner.

We are not left in doubt as to the issue with God: Christ declares that the publican went down to his house justified rather than the other, which, taken with the circumstances, is equivalent to saying that the publican went down justified, and the Pharisee did not. This opinion is confirmed by the closing sentence of the passage. The Pharisee exalted himself, and was humbled in God's judgment of him; the publican humbled himself, and was exalted in righteousness before God. That final sentence is of universal application. Wherever human pride or humility manifest themselves, these words ring out from Heaven,—terrible to the proud, comforting to the humble.

The parable presents to us two representative men. The pride and arrogance of the Pharisee are so monstrous that they may not often be found in the same degree in men; but any degree of the Pharisee's spirit is displeasing to God. Every manifestation of it is to be avoided. In the other great lines of Christian duty we have Christ for our model, but in repentance for personal sin we can not have him, for he did no sin. He has supplied the defect by presenting to us in various parables splendid types of true repentance. One of these is the publican

at the door of the Temple. Very often men come to confession without the proper dispositions of humble repentance. They are haughty in their speech, and often complain of God's law. If the exigency of their case demands a severe admonition, they resent it, as though their honor were attacked. Their hearts are hard and rebellious, even while they kneel for mercy. They may be people of social prominence, and they expect from the minister of God the same respect that the world gives them.

Now it is impossible that a man should be proud in every other act of his life, and humble in confession. Pride is a habit, and its opposite virtue is a habit: they are produced in the souls of men by repeated acts. If a man would be humble in his appeal for forgiveness, let him accustom himself daily to practice humility in the sight of God. Let him judge no man but himself; let him recognize that all the good that is in him is chiefly from God; and all the evil that is in him is his own.

Pride is against truth and justice: against truth, because it seeks for recognition for itself of things that man receives from God; and against justice, because it claims for itself what belongs to God. Let the repenting publican be our model. We are all sinners, and "it is of the Lord's mercies that we are not consumed."

MATT. XIX. 1—12.

1. Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας, πέραν τοῦ Ἰορδάνου.

2. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

3. Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν, καὶ λέγοντες: Εἰ ἔξεστιν ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

MARK X. 1—12.

1. Καὶ ἐκείθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου: καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτὸν, καὶ, ὥς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.

2. Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν: Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι; πειράζοντες αὐτόν.

3. Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς: Τί ὑμῖν ἐνετείλατο Μωϋσῆς;

4. Ὁ δὲ ἀποκριθεὶς, εἶπεν: Οὐκ ἀνέγνωτε, ὅτι ὁ κτίσας ἀπ' ἀρχῆς, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;

5. Καὶ εἶπεν: Ὑνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

6. Ὡστε οὐκέτι εἰσὶν δύο, ἀλλὰ σὰρξ μία. Ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

7. Λέγουσιν αὐτῷ: Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολύσαι αὐτήν;

8. Λέγει αὐτοῖς: Ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν: ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως.

9. Λέγω δὲ ὑμῖν, ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, [καὶ γαμήσῃ ἄλλην] ποιεῖ αὐτὴν μοιχευθῆναι: καὶ ὁ ἀπολελυμένην γαμήσας, μοιχᾶται.

10. Λέγουσιν αὐτῷ οἱ μαθηταί: Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμῆσαι.

11. Ὁ δὲ εἶπεν αὐτοῖς: Οὐ πάντες χωροῦσι τὸν λόγον, ἀλλ' οἷς δέδοται.

4. Οἱ δὲ εἶπαν: Ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι, καὶ ἀπολύσαι.

5. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς: Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.

6. Ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.

7. Ὑνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα [καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ].

8. Καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν: ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ μία σὰρξ.

9. Ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

10. Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταί περὶ τούτου ἐπηρώτων αὐτόν.

11. Καὶ λέγει αὐτοῖς: Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν.

12. Καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς, γαμήσῃ ἄλλον, μοιχᾶται.

12. Εἰσὶν γὰρ εὐνοῦχοι, οἵ-
τινες ἐκ κοιλίας μητρὸς ἐγεννήθη-
σαν οὕτως· καὶ εἰσὶν εὐνοῦχοι
οἵτινες εὐνουχίσθησαν ὑπὸ τῶν
ἀνθρώπων· καὶ εἰσὶν εὐνοῦχοι
οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν
βασιλείαν τῶν οὐρανῶν. Ὁ δυ-
νάμενος χωρεῖν χωρεῖτω.

1. And it came to pass
when Jesus had finished these
words, he departed from Gali-
lee, and came into the borders
of Judæa beyond Jordan;

2. And great multitudes
followed him; and he healed
them there.

3. And there came unto
him Pharisees, tempting him,
and saying: Is it lawful for a
man to put away his wife for
every cause?

4. And he answered and
said: Have ye not read, that
he who made them from the
beginning made them male
and female,

5. And said: For this cause
shall a man leave his father
and mother, and shall cleave
to his wife; and the two shall
become one flesh?

6. So that they are no more
two, but one flesh. What
therefore God hath joined
together, let not man put
asunder.

1. And he arose from
thence, and cometh into the
borders of Judæa and beyond
Jordan: and multitudes come
together unto him again; and,
as he was wont, he taught them
again.

2. And there came unto
him Pharisees, and asked him:
Is it lawful for a man to put
away his wife? tempting him.

3. And he answered and
said unto them: What did
Moses command you?

4. And they said: Moses
suffered to write a bill of
divorcement, and to put her
away.

5. But Jesus said unto them:
For your hardness of heart he
wrote you this commandment.

6. But from the beginning
of the creation, male and female
made he them.

7. For this cause shall a
man leave his father and
mother, and shall cleave to his
wife;

7. They say unto him: Why then did Moses command to give a bill of divorcement, and to put her away?

8. He saith unto them: Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so.

9. And I say unto you: Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.

10. The disciples say unto him: If the case of the man is so with his wife, it is not expedient to marry.

11. But he said unto them: All men cannot receive this saying, but they to whom it is given.

12. For there are eunuchs, who were so born from their mother's womb: and there are eunuchs, who were made eunuchs by men: and there are eunuchs, who made themselves eunuchs for the kingdom of Heaven's sake. He that is able to receive it, let him receive it.

8. And the two shall become one flesh: so that they are no more two, but one flesh.

9. What therefore God hath joined together, let no man put asunder.

10. And in the house the disciples asked him again of this matter.

11. And he saith unto them: Whosoever shall put away his wife, and marry another, committeth adultery against her:

12. And if she herself shall put away her husband, and marry another, she committeth adultery.

In the 3rd verse of Matthew's text *ἄνθρωπον* is inserted after *ἔξεστιν* in \aleph^c , C, D, et al. This reading is followed by the Vulgate, Syriac, Sahidic, and Bohairic versions, and is approved by many Fathers. In verse 4, *ποιήσας* is found in \aleph , C, D, Z,

et al. B and other authorities have *κτίσας*. In verse 9, *μὴ ἐπὶ πορνείᾳ* is the reading of **ℵ**, C, I, N, Z, and of about 13 other uncial codices. About 150 cursive manuscripts also bear this reading. B, and some other authorities have *παρεκτὸς λόγου πορνείας*. The phrase, *καὶ γαμήσῃ ἄλλην* is omitted in B and N, and in the Bohairic version and the writings of Origen. In the same verse B, C*, N, and a few other authorities have *ποιεῖ αὐτὴν μοιχευθῆναι*, but the preponderance of authority is for *μοιχᾶται*. The closing phrase of the 9th verse, *καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται* is omitted by **ℵ**, D, L, S, and by Tischendorf, Westcott and Hort. It is found in B, C, I, N, Z, Δ, Π, et al.

In the 1st verse of Mark's text *καί* is inserted before *πέραν* by **ℵ**, B, C*, L, the Bohairic version, and Tischendorf, Westcott, and Hort. It is omitted by C², Δ, G, and by the Vulgate and Peshito. A, N, X, Γ, Π, and some others have the strange reading, *διὰ τοῦ πέραν*. These latter authorities introduce the fifth verse with the phrase, *καὶ ἀποκριθεὶς*, which is omitted in **ℵ**, B, C, L, and Δ. In the sixth verse *ὁ Θεός* is added by A, D, N, X, Γ, Π et al. This is adopted by the Vulgate, the Syriac, the Gothic, and the Armenian versions. It is not present in **ℵ**, B, C, L, and Δ, and is rejected by Tischendorf, Westcott, and Hort. At the end of the seventh verse the clause *καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ* is found in A, C, D, L, N, X, Γ, Π, Δ, and in nine other uncials. It is found in nearly all the cursive manuscripts, and in the old Italian version, the Vulgate, Bohairic, Syriac, Armenian, and Ethiopian versions. It is not found in **ℵ**, B, and 48, and is rejected by Tischendorf, Westcott and Hort. In the 12th verse *ἐὰν αὐτὴ ἀπολύσασα* is found in **ℵ**, B, C, L, Δ, and in the Bohairic and Ethiopian versions. *Ἐὰν γύνῃ ἀπολύσῃ καί* is found in A, N, X, Γ, Π, et al., and in the Vulgate, Syriac, and Gothic versions. In the same verse the *γαμήσῃ ἄλλον* of **ℵ**, B, C*, D, L, Δ, et al. is corrected to *γαμηθῇ ἄλλῳ* in A, C², N, X, Γ, Π, et al.

The accounts agree in affirming that the Lord journeyed down between Samaria and Galilee to the borders of Judæa, and thence he crossed the Jordan. This great discourse was delivered in the Transjordanic country. It has been in various places

anticipated. In Matthew V. 31—32, and in Luke, XVI. 18, the same doctrine is promulgated. We have reserved for this place a full treatment of the theme.

The Lord was engaged in his great mission of teaching the people, and healing them, when the Pharisees come to him tempting him, and they ask his views on divorce. They ask directly: "Is it lawful for a man to put away his wife for every cause?" It is plain to see the animus of these hypocrites: they wished to establish a contradiction between Christ and the Mosaic Law. They knew from Christ's former teaching, Matt. V. 31—32, that he advocated the durability of the marriage bond; and they hoped to force him to some admission that could be construed against Moses' Law concerning divorce. In fact, in the whole history of Jesus' life, we observe that the Pharisees strove to obtain from Jesus judgments in disputed questions that could be turned against him. The question of divorce was one of these. In Deuteronomy XXIV. 1—4, Moses' statute is recorded: "When a man taketh a wife, and marrieth her, then it shall be, if she find no favor in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and send her out of his house; or if the latter husband die, who took her to be his wife; her former husband may not take her again to be his wife, after that she is defiled." The Pharisees enlarged upon this statute until the sanctity of the marriage tie was destroyed. Schammai and his school tried to make head against this license, but the opinions of Hillel and his school were more acceptable to the people. Schammai taught that some moral defect must exist as the cause of divorce; but Hillel allowed divorce, if a wife burned her husband's food. Rabbi Akiba even went so far as to allow the divorcing of a wife, if a man found a more beautiful one (*Gittin*, 90, a.). In his life, 75, Flavius Josephus declares thus: "About which time, I divorced my wife also, not being pleased with her behavior, though not till she had been the mother of three children, two of whom are dead, and one, whom I named Hyrcanus, is alive."

Now it is evident that the intent of Moses had been to permit divorce only in cases of some moral defect. The term in Deuteronomy employed to denote the cause of the divorcement is עֶרְוָה, which means nakedness. The language of Moses is euphemistic, but there can be no doubt that this term must relate to some moral defect. Were it otherwise, the sacred institution of God would become the sport of the caprices of men.

At the same time, we do not believe that the cause of divorcement was by Moses limited to adultery. The punishment of adultery by that same legislation was not divorcement, but death by stoning. We believe therefore that Moses contemplated certain moral defects less grave than adultery as the cause of divorce. As far as we may judge from the records of the Jews, we do not believe that divorce was frequent among the Jews until the decadence of the nation. The prophets rebuke the people for many defects, but not for this. It was only in that great degeneracy which came in with Pharisaic teaching that this vice became prevalent.

Now in whatever sense we accept the words of Christ, it is clear that he repeals the Law of Moses. No man can deny that Christ, at least, restricts divorce to the case of adultery, and Moses did not restrict it to this cause. For this cause Christ finds himself under the immediate necessity of defending his action. The Pharisees immediately appeal to Moses against Jesus.

In his answer, Jesus admits that he abrogates the permission given by Moses. The Pharisees lie in saying that Moses *commanded* the bill of divorcement. Moses permitted it, to avoid a greater evil, and he conditioned the measure by certain wise provisions.

To defend his new statute Jesus goes back to the foundation of the human race, and shows that both in the nature of man and in God's own words there is established a permanent union between man and woman.

In the first place, by creating the two sexes, and the aptitude of one for the other, God revealed his design that man and woman should unite in the marriage union. Now the

nature of that union is described in Genesis II. 24: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." It is this passage of Genesis that the Lord quotes in substance. He cites it as the words of God, because, though the words were uttered by Adam, they were uttered under the most direct inspiration of God, and they lost none of their directness as God's message by passing through the lips of Adam.

These words establish three things, the great sex propensity in man, God's design in implanting that propensity, and the permanence of the marriage union.

The love of the child for parents is strong, but the sex propensity is stronger, and God willed it to be stronger. In certain individual cases we see persons abstain from marriage for the love of a parent, but in the great history of man these words are generally fulfilled. In general, in the development of the man, he yields to the sex propensity, and goes forth from his father's house to take a wife, and found a family. This is the warrant of social existence, and it shall not fail.

There is room within society for the celibacy of especial states of life. God wills these in the New Law, and they shall not fail; but their existence does not weaken the great general law of the union of the sexes for the propagation of the race.

The nature of the marriage union is concisely expressed in that one sentence, "They shall become one flesh." More is expressed in this sentence than that merely the male and female principles of generation unite in the act of copulation to become one principle of a living birth that springs from both. The copulation of the beasts of the field is that. The act of copulation is contemplated in the words, but they also demand that there should also be present a moral union, and that this should be indissoluble. Christ has authentically interpreted this sense for us. The man and the woman are in marriage joined together by God, and man is forbidden to put them asunder. They are joined together, so that they become one. No more intimate union could be expressed by words. It is a union that obliterates a plurality, and establishes a permanent unity. Now it is evident that they are thus one, not alone in the act of copulation, but permanently in all the relations of life.

God wills that the genesis of life should be from the copulation of man and woman, and unto this end he has established a permanent union between the husband and the wife, so that a state might result apt for the begetting of offspring and its proper rearing. God wills that the husband and the wife should unite so closely that all their interests become common. By marriage the wife acquires an absolute God-given right over the husband's body; and he in like manner over her body: "The wife hath not power over her own body, but the husband; and likewise also the husband hath not power over his own body, but the wife."—I. Cor. VII. 10. This is God's conception of the union of man and woman. In its perfection it is impossible in any other state save where one man is married to one woman in a marriage that endures till the death of one. But like many other things in man's life, the perfection of marriage could not exist until the coming of the Messiah. Two important dispensations of the basic law of marriage were allowed in the Old Law. The first was polygamy. Though there is no positive legislation in the Old Law respecting polygamy, from the fact that the holiest men practiced it, it is clear that God permitted it. The most probable cause of this permission seems to have been the necessity of propagating the human race. Polygamy did not violate the nature of marriage as did divorce. Divorce was an abuse permitted by God, not because he willed it, but because he was forced by the sinfulness of the Jewish people to permit it to avoid greater evils. This is not our mere opinion; it is the plain statement of Christ. In the beginning, God created man apt for marriage, and ordained that the state of marriage should be a close and permanent union. In his covenant with the Jewish people, God, moved by the peculiar character of this people, permitted divorce simply as a necessary evil.

The nature of divorce is contrary to the very essence of marriage. God established marriage as an everlasting ordinance, and he willed to permit the necessary evil of divorce for a time. When the perfect law came with Christ, then divorce was taken away, and the holy institution of marriage was raised still higher to the dignity of a sacrament.

The Jews were fully answered by the reference of Christ; for they could not protest against the repeal of an abuse which had been tolerated against the holy institution of God.

The hardness of heart here spoken of by Christ was displayed by the Jews during the Exodus with Moses, and during all their subsequent history. They were ever prone to rebellion against God, and to idolatry. And so, in the case of divorce, it was better that they should be dispensed in certain cases from the law governing marriage, than that they should turn from their wives to other women in defiance of the law.

The objection of the disciples clearly manifests that they understood the Lord to repeal the privilege of divorce granted by Moses. Their words are equivalent to saying that Christ's teaching made marriage an insupportable burden, that is to say, that the very permanence of the institution was threatened by the abolition of the relief conceded by Moses. They are not thinking of religious celibacy, but they are objecting to the severity of Christ's teaching, on the ground that it will deter all men from entering into the state of marriage. Now their objection would have been absurd, if Christ did nothing more than recall marriage to its conception in the Law of Moses.

At times the disciples misunderstood the words of Christ, but not here. His response to their objection shows that they understood his meaning; their error consisted in not realizing to what height of perfection the New Testament would raise man.

The disciples had objected against the teaching of Christ, that, if men were now to be held to his teaching, it was not expedient to marry. Christ makes use of this statement to inculcate another great doctrine of the New Testament. The disciples had uttered these words to express their inability to understand the possibility of the new character of marriage, and the Lord employs them to commend the state of virginity. He says in substance: "Ye say truly that it is not expedient for a man to marry; but this is not for all. Religious celibacy is better than marriage, but all cannot practice this way of life. It is universally true, and yet such is the nature of man, and such the workings of divine grace, that this more excellent state will only be embraced by those to whom it is given." The

permanency of society is menaced by onanism, the sin which in general has the approval of Protestantism, but society has never suffered by religious celibacy.

The words of Christ clearly reveal that virginity is the more excellent state, but they as clearly establish that this state is regulated by God's special call, and his special graces. God who founded human society, knows its needs, and he so regulates religious celibacy that, while the state is open to every man who feels himself called to embrace it, the proportion will never be in excess of what is good for society. A general invitation is extended to men in the declaration of Jesus: "He that is able to receive it, let him receive it"; but yet this invitation is modified by the other equally clear statement that the state of religious celibacy is not for all.

The nature of the state is illustrated still more clearly by comparing virgins with natural born eunuchs and castrated men.

Sometimes it happens through the defect of nature that a man is born without testicles. In ancient times, and in some countries down to quite recent times, for various causes male children were castrated. The Lord speaks of these two classes only by way of illustration. They are by no means mentioned as a part of those "to whom it is given" to receive the call to celibacy. These two classes abstain from sexual intercourse by natural necessity, and such abstention in itself considered is for them an indifferent act. Moreover, the castration of a man is a crime, and the religious motive can never justify it. Origen, acting under the erroneous belief that the Lord invited to artificial castration, castrated himself, and he was universally condemned by the Church.

In contrast to these two classes of eunuchs, the Lord sets forth the third class, who make themselves eunuchs for the kingdom of Heaven. It is clear that his language is metaphorical. This class is composed of men who are not deprived of sexual power either by the defect of nature or the operation of man, and by this they are differentiated from the two preceding classes. These two preceding classes are mentioned only to show in greater relief the nature of religious celibacy. The men of the third class of eunuchs by voluntary continence abstain from the use of their sexual powers; while

the others abstain by necessity. Now the merit of the state consists in the voluntary abstinence from the use of these natural powers.

To be meritorious it must be voluntary, and it must be for a religious motive, designated by Jesus as being done "for the kingdom of Heaven." Hence, to abstain from marriage for economic reasons, or on account of any other natural reason, does not entitle a man to the rewards of the state of celibacy. In fact, we believe that for the mature man or woman who is not called to religious celibacy the proper state is marriage, if possible. Single men living without a specific religious motive of their celibate state are apt to grow selfish, and cold. The finer feelings that are developed by the companionship and sacrifices of a family life are dormant in them; while single women feel the effects of the disappointed maternal instinct with which they are endowed. The desolate womb of woman revolts, and in all nature she can find no object upon which to expend the love which is turning sour within her.

"I am a woman, and this very flesh
 Demands its natural pangs, its rightful throes,
 And I implore with vehemence these pains.
 I know that children wound us, and surprise
 Even to utter death, till we at last
 Turn from a face to flowers: but this my heart
 Was ready for these pangs, and had foreseen.
 O! but I grudge the mother her last look
 Upon the confined form—that pang is rich—
 Envy the shivering cry when gravel falls.
 And all these maimed wants, and thwarted thoughts,
 Eternal yearnings, answered by the wind,
 Have dried in me belief, and love, and fear.
 I am become a danger and a menace,
 A wandering fire, a disappointed force."

The religious motive more than supplies the natural defect; but where this is absent, a certain spiritual barrenness is prone to exist.

The Catholic Church has authentically defined the relative value of the two states. Inspired by the Spirit of her divine Founder she declares to us by the Council of Trent: "If any

man shall say that the married state is more excellent than the state of virginity or celibacy; and that it is not better and blessedder to remain in virginity or celibacy than to be joined in marriage, let him be anathema.”—Sess. XXIV. Can. X.

If we wish to know reasons why religious celibacy is so excellent, St. Paul condenses them into this one statement: “He that is unmarried is careful for the things of the Lord: but he that is married is careful for the things of the world, how he may please his wife.”—I. Cor. VII. 32—33. It is possible for a man in the state of celibacy to get nearer to God, to offer him a higher and purer love than is possible in the married state. Multiplication of worldly cares necessitated by marriage is one cause of this; but above this there is a certain half mysterious reason founded on the different natures of the two states. Though “marriage is honorable, and the bed undefiled”, yet its use, in a way, blunts the spiritual sense. But in celibacy or virginity the soul chooses God for its exclusive lover, and gives to him all the intensity of a virgin love. After we have said all that we can say in explanation of the reasons of the excellence of celibacy, we still feel that we are groping in the dark. If we could understand the mystery that surrounds the fall of our first parents in Eden, perhaps then we would have light upon the great theme here discussed. But we have the proofs of Holy Writ that the state of virginity is the more excellent state, and this certain source of truth is corroborated by the testimony of the Holy Ghost to our spirit within us. Our regenerate souls feel the truth better than our lips can utter it. Our diviné Lord in formulating the doctrine takes the male as the representative of humanity; but what is said of the male is applicable in its fitting sense to the woman. It is scriptural usage to address humanity as represented by the male.

There is now only one element in Christ’s present teaching to be explained; but this is the most difficult of all. This difficulty arises from the clause in Matthew’s text, “except for fornication.”

The term fornication is often employed in Holy Scripture for every unlawful carnal union between man and woman. The Lord uses it here in the sense of adultery. In his former text, V. 32, and here, Matthew consistently inserts this exception in

affirming the indissolubility of marriage. The other sacred writers speak naught of such exception. Mark says absolutely: "Whoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery." St. Luke acknowledges no exception: "Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery." St. Paul is equally explicit: "But to the married I give charge, not I but the Lord, that the wife depart not from her husband (but and if she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife."—I. Cor. VII. 10—11.

The question therefore arises: Did Matthew include in his text an exception that should endure in the New Law, in virtue of which, in the case of adultery, Christian marriage may be dissolved? After their schism the Greek Church has accepted this view, and such is the general belief of Protestantism.

Now we undertake the solution of this difficulty with the analogy of faith as our guide. It is clearly revealed and authentically defined that consummated marriage in the New Law is absolutely indissoluble except by death. The Council of Trent has defined (Sess. XXIV., Can. VII.) that marriage, even in the case of adultery, is indissoluble. Wherefore, even if we could find no reasonable solution of Matthew's difficulty, we should still believe in the authority of the infallible Church that marriage is absolutely indissoluble; and in the face of the difficulty, we should bow our heads, and acknowledge that we do not understand. In fact, the office of an infallible teaching organization is to supply our limitations. We believe not what we have been able to search out by our dim unreliable vision; but we believe all we have been able to learn from our infallible teacher. The Church knows the things of God, because the Spirit of God is within her; "for the Spirit searcheth all things, yea the deep things of God."—I. Cor. II. 10.

By our faith therefore we know that Matthew can not mean to establish the dissolubility of marriage through adultery. The Spirit of God can not contradict himself, and Matthew wrote by the Spirit of God.

Again, if we take for granted that one inspired writer can not contradict another, we have proofs of reason in support of the same truth. St. Mark in his Gospel certainly never contemplated that those for whom he wrote should be obliged to use Matthew as a commentary. The same may be said of Luke and Paul. Hence we are certain that the preaching of these great teachers recognized no exception in the case of the indissolubility of Christian marriage. Now, if we examine tradition, we find that, though the Fathers differ in their explanation of Matthew's exception, they are a unit in asserting the absolute indissolubility of Christian marriage.

This position is not weakened by the general principle that whenever a doctrine is in various places inculcated, whatever restriction of its generality is once enunciated must be understood in the other enunciations. In order that this principle be applied, the various enunciations must be in a work that has a certain moral unity; that is, the author or authors of the universal sentences must be warranted in supposing that those to whom they speak, or for whom they write, are acquainted with the restriction, and will understand it. Now such is not the present case; Mark recorded a preaching that was delivered to persons who knew no Gospel save the oral preaching of Peter; and the same can be said of Luke as the recorder of Paul's preaching. They had to preach a complete Gospel, and they taught it; and in it is no exception to the indissolubility of marriage.

Various have been the attempts to solve the difficulty of St. Matthew's text. Some have rejected the clause as spurious. This opinion, however, is rendered impossible by the character of the authorities which retain the clause.

Patrizi and some others interpret the clause to mean that every Christian marriage is indissoluble, except that which is not a real marriage, but a fornicarious union, by reason of some essential defect. This opinion clearly does violence to the text, and is intrinsically and extrinsically impossible.

Another theory is advocated by Bellarmine, Palmieri and others. According to them the exceptive clause in Matthew's text applies only to the first member of the protasis. In their opinion, the exceptive clause establishes a case where it is lawful

to put away the wife from bed and board ; but it does not cancel the bond of marriage. The sentence in Matthew, according to their interpretation, would be equivalent to : " Whosoever shall put away his wife (which indeed is not lawful, except for fornication) and shall marry another, committeth adultery. They preserve the universality of the indissolubility of marriage, and only allow to the clause a determination of when it is lawful to put away the wife from cohabitation.

Against this opinion we argue as follows : The words of Christ are made to convey a sense that his hearers could not have drawn from them. No man who was not forced by necessity would interpret Christ's words in that sense. It is forced and unnatural, and could not have been understood by those persons to whom the Lord spoke. Often the Lord spoke in a mysterious sense, so that the meaning of his words was hidden until some future event threw light upon them ; but he never distorted the nature of human speech. Moreover, here he was speaking upon a practical issue, where he evidently had no need of the obscurity of prophecy, and where everything persuades us that he spoke to be understood. The nature of human speech compels us to believe that the exceptive clause modifies the two members of the protasis, " Whosoever shall put away his wife, and shall marry another." The question of mere separation, the bond of marriage remaining, is irrelevant here. The Pharisees had asked concerning the dissolution of the bond, and their question demanded an answer that they could understand. Now they must have understood Christ to limit divorce to the one case of adultery.

We believe therefore that Christ here admitted a certain gradation in the promulgation of the New Law. The perfect code of Christianity was to recognize no divorce ; but it was not expedient to promulgate the New Law in all its perfection in the discussion with the Pharisees. In that discussion the Lord is content to show the Jews that the permission conceded by Moses was a dispensation in condescension to human weakness, and that they had abused this dispensation. He forbids these abuses, and limits the causes justifying divorce to adultery alone. He does not positively approve divorce for that cause, but simply for that time, and for that people he holds the issue

in abeyance. Had Jesus suddenly abolished all the permission conceded by Moses, the Pharisees would have been able to stir up the people against him, and good men might have been deceived. The transition could better be effected gradually. He shows them that divorce is against the intent of God, and the nature of marriage, and that divorce is necessitated by their hardness of heart. That which was necessitated by the hardness of Jewish hearts could not endure against the nature of marriage in the New Testament, which should embrace the whole world. That same hardness of Jewish hearts restrained Christ from promulgating the perfection of the New Law to them at that time. He refrained from passing judgment in that one exceptional case until the New Law entered into possession, and then it swept away also that lingering remnant of the imperfections of the Old Law. So we see that, while Christ abstains from absolutely prohibiting divorce while in argument with the Pharisees, when he comes into the house, and is teaching his Apostles, he formulates a universal law which knows no exceptions. Mark relates for us the discourse of Jesus delivered to his disciples in the house; and in Mark's text there is no exceptive clause. Jesus' intent from the beginning was to promulgate an absolute law knowing no exceptions, but he tempered its promulgation, in dealing with the Pharisees, for his own wise reasons. The Church also acted thus with them in the formation of Christianity. It conceded all that it could to them, and pitied their prejudices. This explains why that exceptive clause is only found in the Evangelist who wrote for the Jews; while the great preaching which was delivered to the Gentiles does not recognize it; and the Church never has, and never will recognize it.

MATT. XIX. 13—15.

13. Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξηται: οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

14. 'Ο δὲ Ἰησοῦς εἶπεν: "Αφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ

MARK X. 13—16.

13. Καὶ προσέφερον αὐτῷ παιδία, ἵνα αὐτῶν ἄψηται: οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

14. Ἰδὼν δὲ ὁ Ἰησοῦς ἠγάπησεν, καὶ εἶπεν αὐτοῖς: "Αφετε τὰ παιδία ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτά: τῶν γὰρ

ἐλθεῖν πρὸς με: τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

15. Καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς, ἐπορεύθη ἐκεῖθεν.

13. Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them.

14. But Jesus said: Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of Heaven.

15. And he laid his hands on them, and departed thence.

τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

15. Ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

16. Καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει, τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

13. And they brought unto him little children, that he should touch them: and the disciples rebuked them.

14. But when Jesus saw it, he was moved with indignation, and said unto them: Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God.

15. Verily I say unto you: Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

16. And he took them in his arms, and blessed them, laying his hands upon them.

LUKE XVIII. 15-17.

15. And they brought unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them.

15. Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται: ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.

16. But Jesus called them unto him, saying: Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

17. Verily I say unto you: Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

16. Ὁ δὲ Ἰησοῦς προσεκαλέσατο λέγων: Ἄφετε τὰ παῖδια ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά: τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

17. Ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

In the 13th verse of Mark **Σ**, B, C, L, Δ, c, k, the Bohairic version, and Westcott and Hort have αὐτοῖς: τοῖς προσφέρουσιν is found in A, D, N, X Γ, Π, et al. This reading has the endorsement of the Old Italian version, the Vulgate, the Syriac, the Gothic, Armenian and Ethiopian versions, and it is also approved by Tischendorf. We believe that this second reading is a gloss, to prevent men from referring αὐτοῖς to παῖδια.

The little children here spoken of are by the accurate historian Luke called τὰ βρέφη, "babes": hence we understand that parents brought their babes in their arms to receive the blessing of Jesus. The term employed by Luke does not demand that all the little children brought to Jesus were infants, but it makes known that these formed a main portion of those brought.

This is not strange. Blessings were a common thing in the Old Law, and the ordinary outward act of bestowing a blessing was the imposition of hands. The fame of Jesus had now filled Judæa. The people knew that by the laying on of his hands he had healed all manner of disease. They knew that he was a holy man, and the tender love of the parents for their children impelled them to seek a blessing for their babes from the great Prophet. In fact, it was the custom of Jewish mothers to bring their babes to the Rabbis to be blessed.

We are certain that the babes here brought to Jesus were the babes of the common people. The disciples wish to deliver the Master from the trouble of blessing these babes. They judged somewhat after the fashion of the world, and thought it ill-fitting the dignity of their great Master to be thus importuned

by these parents. Then as now in every station of life where men of high position are found, those who surround them feel it their duty to save them from importunate petitioners. The disciples certainly thought that they were doing the Master a service, to disperse these parents, that they might not trouble the Lord. But the Lord was not of this world; neither was he actuated by any of its spirit. He held of great worth what the world despised; and he despised what the world prized. The act of the parents was an act of faith, and these were the innocent children whom he loved.

Mark tells us that Jesus was moved with indignation at the act of the disciples. Rarely is indignation predicated of the Lord; and when it is, there must be a mighty cause. The object of his present indignation was the objective act of the disciples, not their motive; and he thereby taught them a lesson, how much he loved the innocence and simplicity of a child; and how much he hated the proud spirit of the world. The principle of humility is here also inculcated, for the child is humble and trusting.

With great tenderness Jesus takes the babes up in his arms, and blesses them. That blessing could not have been sterile. It must have conveyed supernatural benefits; hence we have, at least, an indirect argument for the baptism of infants. Perhaps it applied to those infants the redemption which Jesus brought to the world, unto the destruction of the original sin of these babes.

The most important element in the whole account is the declaration of Jesus: "Of such is the kingdom of Heaven." He does not say, "of these," but, "of such." Now, in the first place, these words clearly affirm that infants may belong to the kingdom of Heaven. The Church has recognized this, and she baptizes them, and acknowledges them as members of the Church, as soon as they are born, yea, even at times before they come forth from the womb. But the words mean more than this. They demand as a condition for membership in the kingdom of Heaven the simplicity and humility of a child, and they offer the kingdom to all such. The sense here is exactly identical with that of Matt. XVIII. 1-6, of which passage an explanation has already been given in this volume.

We are not obliged to believe that these little children were all predestinated to Heaven. The Lord only speaks of the state of childhood as represented by them, and he invites the adult world to acquire the characteristics natural to the state of childhood. Hence his words are far more important as relating to adults who make themselves little children for the kingdom of Heaven. A man does this when he despises the pride and worldly-wisdom of this world, and embraces "the foolishness of the cross."

MATT. XIX. 16—30.

16. Καὶ ἰδοὺ εἰς προσελθὼν αὐτῷ εἶπεν: Διδάσκαλε, τί ἀγαθὸν ποιήσω, ἵνα σχῶ ζωὴν αἰώνιον;

17. Ὁ δὲ εἶπεν αὐτῷ: Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός: εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρει τὰς ἐντολάς.

18. Λέγει αὐτῷ: Ποίας; Ὁ δὲ Ἰησοῦς ἔφη: Τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις,

19. Τίμα τὸν πατέρα, καὶ τὴν μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

20. Λέγει αὐτῷ ὁ νεανίσκος: Ταῦτα πάντα ἐφύλαξα: τί ἔτι ὑστερῶ;

21. Λέγει αὐτῷ ὁ Ἰησοῦς: Εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς: καὶ δεῦρο, ἀκολούθει μοι.

MARK X. 17—31.

17. Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν, ἐπηρώτα αὐτὸν: Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;

18. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ: Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός.

19. Τὰς ἐντολάς οἶδας: Μὴ φονεύσης, μὴ μοιχεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, μὴ ἀποστερήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

20. Ὁ δὲ ἔφη αὐτῷ: Διδάσκαλε, ταῦτα πάντα ἐφύλαξά μιν ἐκ νεότητός μου.

21. Ὁ δὲ Ἰησοῦς, ἐμβλέψας αὐτῷ, ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ: Ἐν σε ὑστερεῖ: ὑπάγε, ὅσα ἔχεις πώλησον, καὶ δὸς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ: καὶ δεῦρο, ἀκολούθει μοι.

22. Ὁ δὲ, στυγνάσας ἐπὶ τῷ λόγῳ, ἀπῆλθεν λυπούμενος: ἦν γὰρ ἔχων κτήματα πολλά.

22. Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον τοῦτον, ἀπῆλθε λυπούμενος: ἦν γὰρ ἔχων χρήματα πολλά.

23. Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ: Ἀμὴν λέγω ὑμῖν, ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

24. Πάλιν δὲ λέγω ὑμῖν: Εὐκοπώτερόν ἐστιν κάμηλον διὰ τρήματος ῥαφίδος διελθεῖν, ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

25. Ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα, λέγοντες: Τίς ἄρα δύναται σωθῆναι;

26. Ἐμβλέψας δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς: Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ Θεῷ πάντα δυνατά.

27. Τότε ἀποκριθεὶς ὁ Πέτρος, εἶπεν αὐτῷ: Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι, τί ἄρα ἔσται ἡμῖν;

28. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς: Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.

29. Καὶ πᾶς ὃς τις ἀφήκεν οἰκίας, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ

23. Καὶ περιβλεψάμενος ὁ Ἰησοῦς, λέγει τοῖς μαθηταῖς αὐτοῦ: Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται;

24. Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς: Τέκνα, πῶς δύσκολόν ἐστιν [τοὺς πεποιοῦστας ἐπὶ χρήμασιν] εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν;

25. Εὐκοπώτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

26. Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς αὐτὸν καὶ τίς δύναται σωθῆναι;

27. Ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς, λέγει: Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ Θεῷ: πάντα γὰρ δυνατὰ παρὰ Θεῷ.

28. Ἦρξατο λέγειν ὁ Πέτρος αὐτῷ: Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήκαμέν σοι.

29. Ἐφη ὁ Ἰησοῦς: Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστιν ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ μητέρα, ἢ πατέρα, ἢ τέκνα, ἢ ἀγρούς, ἔνεκεν ἐμοῦ καὶ ἔνεκεν τοῦ εὐαγγελίου,

30. Ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας, καὶ ἀδελφούς, καὶ ἀδελφάς, καὶ μητέρας, καὶ τέκνα, καὶ

πατέρα, ἡ μητέρα, ἡ τέκνα, ἡ ἀγροῦς, ἔνεκεν τοῦ ἐμοῦ ὀνόματος, πολλαπλασίονα λήμφεται, καὶ ζώην αἰώνιον κληρονομήσει.

30. Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι, καὶ ἔσχατοι, πρῶτοι.

16. And behold, one came to him and said: Master, what good thing shall I do, that I may have eternal life?

17. And he said unto him: Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments.

18. He saith unto him: Which? And Jesus said: Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honor thy father and thy mother, and, Thou shalt love thy neighbor as thyself.

20. The young man saith unto him: All these things have I observed: what lack I yet?

21. Jesus said unto him: If thou wouldest be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come, follow me.

ἀγροῦς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζώην αἰώνιον.

31. Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.

17. And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him: Good Master, what shall I do that I may inherit eternal life?

18. And Jesus said unto him: Why callest thou me good? none is good save one, even God.

19. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.

20. And he said unto him: Master, all these things have I observed from my youth.

21. And Jesus looking upon him loved him, and said unto him: One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come, follow me.

22. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

22. But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

23. And Jesus said unto his disciples: Verily I say unto you: It is hard for a rich man to enter into the kingdom of Heaven.

24. And again I say unto you: It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

25. And when the disciples heard it, they were astonished exceedingly, saying: Who then can be saved?

26. And Jesus looking upon them said to them: With men this is impossible; but with God all things are possible.

27. Then answered Peter and said unto him: Lo, we have left all, and followed thee; what then shall we have?

28. And Jesus said unto them: Verily I say unto you, that ye who have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29. And every one that hath left houses, or brethren,

23. And Jesus looked round about, and saith unto his disciples: How hardly shall they that have riches enter into the kingdom of God!

24. And the disciples were amazed at his words. But Jesus answereth again, and saith unto them: Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25. It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26. And they were astonished exceedingly, saying unto him: Then who can be saved?

27. Jesus looking upon them saith: With men it is impossible, but not with God: for all things are possible with God.

28. Peter began to say unto him: Lo, we have left all, and have followed thee.

29. Jesus said: Verily I say unto you: There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the Gospel's sake,

30. But he shall receive a hundredfold now in this time, houses, and brethren, and sis-

or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.

30. But many shall be last that are first; and first that are last.

ters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31. But many that are first shall be last; and the last first.

LUKE XVIII. 18-30.

18. And a certain ruler asked him, saying: Good Master, what shall I do to inherit eternal life?

19. And Jesus said unto him: Why callest thou me good? none is good, save one, even God.

20. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother.

21. And he said: All these things have I observed from my youth up.

22. And when Jesus heard it, he said unto him: One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in Heaven: and come, follow me.

23. But when he heard these things, he became exceeding sorrowful; for he was very rich.

18. Καὶ ἐπηρώτησέν τις αὐτὸν τὸν ἄρχων, λέγων: Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

19. Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς: Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς ὁ Θεός.

20. Τὰς ἐντολὰς οἶδας: Μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

21. Ὁ δὲ εἶπεν: Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.

22. Ἀκούσας δὲ ὁ Ἰησοῦς, εἶπεν αὐτῷ: Ἔτι ἓν σοι λείπει: πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν τοῖς οὐρανοῖς: καὶ δεῦρο, ἀκολούθει μοι.

23. Ὁ δὲ, ἀκούσας ταῦτα, περίλυπος ἐγενήθη: ἦν γὰρ πλούσιος σφόδρα.

24. And Jesus seeing him said: How hardly shall they that have riches enter into the kingdom of God!

25. For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God.

26. And they that heard it said: Then who can be saved?

27. But he said: The things which are impossible with men are possible with God.

28. And Peter said: Lo, we have left our own, and followed thee.

29. And he said unto them: Verily I say unto you: There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake,

30. Who shall not receive manifold more in this time, and in the world to come eternal life.

24. Ἰδὼν δὲ αὐτὸν Ἰησοῦς, εἶπεν: Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσπορεύονται.

25. Εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

26. Εἶπον δὲ οἱ ἀκούσαντες: Καὶ τίς δύναται σωθῆναι;

27. Ὁ δὲ εἶπεν: Τὰ ἀδύνατα παρὰ ἀνθρώποις, δυνατὰ παρὰ τῷ Θεῷ ἐστίν.

28. Εἶπεν δὲ ὁ Πέτρος: Ἴδου, ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμεν σοι.

29. Ὁ δὲ εἶπεν αὐτοῖς: Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν, ἢ γυναῖκα, ἢ ἀδελφοὺς, ἢ γονεῖς, ἢ τέκνα, εἵνεκεν τῆς βασιλείας τοῦ Θεοῦ,

30. Ὃς οὐχὶ μὴ λάβῃ πολλὰ πλάσιονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

In the 16th verse of Matthew, ἀγαθέ is omitted by **N**, B, D, L, by many cursive manuscripts, the Ethiopian version, and by Origen and Hilary. But it is found in many uncial and cursive manuscripts, and in most of the ancient versions. In the 17th verse, τί με λέγεις ἀγαθόν is found in C, E, F, G, H, K, M, S, U, V, Δ, et al., and the Sahidic version. The other authorities agree with B, whose text we print. These above mentioned authorities also have the following clause: οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός. We believe that these readings came into these

codices from an attempt to make the Evangelists verbally agree; for these readings are Mark's identical text. In the 20th verse *ἐκ νεότητός μου* is found in **ℵ**, C, D, et al. It is also adopted by the Clementine Vulgate, the Syriac, Sahidic, Bohairic, Armenian and Ethiopian versions. It is also found in the writings of Origen and Hilary. It is evidently an interpolation from the text of Mark. Some obscure codices have *κάμιλον* in the 24th verse instead of *κάμηλον*. In the same verse *βασιλείαν τοῦ Θεοῦ* is the reading of **ℵ**, B, C, D, et al.; it is adopted by the Sahidic, Bohairic, Syriac, Armenian and Ethiopian versions. Z and some cursive manuscripts have *τῶν οὐρανῶν*, and this is followed by the Vulgate and by Cureton's Syriac. In the 29th verse *ἡ γυναῖκα* is added in **ℵ**, C, K, X, et al. It is adopted by the Vulgate, Syriac, Sahidic, Bohairic, and Armenian versions, and by many Fathers. In the same verse B, L, the Sahidic version, Origen, Cyril, and Eusebius have *πολλαπλασίονα*: the others have *ἐκατονταπλασίονα*.

In the text of Mark in the 19th verse *μὴ μοιχεύσης* is placed first in A, N, X, Π, et al. The order is followed by the Vulgate, Philoxenian Syriac, Gothic, Armenian, and Ethiopian versions, and is approved by Tischendorf. *Μὴ φονεύσης* appears first in **ℵ**^a, B, C, Δ, et al. This order is approved by the Bohairic version and by Westcott and Hort. At the end of verse 21 the evidently spurious additamentum *ἄρας τὸν σταυρόν* is found in A, N, X, Γ, Π, et al. This is followed by the Peshito and Philoxenian Syriac, the Armenian, Ethiopian, and Gothic versions. In the 24th verse the phrase *τοὺς πεποιθότας ἐπὶ χρήμασιν* is found in A, C, D, N, X, Γ, Π, et al. This reading is adopted by the Old Italian version, the Vulgate, Syriac, Gothic, Armenian and Ethiopian versions. It is omitted by **ℵ**, B, Δ, and k. In verse 26 *πρὸς αὐτόν* is found in **ℵ**, B, C, Δ, and the Bohairic version: the others have *πρὸς ἑαυτούς*. In the same verse *ἡ γυναῖκα* is inserted in A, C, N, X, Γ, Π, et al. It is adopted also by the Syriac, Gothic, and Armenian versions.

In the 24th verse of the text of Luke the reading *περίλυπον γενόμενον* is omitted in **ℵ**, B, D, et al. It is also rejected by Tischendorf, Westcott and Hort. In the same verse, B and L have the present *εἰσπορεύονται*: the other authorities have the future. In verse 25, *τρήματος* is supported by **ℵ**, B, D, 49,

Tischendorf, Westcott and Hort: other authorities have *τρυπήματος* or *τρυμαλιᾶς*. In the same verse *βελόνης* has the support of \aleph , B, D, L, Tischendorf, Westcott and Hort: other authorities have *ραφίδος*. In the 28th verse *ἀφέντες τὰ ἴδια* is found in \aleph , B, D, L, and in many cursive manuscripts. This reading is approved by Tischendorf, Westcott and Hort: other authorities have *ἀφήκαμεν πάντα καί*.

In this present teaching the Lord contrasts the two states, riches and voluntary poverty. In terrible words he describes the dangers of riches; while by the promise of magnificent rewards he invites to voluntary poverty. No finer place in Holy Writ can be found in support of the evangelical precept of voluntary poverty.

After the discourse on Marriage and Virginity just explained, the Lord had gone forth into the way. A man approaches, and asks him the most important question of human life: "What shall I do that I may inherit eternal life?"

We know from Matthew that the questioner was a young man; and from Luke we know that he was a ruler.

St. Mark informs us that the young man knelt to Jesus; hence we may be assured that he asked his question with an honest motive.

There is much wisdom in such a question, and it was made in the proper time of life. It is not in the decline of life, when we have exhausted our powers in pursuing after the shadows, that we should turn to the Lord, but in youth, when we stand on the borders of an unexplored world: "Remember thy Creator in the days of thy youth, before the evil days."—Eccles. XII. 1.

In youth a man has a life to offer to God. There is some merit in turning to God when the heart is young, and the pulses are throbbing with life. But when the nausea of our cloyed senses dulls the taste of this world, then we can only save the poor wreck of a life, and offer it to God.

Whatever opinion may be held concerning the various readings of the seventeenth verse of Matthew, it is certain from Mark and Luke that the young ruler addressed to Jesus the epithet of "good." Moreover, the answer of Jesus, as more clearly recorded by Mark and Luke, was called forth by that

epithet. Matthew's text can be explained according to the sense of the other two Evangelists. It is quite probable that the interview between Jesus and this young man was more extended than the reports here given, and Matthew may have recorded one statement of it; Mark and Luke another.

Jesus' answer to the young man is not a rebuke, but an emphatic manner of affirming a truth.

God is the only essential good; all other goodness is a mere participation of the one essential Good. All things that exist are upheld in their being by the almighty power of God, and hence all created goodness is a reflection of the one self-existing, infinite Good.

The words of Jesus, as a plain statement of the essential goodness of God, are easy to understand; but the difficulty arises from the fact that Jesus seems to repel this appellation from himself, although he was God, and equal to the Father.

As we look deeply into the words of Jesus, we find not only a solution to this Arian difficulty, but a proof of the divine equality of Jesus. It is evident that the young prince had not acknowledged Christ as the Son of God. He had addressed him as a great teacher, but still as a man. Now considered merely as a man, the title of essential goodness did not belong to Jesus. The words of Jesus invite the young man to cry out: "Yea, verily, I call thee good, because thou art the Christ, the Son of the living God."

As man, Christ declined all human honor and praise; but he sought from the world the acknowledgment of his Divinity for such acknowledgment was the basis of the faith that saved the world. Hence Jesus declines to accept, as man, what belongs to him as God. Jesus did not expect from the young prince this acknowledgment; but he sought that faith from the generations of men who should read these words. That faith has come from a mighty host, and the only source of hope in man's weary pilgrimage through this valley of death is the certain hope of life through that faith.

The young man's address was commonplace. It was the mode of addressing any teacher of Israel; but the young man was inquiring after the nature of goodness, and therefore Jesus

took occasion from his words to proclaim the First Cause of all goodness, and to open a way for men to recognize that he was that First Cause.

The words of Jesus thus far in response to the young man's question are reflections called up by the question, but not in direct answer to it. Jesus therefore next answers directly the question; and recommends to the young man to keep the commandments. But the young man is not satisfied; he desires from Jesus some higher law of action. He sought from the great Teacher some grand enunciation of the spirit of the commandments, some higher view of the duties of human life. With a desire therefore to move Jesus to speak more explicitly of the law of holy living, he asks Jesus to specify the commandments.

The nature of the question put by the young man, and the circumstances of the event, warranted the supposition that the young man loved and revered God, and gave him worship; so Jesus, taking the observation of the commandments that relate to God for granted, proposes to the young man the commandments which relate to man's parents and fellow men.

We believe that the youth was truthful in declaring that he had done all these things from his youth.

Some find a difficulty in the answer of the young man, from the fact that, if he loved his neighbor as himself, presupposing the law of God, he was already in the state of perfection. St. Thomas gives a clear answer to this difficulty by distinguishing between the ordinary common love and the perfect love. There are various degrees of the love of God, and of the love of neighbor. The youth believed that he had practiced the degree absolutely demanded by the commandments. But Jesus announced to him the heroic degree of both loves. The heroic degree of the love of man is to sell all, and give to the poor; and this very act is ordered to the heroic act of love of God as its motive. The meritorious love of neighbors is not to love them for any natural motive, but for the love of God; hence the act of selling all, and giving to the poor is not perfect, unless a man does this that he may more closely follow the Master.

Jesus knows how unwillingly the heart of man gives up its earthly treasures, and to move man to this great act of renunciation, he points to the treasures in Heaven. The act is

simply the exchange of goods of a lower order for goods of an infinitely higher order; and if we believed in Heaven, the exchange would not be so difficult. Few men have the right conception of Heaven. According to a recent writer, "our grasp of the sacredness of activity, the consecration of knowledge, even of affection, is most frequently limited to the sphere of earth. Beyond there seems nothing before us but a life of passive contemplation, an existence of which we can form no conception, save that it will be one of rest, of freedom from care, and sorrow, and evil, a condition of negative beatitude—in fact, to which, at times of sick weariness with the restlessness and turmoil of the world, we turn with joy and relief, but which has no attractions for the young, the strong, the healthfully busy, the happy." This is the explanation for the poor response that the great promises of Jesus receive from the many. The only remedy is more faith, and a closer approach to God. He created our natures for happiness, and he knows best what will give us the highest happiness; and while we are without the veil, we may safely leave the care of our future happiness to God, and strive to be worthy to receive from him the state of happiness which infinite wisdom designed for us. We look around us at the miserable things of this life, and the thought is within us, though we dare not give it actuality as a definite creation of the mind, that we would exchange Heaven for an everlasting possession of this life and its goods. This is a distrust of God that is born of the weakness of faith.

St. Mark tells us that at this juncture "Jesus looking upon the young man, loved him." The divine Lord saw the good that the young man had accomplished, and it called forth from him who loves all goodness, an act of divine love. Jesus sees in the young man a potentiality of better things, and he invites him to the state of perfection, to leave all and follow him.

At this point a sad fact is recorded. The young man had seemed to be actuated by the noblest motives; he had received from the Lord a sensible sign of his tender love; he seemed eager to do anything that would insure to him eternal life. When the Lord had proposed to him the ordinary way of salvation, he was dissatisfied; he wished to do something better. But when the act of renunciation is proposed to him, his

countenance falls, and he goes away sorrowful, because he had many possessions. He desired perfection, but he did not love it as much as he loved his possessions; and the name of those who follow him is legion. Few are they who renounce the world. Most of the service which God receives is that which does not interfere with worldly interests. Very often the desire of perfection is turned into a mere velleity by the love of this world. As a general thing the love of riches is proportionate to the quantity of riches; hence this man found it impossible to accept Christ's counsel, for the reason that he was very rich. He was promised riches in return for his riches; the riches of Heaven for the corruptible things of this earth; the riches of eternity for the transitory shadows of time. The thought saddens him, but still he turns away. His riches are close to him; they give him a present honor; they give him present enjoyment. His heart is in them; Heaven is so far off, so mysterious. Before it is reached there is the awful transition of death and the dark silent tomb, and the great unknown beyond. Hence the young ruler refuses the great call, for a few brief years, perhaps days, of possession of his riches.

That soul that refused that great call of Christ has for ages been separated from its riches. Those riches are of no more worth to that soul now than if they had lapsed into chaos. Before that soul lies an eternity; in some state it must live forever. As we view the event now, how readily the judgment forms itself in our mind: Well were it for that young man, if he had left all, and followed Christ. And what are we doing? That call of Christ is universal; it calls to all of us. And we imitate the folly of this young ruler. The best of our aspirations turn to naught, because they are wrecked by our greater love of this world. The love and the use of this world hardens, and coarsens our hearts; our ideals are abased, so that often our religion becomes merely negative.

When we hear these sublime counsels, they seem to us distant echoes of remote history; they do not come to us as a personal appeal from Heaven; and yet they are that. The spirit of these words should be the law regulating our relations to this world. We may not fulfill their highest counsel; but we can all temper the wild love of this world by the spirit of

these words. The whole world counts as nothing when compared with men's souls ; and yet men sell their souls for a very small part of this world.

The Lord Jesus takes occasion from the young ruler's action to warn his disciples, and in fact all men, of the danger of riches. A difficulty arises out of the comparison here employed by Jesus. He declares that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of Heaven. Now a camel can in no wise pass through the eye of a needle ; and it would be altogether too severe to affirm that the same natural impossibility stands in the way of a rich man's salvation.

Various reasons have been advanced to solve this difficulty. Traces appear in Cyril of Alexandria of an attempt to soften the expression by interpreting the term *κάμηλον* not of the beast of burden, but of a coarse thick nautical rope. To this attempt is due the reading *κάμιλον*, found in a few minor codices. This term is not Greek. It was coined by those who thus sought to solve this difficulty, and thus found its way into Suidas.

A still more absurd opinion was advanced by those who understood by the eye of the needle, one of the small gates of Jerusalem, through which a loaded camel could not pass. Socin and Wetzstein have clearly proven that no such name was ever given to any gate of Jerusalem, and the idea is incongruous and absurd. No reasonable man would thus employ speech. The simile would be clumsy, and without point. Now all these violent theories are unnecessary. The Lord simply employed one of the proverbial expressions of his people's language. It is a hyperbole, and its character of hyperbole was intended by Jesus to add emphasis to the expression. Sometimes, in this proverbial expression the elephant was used instead of the camel. The shape of the camel's body and the awkwardness of its movements make it a fit subject for the proverb. All comparisons of such nature are not to be taken literally. The intent of the Lord was to fix upon the minds of men the idea of the great difficulty of serving God in wealth, and for this the expression is apt.

It is not difficult to adduce reasons why riches are a great obstacle to salvation. The disciples had seen a man reject the highest offer ever made to man by Heaven's King for the love

of riches. The Lord had previously declared that no man can serve God and Mammon; and it is hard for the rich not to serve the god who surrounds them on all sides. Again, riches attract human hearts after the manner of a magnet; and when they increase, their magnetic power grows so that they readily absorb man's interest, and then he is serving Mammon. Riches foster pride and sensual gratification. The rich man has power, a power that all with one accord recognize. The consciousness of this power makes the man proud, and independent; and then the man falls out of harmony with God's plan of salvation.

The master mind of Paul summoned up the evil influences of riches in his First Epistle to Timothy, VI. 9-10: "But they that desire to be rich fall into temptation and a snare, and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is the root of all evils; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."

We must note that these dreadful words are applied not alone to the rich, but to those *who desire to be rich*.

A rich man will usually be a proud man, and God resists the proud.

The disciples, knowing humanity's universal desire to possess as much of this world as possible, are frightened at the Lord's words. The Rabbis taught that poverty was worse than all the plagues of Egypt; that it was the worst of all afflictions; that the poor man was one of three beings whose life was not life. There was, therefore, a startling contrast in the new doctrine of the great Master. The disciples could also easily conclude that, if the way to Heaven was so difficult in the matter of riches, it must be difficult in other things. But the main cause for their questions was the fact that the whole world moves with one accord after the very thing which the Master condemned so severely.

The disciples contemplate the affair of salvation as an achievement of man's natural powers. They were not yet taught the wonders of divine grace. Jesus looks upon them with tenderness, and answers that verily, if man were left to his own powers, salvation were impossible. The theme broadens here: it is no longer a question of the difficulty of riches; but

the universal truth that man can not reach Heaven without the help of divine grace. But he leaves not man helpless in the presence of the awful truth. By declaring that "with God all things are possible" he assures man that God will supply the grace that will make salvation possible. Whenever, therefore, we have been able to hold ourselves in righteousness, we must say with Paul: "By the grace of God I am what I am." The grace of God that is given in the New Testament is beautifully expressed by Ezekiel: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—Ezek. XXXVI. 26—27.

Peter, now acting as the spokesman of the Apostles, begs some clear statement of what their reward was to be. His question was most natural. He had witnessed the interview between Jesus and the young ruler. He had heard the Master's invitation and the greatness of the reward promised by Jesus. The issue was one of supreme personal interest to them. Though they had not left wealth, they had left all that they had to leave, and had followed Jesus. As far as their condition of life permitted, they had fulfilled the counsel of Jesus. They could not be indifferent while the exceedingly great treasures were being offered to another. It was perfectly natural that they should seek to know what participation in that bright promise was held out to them.

Peter speaks with a certain confidence: "We have left all, and followed thee." The Apostles were taken from the poorer walks of life. They had little to leave in following Jesus. But the excellence of the act does not consist in the amount which one leaves, but in the soul's act of giving itself exclusively to God. The actual renunciation of great wealth is valuable only as an evidence of the intensity of a man's love, but it is not essential to the act. A poor man may fulfill this counsel of Christ as well as a very rich man. What God regards is the strength of man's adhesion to God, and the turning away from wealth is only the removal of the contrary trend of the soul. All that God asks is the removal of all obstructions to the

free course of the act of man's love of God, and when a man renounces all for the cause of God, it is only accidental whether that all be great or small; only, as we said before, the renunciation of great wealth is a strong evidence of great love of God, and of great faith in his promises. Peter represents the body of the Apostles, and inasmuch as they had left all that they had to leave, they could truthfully and confidently say: "We have left all."

The Lord hesitates not to promise them reward. It is truly a royal promise. He prefaces his promise by the solemn particle of asseveration, "amen." Then he speaks of the great new kingdom, in which he will sit upon the throne of majesty. In that kingdom the Apostles who have followed him will also sit upon thrones, and reign with him, yea, have a part in the royal power.

It is to be noted that he designates the Apostles for this glory, not simply as Apostles, but with the qualifying clause, "who have followed me." It is not enough to be an Apostle; the calling must be accompanied by the following of Christ. Judas was not to sit upon a throne; in Christ's own words he was a devil. But they who should follow the Master, even unto death, were to have a share in his glory.

There is some metaphor in the Lord's present discourse. Yahveh founded the first Israel out of the twelve sons of Jacob. The first Israel was one tribe of people. Christ founded the new Israel upon the twelve Apostles, and so necessary was this number that Peter was inspired by the Holy Ghost to fill the place of Judas by a special choice of Matthias. Now the new Israel comprised all the elect, whether Jew or Gentile. And in the new kingdom, a peculiar glory is given to the Apostles as the founders of all the elect. The promise of Christ that they shall judge the twelve tribes of Israel obliges only to hold that the twelve Apostles will receive a special glory from the fact that they were the patriarchs of the new people of God. This does not establish the glory of any particular Apostle above any other saint. It does not exclude Paul from the great glory that is his from the fact that he labored more than any other Apostle. Christ's promise to the Apostles simply established that a peculiar

glory in Heaven was destined for the faithful Apostle, and to help them to realize that glory, he represented it under a figure that they could readily realize.

The Lord does not restrict this promise to the Apostles alone. He makes it universal to all men. Grouping the strongest ties that bind a man to created things under the two heads of kindred and possessions, he promises a hundred fold their value, and eternal life.

Some difficulties involve this part of the text. Though the readings of Matthew and Mark are doubtful, it is certain that in the text of Luke the wife is enumerated among the things to be renounced for Jesus' sake. Now, how can the Lord, who had just taught the indissolubility and sanctity of the marriage bond, who had forbidden any man to put it asunder, counsel a man to leave his wife? All statements must be interpreted in the spirit in which they are spoken. And the spirit of these words is that every object of a man's love should be loved less than the Lord. Jesus enumerates here the usual objects of a man's strongest love. The complete list, of course, must include the wife. The "leaving" of these objects counseled by Jesus is that which redounds to the glory of God, and it is to be effected in accordance with the nature of each particular object. The "leaving" of the wife is not the dissolution of the bond, neither the putting away of one whom the holy contract of marriage obliges one to love, cherish, and support. That which Jesus asks is that the love of wife should not be able to separate a man from God.

Sometimes the counsel came into effect when the martyr left the wife, and went forth to die for his faith. Had the love of wife, or of any other object, kept him from confessing Christ, he would have forfeited this reward. This counsel of Jesus Christ was put into effect when Sir Thomas More was unmoved by his wife's entreaties to espouse the impious cause of England's adulterous king. It was fulfilled by those who by mutual covenant with their wives went forth from the pleasant society of their homes to preach the Gospel, or to serve God in the religious life. The Church has understood Christ's words, and it is only in her that these counsels are followed. While she

ever defends the sanctity and indissolubility of the marriage bond, she recognizes that the higher counsels can also have place without hurt to God's holy ordinance.

Different opinions exist to explain the statement of Mark that Christ's followers shall receive a hundred fold now in this time. Luke is in substantial agreement, declaring that the disciple shall receive manifold more in this time. Mark makes the statement still more mysterious by adding that the one who has renounced all shall receive "houses, and brethren, and sisters, and mothers, and children, and lands, *with persecutions.*" The phrase "with persecutions" intensifies the difficulty. Some seek an explanation of the promise in the fact that they who give up all for Christ receive the kinship of all the faithful followers of Christ in exchange for those whom they have left. Thus all the faithful are the family of God, and they become adopted into that great family; and as for houses and lands, Christian charity makes all things common in that great family. A certain perfect Christian socialism prevailed at first among some of the Christians, by which they sold what they possessed and brought the money to the Apostles. But the words of Christ can not be limited to that unique feature of early Christianity. Other writers believe that the words are the warrant of God's protection of monastic orders, whose members, while they leave kindred and possessions, receive the spiritual kinship of the numerous members of their respective orders for what they have left; and they are joint owners of the possessions which the orders hold as communities. The very mention of these opinions is enough to discredit them. They are grotesque. It is quite certain that the monastic orders would have pleased Christ much more, if they had not bestowed so much zeal on the acquisition of lands and houses. This tendency in them does not outweigh their great value in the history of the Church, but it must be regarded as a failure to realize in its fulness the spirit of evangelical poverty. Their eagerness in this regard can rarely be called zeal to equip the Church with means to do her work, for often the interests of the orders were advanced against the best interests of the Church.

Without hesitation therefore we accept the opinion of St. Jerome that our Lord promises here spiritual goods, "which in their value are to temporal things as the number one hundred is to a small number." A man gives up his property for Christ, and by that act acquires a right to an inheritance in Heaven. A man leaves his kindred, and receives in return the sonship of God, and Christ as a brother. A man gives up his life for Christ, and receives a right to eternal life. The greater value of these things which the faithful follower receives is not adequately expressed by the hundredfold; no human words can express it. The expression, hundredfold, is a general term to convey the idea of the greater value of one order of gifts above another. There is no need of seeking to express adequately the inexpressible. The mysterious phrase of Mark, "with persecutions," is readily explained in this opinion; for these goods of greater value are received right in the midst of persecutions, and every persecution rightly borne increases the inheritance. These goods are said to be received here; for the right to have them is received here, and also the joy of the conscience of the holy man is a present enjoyment.

In Matthew and Mark the discourse closes with a sentence that has become familiar to us in the words of Jesus. Its great general import is that God rejects the pride of the world, and exalts the humble ones. The present application of this great sentence seems to us as follows: Christ had spoken of a great kingdom, of the occupancy by the Apostles of thrones. Such a vision of the future might cause ambition and pride. He therefore again impresses on his hearers the idea that in his kingdom it is not as in the kingdoms of the world. Here ambitious men thrust themselves up, and rule; but in Christ's kingdom, divine power puts down the mighty, and exalts the humble. It is one of the great paradoxes of the spiritual world, that a throne is won by renouncing all, by seeking to be unknown, by becoming a servant of men, or a beggar.

MATT. XX. 1—16.

<p>1. For the kingdom of Heaven is like unto a man that</p>	<p>1. Ὁμοία γάρ ἐστιν ἡ βα- σιλεία τῶν οὐρανῶν ἀνθρώπῳ</p>
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is a householder, who went out early in the morning to hire laborers into his vineyard.

2. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

3. And he went out about the third hour, and saw others standing in the marketplace idle;

4. And to them he said: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5. Again he went out about the sixth and the ninth hour, and did likewise.

6. And about the eleventh hour he went out, and found others standing; and he saith unto them: Why stand ye here all the day idle?

7. They say unto him: Because no man hath hired us. He saith unto them: Go ye also into the vineyard.

8. And when even was come, the lord of the vineyard saith unto his steward: Call the laborers, and pay them their hire, beginning from the last unto the first.

οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἄμα πρῶτ' μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

2. Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

3. Καὶ ἐξελθὼν περὶ τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς,

4. Καὶ ἐκείνοις εἶπεν: Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν.

5. Οἱ δὲ ἀπηήλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν, ἐποίησεν ὡσαύτως.

6. Περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν, εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς: Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;

7. Λέγουσιν αὐτῷ: Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς: Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.

8. Ὁψίας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ: Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθὸν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων, ἕως τῶν πρώτων.

9. And when they came that were hired about the eleventh hour, they received every man a penny.

10. And when the first came, they supposed that they would receive more; and they likewise received every man a penny.

11. And when they received it, they murmured against the householder, saying:

12. These last have spent but one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat.

13. But he answered and said to one of them: Friend, I do thee no wrong: didst not thou agree with me for a penny?

14. Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee.

15. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?

16. So the last shall be first, and the first last; [for many are called, but few chosen].

9. Ἐλθόντες δὲ οἱ περὶ τὴν ἑνδεκάτην ὥραν, ἔλαβον ἀνὰ δηνάριον.

10. Καὶ ἐλθόντες οἱ πρῶτοι, ἐνόμισαν ὅτι πλεῖον λήμψονται, καὶ ἔλαβον ἀνὰ δηνάριον καὶ αὐτοί.

11. Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, λέγοντες:

12. Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας, καὶ τὸν καύσωνα.

13. Ὁ δὲ ἀποκριθεὶς αὐτῶν ἐνὶ εἴπεν: Ἐταῖρε, οὐκ ἀδικῶ σε: οὐχὶ δηναρίου συνεφώνησάς μοι;

14. Ἄρουν τὸ σὸν, καὶ ὑπάγε: θέλω ἐγὼ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί.

15. Οὐκ ἔξεστίν μοι ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρὸς ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι;

16. Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι, ἔσχατοι: [πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί].

A very important variant is verified in the 16th verse. In C, D, N, and thirteen other uncial codices, and in nearly all the cursive manuscripts the reading πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί is found at the end of the verse. This reading is approved by the Old Italian version, the Vulgate, Syriac, Armenian and Ethiopian versions. It is also found in the works of Origen and Chrysostom. It is omitted by **Σ**, B, L, Z, 36, and by the Sahidic and Bohairic versions.

The conjunction "for", which introduces this discourse, binds it closely to that which has preceded. In fact, the whole parable is destined to illustrate how the first shall be last and the last first.

It was a custom of Oriental life for the laborers to go into the marketplace, and stand and wait for one to hire them. With the Hebrews the work-day was always from sunrise to sunset; and they always divided this interval into twelve hours. These hours therefore differed in length in accordance with the seasons.

The householder goes out early to hire laborers, early in the morning, for the day should begin with the rising of the sun. It is supposed in the parable that the householder hired all whom he found in the market place at the early hour, and he agreed with them to pay them the *δηνάριον*, the established wage for a day's work.

The value of this coin has been explained in our explanation of Matthew, XVIII. 28.

At the third, sixth, ninth, and even at the eleventh hour, the householder goes out, and hires the laborers whom he finds standing in the marketplace. There were but twelve hours of labor, and those hired at the eleventh hour had to endure but one hour's work in the cool of the evening. The householder had not bound himself by any agreement to give those hired late any definite wage. In justice they could not expect the full wages for a day's work. It is left then to the householder's sense of justice to give them what is just.

When the day is finished, the householder bids his steward pay the laborers the same wages, beginning with those who came last. This beginning with the last gave a certain preference to these latter, and moreover, they are given the same wages. The

action of the householder evoked murmuring from those who came first. The householder defends himself on the ground that he had maintained his agreement with the laborers; and that he was free to give to those who came late the same wages out of mere liberality.

There is not perhaps in the Gospels a plainer parable than this, and yet men have obscured it by seeking more out of it than it was intended to convey. We shall first consider the action of the householder as a natural fact, and then proceed to elucidate the moral import of it.

The householder went out to hire some laborers at the beginning of the working day. He made a just agreement with them, and at the end of the day he paid them their wages. Every element in the transaction was just. At intervals during the day he hired other laborers. The various intervals have no special meaning; they only represent in a very natural way the main leading fact that some laborers came late. As this was the point on which the whole meaning of the parable was to centre, some are represented as coming at the very last hour of the day, and it is concerning these especially that the murmurs are raised in the payment of the laborers.

Now the fact that some laborers came late, even some at the eleventh hour, and were paid the full wages of a day's work, did not take anything from those who came first. It did not make the heat of the day more oppressive, nor the labor harder. Those who came first received their full wages in justice; and those who came last received full wages through the goodness and liberality of the householder. Had the full wages of those who came late taken anything from the wages of the first who came, their murmurs would have a foundation, but it was not so. Hence they are blamed for having an evil eye at the goodness of the householder. The character of the soul is manifested in the expression of the eye; hence an evil eye is a figure to express a bad disposition of the soul. The evil eye of the laborers was the vice of envy at the good that was bestowed upon another, and which took nothing from them.

Moreover the laborers had no cause to complain that the last to come were paid first. This did not conflict with justice, and they had no right to question the motives that actuated the householder to give to the last this priority.

The great moral lesson of the parable is that no man has a right to question what graces God gives to another. God is in Heaven, and we are upon earth ; and as Heaven is exalted above the earth, so are the ways of God above our ways. What motives move him in the giving of his graces is not our right to know, and we can never know. One thing we know, that he will be just with us, yea more, that he will be merciful and gracious to us, and what he does for another takes nothing from us. He takes a robber out of his death agony on the cross, and places him with the just Abraham in Heaven, and he is just in it. An hour of a man's life may be in the sight of God worth more than the lifetime of another man. We cannot tell, God alone can tell.

Some have seen in the various hours at which the men were called the various epochs of the world's history ; but this is nothing. Men are not dealt with in the judgment according to the epoch in which they lived, but as individuals. These various hours have only one moral meaning, and that is that men are converted to God at various stages of their lives, and we have no right to question God's dealings with them.

The lesson was especially appropriate for the Pharisees. These presumptuous hypocrites denied Christ's right to extend mercy to the sinners. The Pharisees confided in the idea that they were the children of Abraham, and that a preeminence was due them over the despised aliens who had never recognized the true God. And this parable informs them that while the promises of God will be maintained to Israel, mercy shall also go out to the Gentiles. The action of the householder in paying first those who came last typifies the preference of the Gentiles in the new kingdom on account of their greater faith.

The wages given by the householder represents the inheritance in the kingdom of Heaven. Now several features of the parable find no counterpart in the moral application. We have said that the parable related to the Pharisees, and yet those who murmur in the parable receive the reward which we make to represent the kingdom of Heaven. This does not mean to say that the Pharisees as a sect received the kingdom of Heaven. Those who came at the first hour, and labored through the day, do not represent the Pharisees. The Pharisees never worked in

the vineyard of God. They robbed, and laid waste that vineyard, and their wages was not a place in the kingdom of God, but eternal hell. The parable relates to them only in this way, that it illustrates the injustice and the meanness of their attitude towards the Gentiles.

Again we are not to understand that the elect who are given in the judgment the reward of Heaven, murmur because God extends mercy to others who have served him for a shorter time. Any one worthy of Heaven can not be filled by such a mean, envious spirit. These murmurs serve only to bring out in strong relief the essential truth that God's distribution of his graces is according to his own good pleasure, and no injustice is done to one by what another receives. All belongs to God, and he gives to every man as infinite wisdom sees fit; and the motives of God's judgments are hidden from us.

It must not be inferred from this parable that it is as good to come into the vineyard of the Lord at the eleventh hour as at an earlier hour. In the masses of our dead we read that clear sentence of Holy Writ: "For their works follow with them."—Apoc. XIV. 13; and St. Paul says: "For whatsoever a man soweth, that shall he also reap."—Galat. VI. 8; and again: "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."—II. Cor. IX. 6. Heaven is the wages of man's co-operation with the grace of God, and the glory is proportioned to man's good works. The parable does not conflict with these clear truths. It is simply aimed at one point, that we have no right to question the course of God's mercy, and that God takes men into his vineyard even at the eleventh hour, without violence to his justice. We can not know the hidden causes in the mind of God that regulate the giving of his graces. We should rejoice at every manifestation of God's mercy to man. He has enough for all; he does not take from our reward what he gives to another. Every hour spent in his vineyard is of the greatest profit, and every hour spent out of his vineyard is the greatest loss. Other things being equal, two hours spent in that vineyard are better than one; a whole life spent there is the best of all. But yet, without detriment to those who have labored the whole day, God can call back a prodigal, and bestow on him the

inheritance of Heaven. There are many degrees of glory, and though the state is the same, the degree of glory will correspond to the good works accomplished. Much is forgiven to them who love much. The intensity of the soul's acts is taken into account in the judgment of men's lives. It thus may happen that a repentant sinner may obtain a greater glory by a few years of service of God than another achieves by a lifetime. The intensity of the soul's meritorious acts cancels sin, and compensates for the lost years. No injustice is done; for in the true appreciation of the deeds of men, as they are judged by God, the works of the one latest converted are worth more. We do not state that such is always the case, but there is such a possibility in human life.

There is a message of hope in the parable also for the man who has lived long in sin. The Lord is in the marketplace seeking laborers, and even though the day is far spent, there is, through the great mercy of God, a place for this repentant sinner in the vineyard of the Lord. Such a one should strive by the intensity of his sorrow for sin, and his love of God, to redeem the lost years. He has much to do. Long habits of sin, and neglect of God, must be overcome; the flesh which has reigned must be brought into subjection to the spirit; a languishing spiritual principle must be nursed back to life and vigor. It is a great and difficult undertaking, and demands the best energy of the man's being. Now it is a fatal folly to defer conversion till the eleventh hour. Every hour lived in sin renders the way more difficult to return. Moreover, the uncertainty of life makes it uncertain whether time will be given at that late hour. While the Lord, to illustrate one special point, has given us this parable, he has given us many others to teach us that we should be always ready. This parable does not assure us of an eleventh hour grace. It simply takes from us the right to murmur against the mysterious movings of divine grace, which is distributed to men as God wills. And, after all, men needed this practical lesson. When the man who had grown old in the service of God should see by his side in the Church of Christ the man of crime lately converted from his evil ways, the thought might spring up in his mind: Is this man's few years of service to count equal to my life of service?

Ask not to know; leave the issue to God; being content to know one thing, that all thy good works will be rewarded with bounteous measure, and the mercy done to another will take nothing from thee. Again, in these curious explorations into the realm of mystery, man hears that the distribution of divine grace is unequal, or rather, that it may be. He is prone to seek to know the cause, The only cause that he may know is that God is the absolute possessor of all these graces, and he may do what he will with his own. The real and absolute reason is known only to God.

The sixteenth verse, according to the Vulgate text, is composed of two members. The first part of it is admitted by all to be genuine. It is now familiar to us from its frequent use in the Gospels. It has a wide scope of application. The Gentiles were the last to turn to God, and they became by their faith the first in the kingdom of Heaven. The poor and humble are the last in the world's estimate of society, and they are the first in the kingdom of God. It was always so; David was the last, the youngest of the sons of Ishai, and was made king of Israel. The Blessed Virgin Mary was a poor and unknown virgin of despised Nazareth, and she became the Mother of God, and the Queen of Heaven. The whole history of God's dealings with man proclaims the fulfillment of this oft repeated sentence of Jesus.

The second member of the verse is very doubtful. It is omitted in the best uncial codices, and the Protestant Revised Edition gives it no recognition. The great critics also reject it. As it is of such doubtful authority, we shall not comment it here, for the reason that it recurs in Matthew, XXII. 14, and in the latter place no man questions its genuinity. We shall explain it therefore in the latter context.

MATT. XX. 17—19.

MARK X. 32—34.

17. Μέλλων δὲ ἀναβαίνειν
'Ιησοῦς εἰς Ἱεροσόλυμα, παρέ-
λαβε τοὺς δώδεκα μαθητὰς κατ'
ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς:

32. Ἦσαν δὲ ἐν τῇ ὁδῷ ἀνα-
βαίνοντες εἰς Ἱεροσόλυμα, καὶ
ἦν προάγων αὐτοὺς ὁ Ἰησοῦς,
καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολου-

18. Ἴδου ἀναβαίνομεν εἰς
'Ιεροσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀν-

θοῦντες ἐφοβοῦντο. Καὶ παρα-
λαβὼν πάλιν τοὺς δώδεκα, ἤρ.

θρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινούσιν αὐτὸν [εἰς θάνατον].

19. Καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι: καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

17. And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them:

18. Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death,

19. And shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

ξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν:

33. Ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινούσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν.

34. Καὶ ἐμπαίξουσιν αὐτῷ, καὶ ἐμπτύσουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

32. And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, saying:

33. Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles:

34. And they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

LUKE XVIII. 31-34.

31. And he took unto him the twelve, and said unto them: Behold, we go up to Jerusalem, and all the things that are written by the Prophets shall be accomplished unto the Son of man.

32. For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon:

33. And they shall scourge and kill him: and the third day he shall rise again.

34. And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

31. Παραλαβὼν δὲ τοὺς δώδεκα, εἶπεν πρὸς αὐτούς: Ἴδὸν, ἀναβαίνομεν εἰς Ἱερουσαλὴμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν, τῷ Υἱῷ τοῦ ἀνθρώπου.

32. Παραδοθήσεται γὰρ τοῖς ἔθνεσιν, καὶ ἐμπαιχθήσεται, καὶ ὑβρισθήσεται, καὶ ἐμπτυσθήσεται:

33. Καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

34. Καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

In the 17th verse of Matthew B has μέλλων δὲ ἀναβαίνειν. The Peshito and Sahidic versions, and Origen approve this reading. The other authorities have καὶ ἀναβαίνων. In the same verse μαθητάς is omitted in **N**, D, L, Z, and in the Bohairic, Armenian, and Curetonian Syriac versions. In the 19th verse ἐγερθήσεται is supported by **N**, C*, L, N, Z, Origen, Chrysostom, Cyril, and Tischendorf.

In the 32nd verse of Mark οἱ δὲ ἀκολουθοῦντες has the sanction of **N**, B, C*, L, Δ, the Bohairic and Armenian versions, and Tischendorf, Westcott and Hort. In verse 34 μετὰ τρεῖς ἡμέρας is the reading of **N**, B, C, D, L and Δ. It is adopted by many codices of the Old Italian version, and by the Bohairic version. A, N, X, Γ, Π, et al., and the other versions have τῇ τρίτῃ ἡμέρᾳ.

In verse 31 of Luke D has περί τοῦ Υἱοῦ, and this is followed by the Old Italian version, the Vulgate, the Bohairic, the Syriac, and Armenian versions.

These parallel passages contain a clear prophecy of Christ's suffering, death, and resurrection. The prophecy is not rendered in a general way, but all the details of the terrible events are accurately portrayed. The place is designated: it is to be in Jerusalem. The manner of the arrest and sentence of Jesus is described; he will be first given up to the priests and scribes, and then handed over to the Gentiles, the Romans. All the horrible details of the mockery by the soldiers, the being spat upon, the scourging, and the final execution of the sentence of death are predicted just as they happened.

The prediction was not opportune for the people. Such knowledge, if spread abroad, might interfere with the sacrifice of the Saving Victim. Therefore Jesus calls the Apostles apart, and commits this prophecy to them alone. The reasons of this are manifold. Jesus wished the world to know of the prophecy after the great consummation, and the Apostles were the authorized witnesses to transmit it. Moreover, for the confirmation of their own faith, he wished them to understand that the suffering and death which the Son of God was to undergo were not forced upon him against his will. Their faith did stagger somewhat when they saw him mocked, scourged, and led away to death; but it revived more quickly in that great awakening that took place after the Resurrection, from the fact that the meaning of all these prophecies opened itself to them. And they, thus confirmed in faith, transmitted to the world what they believed, and the bases on which it rested.

The obscurity of prophecy is often necessary to the harmony of its fulfillment. With God there are no accidents; and hence these various causes move together in an absolute harmony. If that prophecy had been spread through Jerusalem we can readily see how it would interfere with the acts and scenes of the great drama. But the knowledge could not spread through Jerusalem then; for God willed that it should not.

We can see the equal necessity that the Apostles should receive this prophecy. The world would otherwise be deprived of one great proof of the Divinity of Jesus. One great obstacle to the spread of Christianity was the "scandal of the cross."

This scandal is taken away by this prophecy; for this clearly proves that Jesus freely offered himself as a voluntary sacrifice for sin.

St. Luke declares that the predicted sufferings and death of Jesus shall be in fulfillment of the prophecies of old. The chief prophecies relating to this theme are Isaiah, L. 6: "I gave my back to the smiters, and my cheeks to them who plucked off the hair: I hid not away my face from shame and spitting." "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Ibid. LIII. 5. "And they shall look upon him whom they have pierced."—Zechariah, XII. 10. "Awake, O sword, against my Shepherd, and against the man that is with me: smite the Shepherd and the sheep shall be scattered."—Ibid. XIII. 7. The whole twenty-second Psalm (Vulg. XXI.) is a prophecy of Christ's sufferings. Especially touching is the sixteenth verse: "For dogs have encompassed me: the assembly of evil-doers have enclosed me; They pierced my hands and my feet: I may tell all my bones."

Mark adds a detail of the journey that merits notice. He tells us that on the way up to Jerusalem those who followed Jesus were afraid. It makes no difference whether we understand by "those who followed," the Apostles or some of the multitude; the essential fact is that these, knowing that the Pharisees of Jerusalem sought to kill Jesus, feared. Now Mark declares that Jesus went before them, and that those who followed were amazed at his fearlessness. This is not a non-essential detail. It represents to us the Son of God going forward without fear to the suffering and the death which he foresaw. He is no criminal hunted down; he is a voluntary victim of a sacrifice. He had absolute command of the whole event, and its various scenes were enacted in accordance with what he foresaw, and willed. He is calm in the presence of death, but yet human. He suffers the painful emotions of human nature, but rises sublime above them by the prevalence of his higher will.

Jesus does not leave his Apostles in the gloom of the night of death. He stands in the presence of death, and looks through death to life. The series of events predicted terminates with that great and joyful event the Resurrection, and this hope relieves the sorrow of the sufferings and the death.

The whole prediction is a proof of Jesus' Divinity; for only one speaking in the power of God has such foreknowledge.

MAT'T. XX. 20—28.

20. Τότε προσήλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου, μετὰ τῶν υἱῶν αὐτῆς, προσκυνούσα καὶ αἰτοῦσα τί ἀπ' αὐτοῦ.

21. Ὁ δὲ εἶπεν αὐτῇ: Τί θέλεις; ἡ δὲ εἶπεν: Ὅτινα καθίσωσιν οὗτοι οἱ δύο υἱοὶ μου, εἰς ἐκ δεξιῶν, καὶ εἰς ἐξ εὐωνύμων σου, ἐν τῇ βασιλείᾳ σου.

22. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν: Οὐκ οἴδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πιεῖν; λέγουσιν αὐτῷ: Δυνάμεθα.

23. Λέγει αὐτοῖς: Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ Πατρὸς μου.

24. Καὶ ἀκούσαντες οἱ δέκα, ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

25. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς, εἶπεν: Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῷ, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

26. Οὐχ οὕτως ἔστιν ἐν ὑμῖν: ἀλλ' ὃς ἂν θέλῃ μέγας ἐν ὑμῖν γενέσθαι, ἔσται ὑμῶν διάκονος.

27. Καὶ ὃς ἂν θέλῃ εἶναι ὑμῶν πρῶτος, ἔσται ὑμῶν δοῦλος.

MARK X. 35—45.

35. Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης, οἱ δύο υἱοὶ Ζεβεδαίου, λέγοντες αὐτῷ: Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε, ποιήσῃς ἡμῖν.

36. Ὁ δὲ εἶπεν αὐτοῖς: Τί θέλετέ με ποιήσω ὑμῖν;

37. Οἱ δὲ εἶπαν αὐτῷ: Δὸς ἡμῖν ἵνα εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου.

38. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς: Οὐκ οἴδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;

39. Οἱ δὲ εἶπαν αὐτῷ: Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς: Τὸ ποτήριον ὃ ἐγὼ πίνω, πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε.

40. Τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.

41. Καὶ ἀκούσαντες οἱ δέκα, ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.

42. Καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς, λέγει αὐτοῖς: Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.

28. Ὡςπερ ὁ Τίς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

20. Then came to him the mother of the sons of Zebedee with her sons, worshiping him, and asking a certain thing of him.

21. And he said unto her: What wouldest thou? She saith unto him: Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.

22. But Jesus answered and said: Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him: We are able.

23. He saith unto them: My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give, but it is for them for whom it hath been prepared of my Father.

43. Οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν: Ἀλλ' ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος.

44. Καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων δοῦλος.

45. Καὶ γὰρ ὁ Τίς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

35. And there come near unto him James and John, the sons of Zebedee, saying unto him: Master, we would that thou shouldest do for us whatsoever we shall ask of thee.

36. And he said unto them: What would ye that I should do for you?

37. And they said unto him: Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory.

38. But Jesus said unto them: Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?

39. And they said unto him: We are able. And Jesus said unto them: The cup that I drink ye shall drink; and with the baptism that I am

24. And when the ten heard it, they were moved with indignation concerning the two brethren.

25. But Jesus called them unto him, and said: Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

26. Not so shall it be among you: but whosoever would become great among you shall be your minister;

27. And whosoever would be first among you shall be your servant:

28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

baptized withal shall ye be baptized:

40. But to sit on my right hand or on my left hand is not mine to give: but it is for them for whom it hath been prepared.

41. And when the ten heard it, they began to be moved with indignation concerning James and John.

42. And Jesus called them to him, and saith unto them: Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.

43. But it is not so among you: but whosoever would become great among you, shall be your minister:

44. And whosoever would be first among you, shall be servant of all.

45. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

In the 22nd verse of Matthew *καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι* is added in C, E, F, G, H, K, M, S, U, V, X, Γ, Δ, Π, et al., and this reading is adopted by the Syriac and Armenian versions, and by Chrysostom and Basil. It is clearly an interpolation from Mark, X. 38. The same interpolation is observed in the 23rd verse of Matthew in C, X, et al. In

verse 26 B, D, Z, and the Sahidic version have οὐχ οὕτως ἐστίν: the others have ἔσται. In the 27th verse ἔσται ὑμῶν δοῦλος is found in B, **N**, C, D, K, L, M, U, Z, Δ, et al., and this is followed by the two Latin versions; the other authorities have ἔστω.

In the 35th verse of Mark οἱ δύο is added before υἱοί in B, C, and the Bohairic version. In verse 38 καὶ τὸ βάπτισμα is found in A, C^s, X, Γ, Π, et al., and in the Syriac, Gothic, and Ethiopian versions; but ἡ τὸ βάπτισμα, the reading of the other codices is to be preferred. In the 43rd verse οὕτως ἐστίν has the support of **N**, B, C*, D, L, Δ, the two Latin versions, and of Tischendorf, Westcott, and Hort. Other authorities have ἔσται. In the 44th verse **N**, B, C*, L, Δ, the Old Italian and Vulgate versions, the Bohairic version, and Westcott and Hort support the reading ἐν ὑμῖν εἶναι πρῶτος: other codices and Tischendorf support ὑμῶν γενέσθαι πρῶτος.

The Lord had but lately spoken of the great glory that was to be given to the Apostles in his new kingdom. They were to sit on thrones, judging the twelve tribes of Israel. He here speaks of arising from death the third day, and hence the idea fixes itself in the minds of James the Greater and John and their mother that then the new kingdom is to be founded. The mother of James and John was Salome, who followed the Lord, and ministered to him and his disciples of her substance.—Matt. XXVII, 55. They contemplate the new kingdom as a temporal kingdom, and they wish to obtain from Jesus the promise of preeminence in it. The common Jewish error that Israel would be restored to a great temporal kingdom seems not to have been entirely eradicated from the Apostles' mind till after the sending of the Holy Ghost.

There is a slight discrepancy in Matthew and Mark in the relation of the request. Matthew makes it the request of the mother for her sons; while in Mark the sons ask for themselves. The best solution of the difficulty is that all three were actors in the affair. It was arranged between them, and together they came to the Lord. More words pass between them than are recorded by the Evangelists. They all ask the petition; the mother pleads for her sons, and they plead for themselves. Matthew gives the leading role to the mother; while Mark

makes the sons the leading actors. It is certain that the mother asked the request for her sons, and it is equally certain that this request was the act of her two sons also.

James and John were kinsmen of the Lord. They had been favored by being taken up with Peter into the Mount of the Transfiguration. At other times also they had been preferred before the others ; as, for instance, in the raising of the daughter of Jairus. Relying upon their kinship and upon these favors they presumed to ask the first posts in the new kingdom. The expression to sit on the right hand and on the left means simply to be next to the King, to be the first men in the kingdom.

In St. Mark's text we find that Salome and her sons sought to obtain from Jesus the promise to grant their request before they had made known its nature. The prudence of the Son of God demanded to be informed of the nature of the request before he would say anything concerning it.

There is something touching in the request of the mother. She was ignorant yet of the great mysteries of Christ's spiritual kingdom. She had a mother's ambition for her sons ; she asks nothing for herself. It is characteristic of the mother to forget herself for her children. Of course, the petition was actuated by ambition ; but all the Apostles had disputed one with another who was the greatest on the way down to Capharnaum, after the Transfiguration—Mark IX. 34. It required the patient teaching of Jesus Christ, his divine example, the association with him in his sufferings, and most of all, the fire of the Holy Ghost to make the Apostles perfect.

The Lord is not angry with the mother and her sons. Their petition was not a crime, but a certain manifestation of human nature. They must be introduced into the spiritual world. He tells them truly that they know not what they ask. Their whole conception of Christ's kingdom was wrong. They contemplated an earthly kingdom, and asked for preeminence in it ; Christ's kingdom was not of this world, and preeminence in it was not given by favor.

James and John had asked to be made the first in Christ's kingdom through human favor ; Christ makes known to them that the way to obtain a place close to him in his kingdom is to imitate him closely in his sufferings. He speaks of these

sufferings under the metaphor of a cup that he must drink, and in St. Mark he adds the metaphor of a baptism with which he must be baptized. The metaphor of the cup aptly represents a portion of suffering allotted by God, being taken from the custom of a father of a family or the master of a feast to apportion to those at table their cup of wine.

In the kingdoms of this world the first places go by favor ; in Christ's kingdom it is given for faithful following of Christ, and the highest place is given to the most faithful follower. Now the one who follows Christ closely must drink the cup which he drank, and be baptized with the baptism with which he was baptized.

The two Apostles must have understood this metaphorical language ; they readily declare their ability and willingness to drink the cup of suffering.

The spirit which moves this declaration of James and John was like to that which made St. Peter say : " Lord, with thee I am ready to go both to prison and to death."—Luke XXII. 33. James and John were the sons of thunder ; they were ardent, generous spirits ; but they needed the grace of the Holy Ghost to be able to do what they here offer. When the Savior was condemned to death, they also fled with the rest. This human ardor and confidence was of little consequence taken alone ; but with the grace of God it made of these great heroes of God.

By divine omniscience Jesus looks through the veil of time, and he sees the future life of these men. He accepts their offer, knowing that he will confirm that which is weak in them by the power of the Spirit.

The Lord's words here are a prediction of the sufferings that the Apostles should endure for Christ. History speaks clearly of the fulfillment of the prophecy in St. James. He was slain at the command of Herod Agrippa to please the Jews.—Acts XII. 2. Of St. John we know that he was banished to the Island of Patmos, and that he encountered the common persecution of the Apostles. The manner of his death is unknown to us. There is a tradition which claims Tertullian as its author, that he was thrust into a caldron of boiling oil, and came forth from it without hurt. Certain it is that he

suffered enough to fulfill the prophecy of Jesus ; and it may be that he suffered death for the cause of Christ, though the record of it is lost.

The Lord Jesus next declares that to sit on his right hand and on his left hand is not his to give, but it is for them for whom it is prepared by the Father. The whole meaning of this passage is that the pre-eminence in the kingdom of Christ is not given through the motive of consanguinity or human favor, but as the reward of merit. They had asked an impossible thing. They would drink the chalice of the Lord, and this would entitle them to a place in the kingdom, but they were not thereby the most worthy of all the elect. Such a promise given to them would conflict with the hidden decrees of predestination. They would receive a place in the kingdom commensurate to their merits, but the mystery could not be revealed, how their merits ranked with the merits of all the elect until the end of time. God in his infinite foreknowledge knows the merits of all his elect, and the decree of predestination has assigned the place of greatest glory to the most worthy. These posts of preeminence are spoken of as being prepared for certain ones by God ; for the decree of predestination based upon man's foreseen co-operation with God's grace is now present, is eternally present in the mind of God.

The petition of Salome and her sons was defective, first, because it misunderstood the character of Christ's kingdom ; and, secondly, because it sought to obtain by human favor what is given solely as a reward of merit. If we reform its idea of the kingdom, and correct the second defect, it becomes a holy ambition. We should strive to merit a place close to Christ in his true kingdom.

The ambitious petition of the sons of Zebedee moved the other Apostles to indignation. This is also human nature. Ambition naturally provokes envy and opposition. The presence of this indignation reveals the fact that the others were ambitious also ; and that they resented the attempt of the two to obtain that which all coveted. How the petition of James and John became known to the other Apostles we can not say. The petition may have been made publicly, or, if made in private, knowledge of it reached the other Apostles in some way unknown to us.

The whole body needed the lesson of humility so tenderly given by the Master. Their contention must have taken place when they were out of his presence, for the Evangelists tell us that Jesus "called them to him."

There is more in Jesus' words than appears at first view. Often when contemplating a text of the Holy Gospels, it seems commonplace at first; but as the mind rests upon it, it grows in power and deep signification. The great utterance of infinite wisdom is revealed under that simple language. The evil of it is that we do not look long enough at these great truths. Our restless souls hurry on in the race of the world, and God's message is neglected. Humility is not a consent of the mind to be nothing, and to aspire to nothing great. Humility is the turning away from the false ideas of human greatness, and the striving after the true excellence in the right way. Therefore in the right life there is an everlasting hoping, striving, reaching out after the real good. No life should be without ambition, but the object of the ambition should be in Heaven. Now the Lord here does not forbid the Apostles to wish to become great; but he teaches them that the way to do it is not to seek the places of honor here on earth, but to seek to be the servant of all.

The Apostles had contemplated the foundation of the glorious kingdom of Christ immediately after his Resurrection, and they coveted the places of honor in that kingdom. Christ implies that there will be a kingdom founded then; not a kingdom of earthly power and glory, but the kingdom of the Church, in a state of suffering and waiting on earth, and in a state of perfect happiness in Heaven. Now he has told the Apostles what should be their portion in Heaven; they have here to be told what is their place in the waiting probationary phase of the kingdom. They were to be the leaders of men, but the exercise of their power was not to be like to that of the worldly rulers. The rulers and great ones of the Gentiles of those days were despots. In the popular conception the ruler was exalted in a great degree above his subjects. He was a superior being, feared more than loved. The ruler surrounded himself by every agency to exalt himself, and to render his power absolute. But it was not to be so in the Church of

Christ. There must be authority in that organization, but those who exercise it are commanded by Christ to be the bond-servants of all. It is this precept of Christ that moved Gregory the Great, when pope of Rome, to sign himself the servant of the servants of the Lord.

The words of Christ do not stop with commanding humility ; they have an ulterior meaning. They carry with them the assurance that such self-abasement in the militant Church will insure the highest post of honor in the perfect state of the kingdom of Christ. Christ's words thus correct the double error of the Apostles. They had thought that a temporal kingdom began at his Resurrection, and they had ambitiously striven to obtain the preeminence in that kingdom. Christ in substance tells them that the kingdom which he will found on earth is one in which they are to suffer and deny themselves, and that thus, and not by the ambitious schemes of worldlings, will they obtain the place of great glory in his glorious kingdom.

Christ's words are always reenforced by his example ; and so here he calls upon them to imitate him. He was the King of kings, the Lord of Heaven and of earth, and yet he sought not any of the honors or service of monarchy. He was the servant of men, even to the last great service that man can do for men, to die for them. Strive as we may, the example is always above us. The divine Lord became poor to serve men. When he had no place to lay his head, he went about preaching to men, and healing them. And finally, when he had committed his message to men, he died for them.

The statement of Jesus, that he had come to *die for many*, does not limit the universality of the Vicarious Atonement. Jesus Christ died for all men ; but his death is a ransom in effect only for those who are saved. Now, either the Lord here contemplates his death in its actual effect ; or by a Greek idiom all men are meant by the term "many."

Christ's example is the model for all in his kingdom. It is a holy thought to strive to obtain a high degree of the glory of Heaven. This holy ambition can not be in excess. Christ animates us to it, and helps our every effort. But we must aspire and strive in the right manner ; by becoming the least of men, and the servant of men here. The two states are in

inverse ratio: the lower the voluntary self-abasement, and self-denial here, the greater the glory in the eternal kingdom of Heaven.

The Arians sought support of their error from this text, for the reason that Christ declares that the rewards of the kingdom of Heaven are not his to give. The answer to this is evident. The sons of Zebedee sought the first posts in his kingdom through kinship and human favor. Christ directs his response against this erroneous conception, and assures them that he can not give them the rewards of Heaven as their kinsman. He speaks of himself here as man, as they contemplated him. When the issue is raised to God, then the giving is his act, as well as the Father's, for he is equal to his Father, and identical in nature.

MATT. XX. 29—34.

29. Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ, ἠκολούθησεν αὐτῷ ὄχλος πολὺς.

30. Καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες: Κύριε ἐλέησον ἡμᾶς, Τίος Δαυεὶδ.

31. Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς, ἵνα σιωπήσωσιν, οἱ δὲ μείζον ἔκραξαν, λέγοντες: Κύριε ἐλέησον ἡμᾶς, Τίος Δαυεὶδ.

32. Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπεν: Τί θέλετε ποιήσω ὑμῖν;

33. Λέγουσιν αὐτῷ: Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.

34. Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς, ἤψατο αὐτῶν τῶν ὀμμάτων, καὶ εὐθέως ἀνέβλεψαν, καὶ ἠκολούθησαν αὐτῷ.

MARK X. 46—52.

46. Καὶ ἔρχονται εἰς Ἱεριχῶ: καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχῶ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, ὁ υἱὸς Τιμαίου Βαρτειμαῖος τυφλὸς προσαίτης ἐκάθητο παρὰ τὴν ὁδόν.

47. Καὶ ἀκούσας, ὅτι Ἰησοῦς ἐστίν ὁ Ναζαρηνὸς, ἤρξατο κράζειν καὶ λέγειν: Τί ἐ Δαυεὶδ Ἰησοῦ, ἐλέησόν με.

48. Καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ, ὁ δὲ πολλῷ μᾶλλον ἔκραζεν: Τί ἐ Δαυεὶδ, ἐλέησόν με.

49. Καὶ στὰς ὁ Ἰησοῦς, εἶπεν: Φωνήσατε αὐτὸν, καὶ φωνοῦσι τὸν τυφλόν, λέγοντες αὐτῷ: Θάρσει, ἔγειρε, φωνεῖ σε.

50. Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.

51. Καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν: Τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ: Ῥαββουνεὶ, ἵνα ἀναβλέψω.

52. Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ: Ὑπαγε, ἡ πίστις σου σέσωκέν σε. Καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

29. And as they went out from Jericho, a great multitude followed him.

30. And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying: Lord have mercy on us, thou Son of David.

31. And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying: Lord, have mercy on us, thou Son of David.

32. And Jesus stood still, and called them, and said: What will ye that I should do unto you?

33. They say unto him: Lord, that our eyes may be opened.

34. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

46. And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side.

47. And when he heard that it was Jesus of Nazareth, he began to cry out, and say: Jesus, thou Son of David, have mercy on me.

48. And many rebuked him, that he should hold his peace: but he cried out the more a great deal: Thou Son of David, have mercy on me.

49. And Jesus stood still, and said: Call ye him. And they call the blind man, saying unto him: Be of good cheer: rise, he calleth thee.

50. And he, casting away his garment, sprang up, and came to Jesus.

51. And Jesus answered him, and said: What wilt thou that I should do unto thee? And the blind man said unto him: Rabboni, that I may receive my sight.

52. And Jesus said unto him: Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

LUKE XVIII. 35—43.

35. And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging:

36. And hearing a multitude going by, he inquired what this meant.

37. And they told him, that Jesus of Nazareth passeth by.

38. And he cried, saying: Jesus, thou son of David, have mercy on me.

39. And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal: Thou son of David, have mercy on me.

40. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him:

35. Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱερικὸν, τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν.

36. Ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο τί εἶη τοῦτο.

37. Ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.

38. Καὶ ἐβόησεν, λέγων: Ἰησοῦ Υἱὲ Δαυεὶδ, ἐλέησόν με.

39. Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ, αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν: Υἱὲ Δαυεὶδ, ἐλέησόν με.

40. Σταθεὶς δὲ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν, ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν:

41. What wilt thou that I should do unto thee? And he said: Lord, that I may receive my sight.

42. And Jesus said unto him: Receive thy sight: thy faith hath made thee whole.

43. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

41. τί σοι θέλεις ποιήσω; Ὁ δὲ εἶπεν: Κύριε, ἵνα ἀναβλέψω.

42. Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ: Ἀνάβλεψον: ἡ πίστις σου σέσωκέν σε.

43. Καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν, καὶ πᾶς ὁ λαὸς ἰδὼν, ἔδωκεν αἶνον τῷ Θεῷ.

In the 30th verse of Matthew's text Κύριε is omitted by **Σ**, D, and Tischendorf. In verse 46 of Mark τυφλὸς προσαίτης is the reading of **Σ**, B, L, Δ, the Bohairic version, and of Tischendorf, Westcott and Hort. A, C, X, Γ, Π, et al. have ὁ τυφλὸς with προσαιτῶν after ὁδόν, and this reading is followed by both Latin versions, the Peshito and Philoxenian Syriac, the Gothic, and Armenian versions. In verse 47 Ναζαρηνός has the support of B, L, Δ, the Latin versions, and Origen. Other authorities have Ναζωραῖος. In the 49th verse φωνήσατε αὐτόν has the authority of **Σ**, B, C, L, Δ, of the Bohairic, Philoxenian Syriac, and of Tischendorf, Westcott and Hort. Others support αὐτὸν φωνηθῆναι.

In the 39th verse of Luke, B, D, L, P, and X have σιγήσῃ: other authorities have σιωπήσῃ.

A series of difficulties besets these texts. Matthew states that there were two blind men, and that they were healed as Jesus departed from Jericho. Mark speaks only of one, and in time and place agrees with Matthew. Luke speaks also of one; he declares that he was healed as Jesus entered Jericho.

On the other hand, every other feature is identical in the three accounts. In the three texts the blind beggar sits by the wayside; he hears the tumult of the passing multitude; he utters the same words; the multitude make the same effort to restrain him; he obeys not their admonitions, but clamors the more; Jesus addresses the same words, operates the same effect; and the man

follows him. This identity of details points to one identical event; but the plural number of Matthew and the difference of time and place of St. Luke weigh heavily against it.

Some have believed that there were three different healings: one as the Lord entered Jericho, then the healing of the two mentioned by Matthew, and finally the healing of the one mentioned by St. Mark. This is said to have been the opinion of Origen and Euthemius. This supposition is now generally rejected for the identity between the relation of Matthew and that of St. Mark outweighs the one difficulty of the plural number of Matthew. To begin here, then, we reconcile Mark with Matthew on the theory that, of the two who cried out, one was the chief actor. The same discrepancy exists in the records of the healing of the two demoniacs in the country of the Gerasenes—Matt. VIII. 28; Mark V. 2; Luke VIII. 27.

It is easy to contemplate the scene. By the side of all the ways frequented by men in the East, beggars of all descriptions sit and beg. Let us imagine two blind beggars sitting by the wayside just outside Jericho. As the great multitude which usually thronged about Jesus passed, one of the beggars asked to know the cause of the noise. He was told that Jesus of Nazareth was passing by. Though a blind beggar, he has heard of this great worker of miracles. And now he is passing by, so close that he can hear his cry. Perhaps the other beggar, up to this point, has been passive. When the cry of faith of the chief actor breaks forth, he also adds his cry. The chief actor is the stronger character, and the second beggar follows his leading. And so, though the credit of the appeal is due to one, the Lord heals both. Matthew wrote as an eye-witness, and recorded two: Mark wrote from oral tradition, and in tradition the obscurer beggar was lost to sight, and the one chief actor became prominent. Moreover, as Mark describes the name and patronimic of the chief beggar, he may have been one well known in the early history of the Church. This also would tend to throw the other beggar into obscurity. Schegg even believes that the man mentioned by Mark became a well-known disciple of Christ, and thus in the oral teaching of the early Church his cure was made so prominent that the cure of the other gradually fell into oblivion.

The identity of the accounts of Matthew and Mark is the common opinion of all; but a diversity of opinion exists concerning St. Luke's account. Many believe that the diversity of time and place in St. Luke's account forces us to admit that the healing recorded by St. Luke is an event separate and distinct from that described by the other two synoptists. Jansenius, Calmet, Lamy, Arnoldi, Bisping, and Cornely are cited in favor of this opinion. The opinion is certainly probable. We cannot say that it is absolutely impossible that the aforesaid identical circumstances could be verified in two distinct events. We know that the Evangelists are true historians, and if a belief in their veracity forced us to accept this opinion, we should readily accept it. Many of the advocates of this opinion believe that one of the blind men mentioned by Matthew is the one described by Luke; and that Matthew, passing over the difference of time and place, groups the two healings together. This opinion would relieve the account of Mark of every difficulty.

After examination of all the data, we are persuaded to hold with St. Ambrose, Theophylactus, Sylveira, à Lape, Maldonatus, Fillion, Schanz, and Schegg, that the same identical healing is narrated by the three Evangelists; that two were healed; and these, as Jesus was going forth from Jericho. The difficulty of the plural number has already been explained. The two Evangelists who wrote from oral tradition fix their attention upon only one, for the reason that one was the leading character in the event, and one was sufficient to illustrate the great lesson of the miracle. We have only now to clear away the difficulty of time and place of St. Luke. Now we believe that this is a detail not necessarily within the compass of divine inspiration. We have spoken of it as a difference of time and place; but it really is not a difference of place, for the event in all accounts was near Jericho. Neither is there a great difference of time; for it is only a question whether it preceded the dinner in Zacchæus' house, or followed it. We believe that such a mere accident of time is not included in the object of inspiration. The substantial narration is the same in the three synoptists: the everlasting lesson is not obscured by the difference of this non-essential detail. We must allow a certain margin to the

human element in inspiration. Men have not yet been able to tell us the exact laws and limits of the divine and human elements in Holy Scripture. But the most conservative must admit a certain margin of the human effect not covered by divine inspiration. Thus are explained certain accidental differences in the several accounts of the words of institution of the Eucharist. Divine inspiration effects that the substantial truth, with all its moral bearings, be transmitted; but it may not extend itself to every indifferent detail.

We can not say that there is a historical error in Luke; it is simply a difference in arranging in order the events. He tells us that as Jesus drew nigh unto Jericho, a certain blind man sat by the way side begging. This we accept as strictly accurate. The blind man hears the multitude passing by, and being told the cause, he cries out for mercy. Now it is most probably at this point that the lacuna occurs. Many believe that Jesus did not immediately respond to his cry. Perhaps he wished to test his faith. After the dinner in the house of Zacchæus, Jesus repassed the same way going from Jericho. Then the beggar, persevering in his cries for mercy, obtains relief, and another beggar, attracted by the leading one's act, comes up, and is also healed.

Now it may be that none of the opinions furnish the real key to this difficulty. But these possible solutions save the Gospels from the charge of untruthfulness. The adversaries of the Gospels cannot charge the Gospels with falsehood while there is a probable solution of their difficulties. And even if we should be face to face with a difficulty of which we could find no solution, it would not therefore follow that the Gospels erred. It would only manifest the inadequacy of our minds to grasp the divine truths.

Turning now to deal with the event itself, we find in it many important lessons. The cure of the men is a miracle, attested by a multitude of witnesses; it is another proof of the Divinity of Jesus.

The blind beggar manifests great faith. He cried loudly and repeatedly. When they that went before rebuked him, that he should hold his peace, he cried still more loudly, above all the noise of the multitude. Moreover, when Jesus summons

him to come, throwing aside his cloak, he springs up, and hastens to Jesus. We discover also in his appeal to Jesus that he recognized Jesus' real character. He addresses him as the Son of David. He may not have understood the mystery of the hypostatic union, but he recognizes Jesus as the Messiah, for a Son of David was a synonym for the Messiah. In that stage of religious thought, to recognize Jesus' Messiahship was faith.

There is thus enacted in the event a great rebuke of the teachers of Israel. A blind beggar recognizes the true character of Jesus, and the priests, scribes, and Pharisees fail to recognize it. So from the streets and lanes of the city, the poor and blind and lame are taken into the Kingdom, while the first of Israel are rejected.

A valuable moral lesson concerning human respect may be drawn from the event. When the multitude rebuked the blind beggar that he should be silent, human respect urged to acquiesce in their admonition. But faith prevailed over human respect. So it is with us in the world. The multitudes which surround us despise us, if we profess our religion openly.

Jesus is passing through all the ways of human life. If we could see our need, we should find ourselves more necessitous than the blind beggars of Jericho. Jesus is near to hear our cry, but our lips are mute. We know not our poverty. The multitudes of the world stand in the way, and the spirit of the world withholds us from an appeal to the Author of life. We could put forth our hand and touch the Healer, but we sit there dumb and inactive with life so near, until the grave opens, and we go to judgment.

If we were corporally blind, and it were told us that by the doing of anything most hard, we should receive our sight, with all our hearts we would offer ourselves to the work. We never think of the blindness of the spirit. While we have present health and the goods of the world, we think all is well with us. The whole trend of the world's thought is to make our present life more comfortable, and to think nothing of the future. We know that man's present life is a short period of waiting for the life that is to come, and yet everything reflected in the life of man belies this belief. Man reaches out his hands

frantically for more and more of the things that can only serve him on his way to the grave. This life is naught but a journey to the grave. All things are rushing towards their goal. The kings die, and the beggars die; the living of to-day are burying dead men, and a few days hence another will perform the same office for them. And the pity of the sad picture is that, instead of realizing that life for which we were created, and for which alone we should live, we cling to a brief span of life which grows shorter at every beat of our hearts; and we turn from our inheritance of eternal life in Heaven with God, to dream vain dreams, and make mud pies. Oh, it is a blindness far worse than that of the beggar Bartimæus. The better sight is not that which enables us to see the things of this world, but the sight of the soul which reveals to us God and the kingdom of Heaven. The ostrich in the desert hides its head in the sand, and thinks its body safe; and we more foolishly encircle our bodies with the things of its use, and consider that all is well.

LUKE XIX. 1—10.

1. And he entered and was passing through Jericho.

2. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.

3. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.

4. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5. And when Jesus came to the place, he looked up, and said unto him: Zacchæus,

1. Καὶ εἰσελθὼν διήρχετο τὴν Ἱερικῶ.

2. Καὶ ἰδοὺ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ αὐτὸς πλούσιος.

3. Καὶ ἐξήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἐδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.

4. Καὶ προδραμὼν εἰς τὸ ἔμπροσθεν, ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτὸν, ὅτι ἐκείνης ἡμέλλεν διέρχεσθαι.

5. Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας Ἰησοῦς εἶπεν πρὸς αὐτόν: Ζακχαῖε, σπεύσας

make haste, and come down; *κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ*
for to-day I must abide at thy *σου δεῖ με μέναι.*
house.

6. And he made haste, and *6. Καὶ σπεύσας κατέβη, καὶ*
came down, and received him *ὑπεδέξατο αὐτὸν χαίρων.*
joyfully.

7. And when they saw it, *7. Καὶ ἰδόντες πάντες διεγόγ-*
they all murmured, saying: *γυζον, λέγοντες: "Ὅτι παρὰ*
He is gone in to lodge with a *ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν κατα-*
man that is a sinner. *λύσαι.*

8. And Zacchæus stood, *8. Σταθεὶς δὲ Ζακχαῖος εἶπεν*
and said unto the Lord: Be- *πρὸς τὸν Κύριον: "Ἴδὸν, τὰ*
hold, Lord, the half of my *ἡμίσιά μου τῶν ὑπαρχόντων, Κύ-*
goods I give to the poor; and *ριε, πτωχοῖς δίδωμι, καὶ εἴ τι νός*
if I have wrongfully exacted *τι ἐσυκοφάντησα, ἀποδίδωμι τετ-*
aught of any man, I restore *ραπλοῦν.*
fourfold.

9. And Jesus said unto *9. Εἶπεν δὲ πρὸς αὐτὸν Ἰη-*
him: To-day is salvation come *σοῦς: "Ὅτι σήμερον σωτηρία*
to this house, forasmuch as he *τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ*
also is a son of Abraham. *αὐτὸς υἱὸς Ἀβραάμ ἐστιν.*

10. For the Son of man *10. Ἦλθεν γὰρ ὁ Υἱὸς τοῦ*
came to seek and to save that *ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ*
which was lost. *ἀπολλωλός.*

In the 4th verse of Luke's text *εἰς τὸ ἔμπροσθεν* is found in **Σ**, B, and L. The other authorities omit it, but its genuinity seems to us undoubted. In the 5th verse the phrase *εἶδεν αὐτὸν*, which is followed by the Vulgate, is omitted by **Σ**, B, L, Tischendorf, Westcott and Hort.

Some have believed that this event must be placed outside of Jericho, judging it improbable that a sycamore tree should be found in the city. The sycamore tree sometimes reaches a height of from forty to fifty feet, and it has wide spreading branches. The introductory sentence: "He entered and was passing through Jericho," seems to us to locate the event in

the city. Jericho was not a compact city, but a straggling irregular aggregation of houses, and we find no difficulty in placing the sycamore tree within its indefinite confines.

The name Zacchæus is Jewish, and we believe that the man was a Jew. He had obtained from the Roman government the contract of collecting the taxes of the region, and hence he is called a chief publican. The contracts were generally awarded to an individual on payment of a certain sum, and the one receiving the contract was empowered to collect the individual taxes. Much extortion was prevalent in the exaction of these taxes; and the publican was hated by the Jewish people. No such contract could be awarded to a poor man; it required wealth to carry the issue through. Zacchæus was rich. This event illustrates the wonderful ways of divine grace. Here was a man engaged in an employment whose tendency was to make a man hard and worldly. It was exceptional to find one of his class who was just. He was engaged in one of the worst kinds of money-getting. Moreover he was rich, and the Lord had very recently taught how very difficult it is for a rich man to enter the kingdom of Heaven.

As the Lord passed through Jericho, a great concourse of people thronged about him. Zacchæus desired to see Jesus, but being little of stature, he could not. He runs ahead of the crowd, and ascends a sycamore tree that bordered the way by which Jesus was to pass. If we had nothing to judge from but the act itself, this act might be considered indifferent. It might have been prompted by mere curiosity to see the famous Prophet and Healer. Such acts have daily been done since the world began for mere motives of curiosity. Still we must consider that this man was not one of an idle multitude; he was a rich and influential public official of the place. This taken in conjunction with the events which followed leads us to suppose that there was more in the mind of this man than curiosity. His heart was disposed to seek after the kingdom of God, and God was drawing him by the mysterious inspiration of divine grace. Divine grace will penetrate wherever there is a heart disposed to receive it.

When Jesus came to the place of the sycamore tree, he looked up and called Zacchæus by name. This reveals the miraculous knowledge of Jesus. It is evident that Zacchæus

was not naturally known to Jesus. As he rested there in the tree and gazed at the great Prophet, Zacchæus must have felt that he was an utter stranger to Jesus. He expected no recognition, and this unusual site made it highly probable that no one would recognize him. And lo, he is addressed by name as a friend, and the great honor of entertaining Jesus is conferred upon him. No man is a stranger to Jesus. We know the outer self of a few men ; but Jesus knows the hearts of all men. He knows what is in man, not alone the actual, but the potential. This publican had felt unworthy to seek a direct audience with Jesus ; he had felt that a man of his despised calling had no right to any recognition from the great Prophet of Israel. It was a great joy for him therefore to hear the friendly address of Jesus, and to receive the honor, before all the people, of entertaining the great Prophet.

Zacchæus made haste, and received him gladly into his house. This calls forth murmurs from the Pharisees. It was the old issue : Jesus had gone in to lodge with a man that is a sinner. The subsequent events show why Jesus went into this man's house. Jesus' visit is the cause of this man's complete conversion. There is no barrier against God like to the barrier of riches ; and this great barrier falls down at Jesus' coming. The rich ruler who had kept all the commandments from his youth, turned away sorrowfully when asked to sell what he had and give to the poor ; but Zacchæus unasked gives one half of his goods to the poor. We may well conceive that the circumstances of Zacchæus' life rendered it necessary to reserve a certain portion of his goods for the decent maintenance of himself and family. The giving of half showed that he no longer served Mammon. When Christ announced the difficulty of the rich man to get to Heaven, he meant the rich man who loves his riches, and places his heart in them ; but the man who by one generous act gives half of all he possesses is no longer of this class.

But Zacchæus does still more. In Exodus, XXII. 7—9, it was enacted that restitution for any matter of injustice should be double. Not content with this, Zacchæus proclaims before the whole people that, if there be any one whom he has defrauded, he is ready to restore four-fold.

Some believe that there is contained in these words of Zacchæus an acknowledgment of wrongful exactions. This we can not accept. It seems difficult to believe that such a grand character as is Zacchæus should have practised injustice in his office. Moreover, if he had the consciousness of guilt in his heart, he would have made a more direct acknowledgment of it, and a more definite act of restitution. We must remember here that the conversion of Zacchæus was such that it was accepted unto his justification by Jesus. Therefore there could be no latent defect in it. Now his proclamation was not an acknowledgment of extortion. It was a mere hypothesis. Hence we believe that Zacchæus, recognizing the fact that he had exercised an employment which greatly exposed men to acts of injustice, and wishing to make his conversion a perfect act, he makes this generous offer of restitution, in case there was any man that had been wronged. His renunciation of his goods is heroic, and his offer of restitution is heroic. We can readily see that his riches no longer held his heart. The higher love of the kingdom of Heaven has displaced the love of riches. The mere presence of riches is an indifferent thing, if their love does not hold the human heart. They are, in general, so dangerous, because it is hard to have them and not love them, and if they are loved, they are the rival of God.

The act of Zacchæus is perfect in every way. Every man must satisfy the demands of justice, before he is free to give his goods to the poor. While this man was not conscious then and there of acts of injustice, the character of his employment had made it probable that such acts might exist. On an instant a man of many affairs can not review all the acts of his life, and judge of the justice or injustice of the same. Hence, Zacchæus, from the part of his goods reserved, provides for any restitution that may be demanded.

How the grand act of renunciation of this publican contrasts with the mean, craven avarice and dishonesty of those who murmured because the Lord lodged with a publican?

The Lord, in reward for such good disposition, bestowed upon Zacchæus the highest gift in the power of God to give, the promise of salvation.

When the Lord Jesus looked up into that tree, he saw not alone the present Zacchæus: he saw the future Zacchæus, the man moved by divine grace, and converted to the Lord. His gracious address to Zacchæus, and his wish to accept the hospitality of his house, were in view of this effect, which Jesus now declares to have been the purpose of his coming to Zacchæus, and to be now accomplished. Zacchæus, as we believe, was by birth a son of Abraham, but he was a lost sheep of the house of Israel. Setting aside the matter of his injustice as a matter of doubt, certain it was that the tenor of his life was not that of a faithful son of Abraham. There were but few faithful sons of Abraham when Jesus came to earth.

Jesus came seeking his lost sheep, and he found this one in the sycamore tree at Jericho, and brought him back to his fold.

And now of what interest to us is this man of that far-off age in that far-off city? It is always profitable to us to study the way in which a man comes to salvation. The men of this world are always eager to know how men succeed in this life, and the example of Zacchæus has a higher interest for us. If we wish to have what he received, we must do what he did. Less than he did may be accepted from us for the remission of our sins; but less than he did will not obtain what the Lord bestowed on him. If we are animated by a desire to receive from Jesus the same measure of mercy and love, the only way is to go and do likewise.

LUKE XIX. 11—28.

11. And as they heard these things, he added and spoke a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear.

12. He said therefore: A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

11. Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπεν παραβολήν, διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι.

12. Εἶπεν οὖν: Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι.

13. And he called ten servants of his, and gave them ten pounds, and said unto them: Trade ye herewith till I come.

14. But his citizens hated him, and sent an ambassador after him, saying: We will not that this man reign over us.

15. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.

16. And the first came before him, saying: Lord, thy pound hath made ten pounds more.

17. And he said unto him: Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.

18. And the second came, saying: Thy pound, Lord, hath made five pounds.

19. And he said unto him also: Be thou also over five cities.

20. And another came, saying: Lord, behold, here is thy pound, which I kept laid up in a napkin:

13. Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτοὺς: Πραγματεύσασθε ἐν ᾧ ἔρχομαι.

14. Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες: Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

15. Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλειαν, καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς δεδῶκε τὸ ἀργύριον, ἵνα γνοῖ τί διεπραγματεύσαντο.

16. Παρεγένετο δὲ ὁ πρῶτος, λέγων: Κύριε, ἡ μνᾶ σου δέκα προσειργάσατο μνᾶς.

17. Καὶ εἶπεν αὐτῷ: Εὖγε ἀγαθὲ δοῦλε: ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

18. Καὶ ἦλθεν ὁ δεύτερος, λέγων: Ἡ μνᾶ σου, Κύριε, ἐποίησεν πέντε μνᾶς.

19. Εἶπεν δὲ καὶ τούτῳ: Καὶ σὺ ἐπάνω γίνου πέντε πόλεων.

20. Καὶ ὁ ἕτερος ἦλθεν, λέγων: Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ.

21. For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22. He saith unto him: Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow;

23. Then wherefore gavest thou not my money into the bank? and I at my coming should have required it with interest.

24. And he said unto them that stood by: Take away from him the pound, and give it unto him that hath the ten pounds.

25. And they said unto him: Lord, he hath ten pounds.

26. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.

27. Howbeit these mine enemies, who would not that I should reign over them, bring hither, and slay them before me.

21. Ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ: αἴρεις δὲ οὐκ ἔθηκας, καὶ θερίζεις δὲ οὐκ ἔσπειρας.

22. Λέγει αὐτῷ: Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε: ᾗδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἴρων δὲ οὐκ ἔθηκα, καὶ θερίζων δὲ οὐκ ἔσπειρα,

23. Καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; καὶ γὰρ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα.

24. Καὶ τοῖς παρεστῶσιν εἶπεν: Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.

25. Καὶ εἶπαν αὐτῷ: Κύριε, ἔχει δέκα μνᾶς.

26. Λέγω ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται: ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται.

27. Πλὴν τοὺς ἐχθροὺς μου τούτους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς, ἀγάγετε ὧδε, καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.

28. And when he had thus spoken, he went on before, going up to Jerusalem. 28. Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱερουσόλυμα.

In verse 13, **Σ**, B, A, D, E, R, L, Γ, Westcott and Hort have *πραγματεύσασθαι*: Tischendorf and other authorities have *πραγματεύσασθε*. In the 15th verse **Σ**, B, D, L, the Bohairic, Ethiopian, and Cureton's Syriac have *τί διεπραγματεύσαντο*: the Vulgate and other authorities have the verb in the singular number. In verse 26 the phrase *καὶ περισσευθήσεται* is found in some cursive manuscripts, and is adopted by the Vulgate, Ethiopian, and Cureton's Syriac. It is an interpolation. At the end of this same verse *ἀπ' αὐτοῦ* is added by some authorities, but the reading is rejected by **Σ***, B, L, Tischendorf, Westcott and Hort.

There is some resemblance between this parable and the parable of the talents in Matthew, XXV. 14—30, but the points of difference are so many that it is clear that they are two separate discourses. The parable in Matthew assigns different amounts to the several recipients, while the teaching here gives to every one a mina. Moreover, the sending of the hostile legation, and the execution of the king's treasonable subjects are proper to Luke. On account of these and many other evident reasons, we conclude that the Lord employed two parables somewhat similar in character but with some distinguishing points of difference.

We shall reserve for our exposition of the aforesaid passage of Matthew the full development of the great moral theme of life's work, and shall condense into a smaller compass here the specific lesson of the present parable.

It is evident from the introductory sentence of St. Luke that this parable was spoken to correct the erroneous impression which was lodged in the disciples' minds that the glorious kingdom of Christ was at hand. Christ is the nobleman who must go into the far country to receive a kingdom. This going into a far country is his ascension to his Father, to be acknowledged as the King of the universe. His return is his second coming, in which he will come in the glory and power of the King of Heaven and earth. The ages that lie between

these two events are represented in the parable as the time that the nobleman employed in going to receive the kingdom and in returning. In the parable this interval is of such length that it is placed in the lifetime of the same men. This is demanded by the nature of the natural event. In the natural order man's life is measured by the few years that nature allots to a man, and the things which affect him as a citizen of this world must be comprised in the life span. But in the supernatural order man's life never ends. There is a great change in man's being, which we call death; but it is not the cessation of being or of life. Hence, in the moral application, the King deals with the same individuals, even though the infinite ages of the present world's life lie between the going away and the coming back of the great King. In that great interval of time many generations of men will have received their pounds to trade therewith, and will have lain down to sleep in the grave. The particular accounting takes place with every one immediately after death; the records of every one's industry or negligence are kept, and when the great King comes to judge the living and the dead, the particular judgments will be confirmed and made known to the universe.

It is quite probable that the Lord used the going of the nobleman into a far country to receive a kingdom as an illustration, from the fact that such was the common mode of action of the vassal princes subject to Rome. Herod the Great did this, and so did Antipater, Archelaus, and Herod Antipas. Profane history attests that such was done by many other vassals of Rome.

Josephus informs us that while Archelaus and Antipas were at Rome contending over Herod's testament, an embassy from the Jews came to Cæsar praying that Archelaus might not be allowed to reign over them. Some believe that Christ alludes to this fact as a type in the embassy spoken of in the parable. This is impossible for the clearest reasons. Archelaus was a monster of cruelty, and the Jews did right in attempting to prevent his rule: wherefore he could not be assumed as a type of the Messiah; neither could the opposition to him represent Israel's rejection of Christ.

The distance between Jerusalem and Jericho is about twenty miles. The parable states that it was uttered while Jesus was "nigh to Jerusalem." Now considering the history that has passed before, Jericho itself might be considered nigh to Jerusalem. Every sentence in a narrative has a certain relation to what has preceded, and the account here has traced the Lord's journey down from the confines of Samaria and Galilee; and in the account of such journey, it may be properly said that he was nigh to Jerusalem, when he was distant only about twenty miles. At the same time the parable may have been delivered on the way up between Jericho and Bethany.

We believe that it is evident from the parable that the nobleman gave every one of the ten servants the same amount, namely a *μνᾶ*, which for want of a better equivalent we have translated "pound." The *μνᾶ* or mina was originally an Assyrian unit of weight and value. The Assyrians divided the mina into sixty shekels, and sixty minas made a talent. In Athens at the time of Pericles the mina was in weight of silver one hundred drachmas, in value about eighteen dollars.

Now we can not tell whether it was the Hebrew or the Attic mina which Christ used as an illustration. Perhaps it is slightly more probable that he employed the Attic mina, from the fact that in his day the Hebrews were not allowed to coin silver money.

Thus considered the mina seems a small sum for a king to assign to his servants with which to trade; but we must bear in mind the vast changes which have taken place in the relative value of money. In our day the bulk of the world's money, and its commerce have grown so great, that what in those days was considered as riches is now reputed as nothing. Moreover, it may be that in this relatively small piece of money the Lord wishes to illustrate the small value of man's earthly estate in comparison to his inheritance in Heaven.

We have already established that the nobleman of the parable represents Christ. Those who are unwilling that he should reign over them are the Jews. The sending of the ambassage after the King has no direct counterpart in the moral application; but it is inserted to make the rebellion of the Jews more graphic.

The ten servants represent all humanity, and the mina given to every one represents the sum total of all the powers, graces, and opportunities of good of every human life. Salvation is not promised to a man who merely exists ; we must work out our salvation.

The King goes away, and receives his Kingdom : Jesus goes back to Heaven, and is acknowledged by his Father the King of the universe. Then comes the great accounting, the weighing of all that a man has acquired by all that has been given him by God. When the servants appear before the King, one comes forward, and offers the King ten pounds which the pound had made. This represents the highest degree of faithful service. The man is rewarded proportionately ; he is given the government of ten cities. In the moral sense this represents the the great glory of Heaven, which is apportioned according to the merits of the elect.

The next man had five pounds to offer. This represents less industry, but still a creditable result ; he is given the government of five cities. In the moral application this man is a representative of the class who do not attain to the highest degree of sanctity. They are rewarded by the possession of Heaven, but they are not stars of the first magnitude.

It would be too tedious to take up every one of the ten servants, and make his reckoning ; these two represent all the elect. The different degrees of glory of the elect in Heaven, it is not given to us to enumerate. The parable limits itself to establish the truth that a greater or less degree of glory is given by the great King, in accordance with the merits of the saints. The two men spoken of in the parable illustrate God's dealings with all.

To represent those who fail in the service of God only one is taken. He comes before the King with nothing to offer. He tries to excuse himself by false, unjust excuses. This illustrates that, if a man fails in the service of God, he can blame no one but himself. Faculties of mind, and body and graces are given, which insure success, if a man is in any way honest with God.

It is a curious fact that in the parable the King rebukes the wicked servant for not having placed the pound at interest at the bank. If the acceptance of interest were intrinsically

evil, the illustration could not be employed. How could the servant be blamed for not having done a thing it is evil to do? The act of the King in the parable represents the act of God, and hence the parable demands that this King deal justly. This is of weight against those moralists who have tried to maintain that the taking of interest were evil. The Jews were forbidden to accept interest from each other, because God wished them to do each other deeds of brotherly love. In the Sermon on the Mount the taking of interest is forbidden, but this is a counsel of perfection. The taking of exorbitant interest is wrong; but the whole world has recognized that a legitimate rate of interest for money is a just contract.

The words of the King in the parable establish that it is an easy thing to make profit upon capital which God has given us. Why should it not be? God is near; Heaven is just hidden beyond the horizon; words of encouragement, and of divine mercy and love are daily sent us by God; the Spirit is speaking to our spirit; why should we not succeed? In God's judgment of us, if we fail, there will be no place for excuses. In that awful day the clear realization of God's justice will seal our lips. We have all received our pound; what are we doing with it? What have we done with it? As we look into "the dark backward and abyss of time," what is the record? Whom have we served, God or the world? The Christian has no to-morrow; he disposes of to-day as though eternity depended on his standing at the present moment.

The main point of the parable is to illustrate the great evil of the waste of life. The servant is called wicked, and he is rejected, and yet he is charged with nothing more than the neglect to traffic with his talent. In life there is no third party; we are either with Christ or against him. There are various degrees of sanctity, and various degrees of unrighteousness, but there are but two classes, the good and the bad.

The twenty-fourth, twenty-fifth and twenty-sixth verses of St. Luke correspond to Matthew XIII. 12, and Mark IV. 25, which have been explained in Vol. II. of our Commentary, page 381.

The slaying of the enemies of the King represents the punishment of the Jews. The full punishment of this unbelieving race takes place in the judgment after death; but

even here the vengeance of God has fallen upon them. According to Flavius Josephus, in the siege of Jerusalem by the Romans, there fell eleven hundred thousand men; and the captives were ninety seven thousand (Wars of the Jews, VI. IX. 3).

MATT. XXVI. 6—13.

6. Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ, ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,

7. Προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου, καὶ κατέχευεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.

8. Ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν, λέγοντες: Εἰς τί ἡ ἀπώλεια αὕτη;

9. Ἦδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς.

10. Γνοὺς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς: Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ.

11. Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

12. Βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.

13. Ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς.

MARK XIV. 3—9.

3. Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς, συντρίψασα τὴν ἀλάβαστρον, κατέχευεν αὐτοῦ τῆς κεφαλῆς.

4. Ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς: Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;

5. Ἦδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς: καὶ ἐνεβριμῶντο αὐτῇ.

6. Ὁ δὲ Ἰησοῦς εἶπεν: Ἀφετε αὐτὴν, τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο ἐν ἐμοί.

7. Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς πάντοτε εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

8. Ὁ ἔσχεν ἐποίησεν: προέλαβεν μυρίσαι τὸ σῶμα μου εἰς τὸν ἐνταφιασμόν.

9. Ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.

6. Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat.

8. But when the disciples saw it, they had indignation, saying: To what purpose is this waste?

9. For this ointment might have been sold for much, and given to the poor.

10. But Jesus perceiving it said unto them: Why trouble ye the woman? for she hath wrought a good work upon me.

11. For ye have the poor always with you; but me ye have not always.

12. For in that she poured this ointment upon my body, she did it to prepare me for burial.

13. Verily I say unto you: Wheresoever this Gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

3. And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of Pistie nard very costly; and she brake the cruse, and poured it over his head.

4. But there were some that had indignation among themselves, saying: To what purpose hath this waste of the ointment been made?

5. For this ointment might have been sold for above three hundred pence, and given to the poor. And they murmured against her.

6. But Jesus said: Let her alone; why trouble ye her? she hath wrought a good work on me.

7. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always.

8. She hath done what she could: she hath anointed my body aforehand for the burying.

9. And verily I say unto you: Wheresoever the Gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

JOHN XII. 1-11.

1. Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.

2. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him.

3. Mary therefore took a pound of ointment of Pisticnard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

4. But Judas Iscariot, one of his disciples, who should betray him, saith:

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.

7. Jesus therefore said: Suffer her to keep it against the day of my burying.

8. For the poor ye have always with you; but me ye have not always.

1. Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἡγείρεν ἐκ νεκρῶν Ἰησοῦς.

2. Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει: ὁ δὲ Λάζαρος εἰς ἣν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ.

3. Ἡ οὖν Μαριὰμ, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψεν τοὺς πόδας Ἰησοῦ, καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ: ἡ δὲ οἰκία ἐπλήσθη ἐκ τῆς ὁσμῆς τοῦ μύρου.

4. Λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι.

5. Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;

6. Εἶπεν δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον ἔχων, τὰ βαλλόμενα ἐβάσταζεν.

7. Εἶπεν οὖν ὁ Ἰησοῦς: Ἄφες αὐτὴν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό.

8. Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

9. The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. But the chief priests took counsel that they might put Lazarus also to death;

11. Because that by reason of him many of the Jews went away, and believed in Jesus.

9. Ἐγνώ οὖν ὁ ὄχλος πολλὸς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.

10. Ἐβουλευσάντο δὲ καὶ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν.

11. Ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

In the 7th verse of Matthew *πολυτίμου* appears instead of *βαρυτίμου* in **Σ**, A, D, L, M, **Π**, et al.

In verse 7 of John, *τετήρηκεν* is the reading of A, I, Γ, Δ, Λ, et al., and of the Gothic and Peshito versions; *ἵνα τηρήσῃ* is supported by **Σ**, B, D, K, L, Q, X, **Π**, both Latin versions, the Sahidic, Bohairic, Armenian, and Ethiopian versions.

We are persuaded by the intrinsic evidence that the same event is here narrated by Matthew, Mark, and John. So many elements of identity could not well be verified in two distinct events. There is evidence in both Matthew and Mark that the event is placed out of its chronological order. It is an event that they had passed over in their narrative, and their minds go back to it, in connection with Judas' treason. John places the event in the right order of time.

On the way up from Jericho, Jesus came up to Bethany, six days before the Passover. But a short time had elapsed since Jesus, in this village, raised Lazarus from the dead. Bethany was the village of Martha and Mary, the friends of Jesus. It was nigh to Jerusalem, and the knowledge of the miraculous raising to life of Lazarus had spread through the great city.

A supper was prepared in Bethany for Jesus, not in the home of Martha and Mary, but in the house of Simon the leper. It may have been that this man was one of those who had been

healed of leprosy by Jesus. Martha, Mary, and Lazarus were at the supper. Martha assisted in serving, Lazarus was one of the guests, and Mary, as was her wont, was occupied in showing her great love for Jesus. As it was at that former banquet in the home of Martha and Mary, so here Martha shows her love by actually attending to serving the guests; Mary shows her love in a higher way. As Jesus sat at meat, Mary comes unto him with an alabaster cruse containing a pound of spikenard, an exceedingly precious ointment, and breaking the fragile neck of the vase, she pours some of it upon Jesus' head, and then she stoops down and anoints the feet of Jesus, and wipes them with her hair. To pour a precious unguent on a person's head was a mark of great honor in the East; but to anoint the feet, and wipe them with one's hair was a mark of unusual love. The synoptists Matthew and Mark speak only of the anointing of the head; but John, the beloved disciple, records the act which attested the greater love. All wrote truly, and one supplements the other.

Spikenard is the most famous unguent of the ancients. It is now believed to be the *Nardostachys Jatamansi*, closely allied to *valerian*. Pliny calls it the first of unguents, and declares that the finest qualities were kept in alabaster vases.—*Nat. Hist.* XXXVI. 12.

The *alabastrum* was a small elongated vase for unguents or perfumes. Vases of this class were originally so called because originally made of alabaster, but the name was afterwards applied to vases of similar form and use made of metal and of glass. Now it is evident from the Gospels that the vase which Mary had was fragile, and that it was so sealed that the ointment could be poured out only by breaking the neck of the vase.

Both Mark and John apply to the word the term *πιστικός*. This word is unknown in classical Greek, and occurs in the Bible in only these two places. Men are not agreed upon its meaning. Schleusner derives it from *πίω*, the obsolete form of *πίνω*, *to drink*; and he believes that it denotes the liquid quality of the ointment. This seems to us absurd. If such quality were meant, why should the Evangelists coin a new word to express what was so easy to express in common Greek? Equally absurd is the theory that derives the term from *πίστις*, *faith*.

Wherefore we conclude that this is a transliteration of an oriental term employed to designate this particular kind of nard. It is useless to indulge in further conjectures concerning the etymology of the term.

In St. Mark, the disciples are represented as declaring that this pound of nard might have been sold for more than three hundred pence, whereas in St. John its value is placed at three hundred pence. There is no discrepancy here. Mark very probably relates the exact expression of the Apostles. His expression fixes three hundred pence as the minimum price of the unguent, and leaves room for a margin above this: St. John only speaks of this minimum price. There is a substantial agreement, which alone is demanded by inspiration.

As we have before explained, the *δηνάριον*, here rendered by *penny*, was the wages of a day's labor. We may thus form some conception of the value of this vase of ointment. This warrants us in believing that the family of Martha and Mary were affluent. A woman from the ranks of the plebeians would not be able to procure so costly an ointment. We shall not reopen here the celebrated question of the three Marys. We believe that we have sufficiently proven that they are three distinct individuals.

Mark tells us that some murmured against the woman, on the ground that it was sheer extravagance to lavish in one anointing what could have been sold for three hundred pence, and have been given to the poor. St. Matthew tells us that it was the disciples who murmured; whereas in St. John Judas Iscariot alone is spoken of as raising the objection to the woman's act. Now it is highly improbable that more than one man uttered the words of protest here recorded. Judas Iscariot was the spokesman. Judas, by his subtle pretense of charity, moved the others to endorse his protest; so that his motive was dishonest, and the others acted in good faith.

From the force of *ἐβάσταζεν* alone we could not know that Judas was dishonest, but we have it from the words of St. John that he was a thief; hence we must conclude that Judas wished this money to come into the bag in the name of charity, that he might convert it to his own use.

Men ask why Judas was permitted to carry the bag in which the money was kept. It is quite probable that his avaricious spirit thrust him into this place, and Jesus permitted it, and directed it to aid in the accomplishment of the Great Atonement.

Now, at first sight, it did seem unwise to employ in anointing the head and feet of a man an ointment whose value would have fed many poor men for many days. But Jesus' defense of the woman is perfect. The act of the woman was an act of love of the Son of God. It was not bestowed upon a mere man. Nothing in created nature is adequate to honor the Son of God. At the resurrection of Lazarus, Martha and Mary had recognized the Divinity of Jesus. The character of Jesus rendered it lawful to employ the most precious things in the world to honor him.

Moreover, the honor here given to Jesus did not conflict with charity for the poor. Jesus' hour was approaching. Only a few days remained during which men could honor him in his mortal body. The poor remained, and every day furnished the occasion of exercising charity towards them. When Jesus said: "The poor ye always have with you," he contemplated the whole life of the Church. This woman's act was an act of worship; it was right, because it was an act of worship. Worship of God and charity towards the poor are compatible. It is right to employ vast sums of money that the real worship of God may be as grand as possible. This can be done, and the world's poor also cared for. It would be wrong to allow the worship of God to become mean and shabby on the plea that the money must go to the poor. At times we hear of bishops who took the candlesticks from the altar to give to the poor. In extreme cases this is right to do. But still, if a man devotes a thing of the greatest worth to do honor to God, he does well. This the woman did. It was an act of the worshipful love of the Son of God. In such an act there could be no excess. No man can love him too much; no man can exceed bounds in giving expression to that love. When that love is strong in a man's heart, the poor will receive a large portion of the man's goods. Men can and ought to do both. In all the lifetime of Jesus how little he received for himself? In the present instance he does receive this act of great honor. It was worthy of a Judas Iscariot

to attack this act of love, on the plea that it took from the poor. It is not acts of worship done to Jesus that conflict with the care of the poor, but it is the hard, selfish avarice of our hearts that stints charity.

It is quite certain that Mary meant nothing more by this act of anointing than to testify her great love for the Son of God. But Jesus accepts it for a purpose that she could not have thought of then. He accepts it as an anticipated anointing of his body for burial. In a few days his body would be taken down from a cross, and laid in a tomb. It was the universal custom to anoint the bodies of the dead in preparation for burial. Mary of Bethany would not be there to anoint that body then, and so Jesus accepts her present act as an anticipated fulfillment of that office. Of course, in reality, Jesus simply testifies that he accepts the act of love of the woman; and he uses it to prophecy his approaching burial.

If the act of this woman had been done to Solomon in the days of his glory, no man would have objected; but because Jesus concealed his glory under the form of a slave, Judas was able to find endorsement of his dishonest protest. It was only such fine souls as Mary of Bethany who saw the true character of Jesus, and her act was actuated by her love of the true character of Jesus.

The presence of Lazarus at the feast drew many Jews to the house of Simon the leper, to see the man who had been raised from the dead. The clear evidence of the miracle moved many to believe in Jesus; and to check this growing faith the chief priests now counsel to kill both Jesus and Lazarus. Jesus was to be put to death because he was the truth, and taught the truth; and Lazarus was to be put to death, because he was a clear evidence of the truth. We shudder at the enormity of the wickedness of this counsel.

Not only did Jesus accept the act of love of Mary of Bethany, but he declared that it should be a part of his Gospel, so that this woman should have credit for her good deed wherever the Gospel should be preached. As this was an absolute will of Jesus, it could not fail: it has become a part of the Gospel, and shall remain until the end of time a memorial of this woman.

MATTH. XXI. 1—11.

1. Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς, λέγων αὐτοῖς:

2. Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς: λύσαντες ἄγετε μοι.

3. Καὶ ἐάν τις ὑμῖν εἴπῃ τί, ἐρεῖτε, ὅτι ὁ Κύριος αὐτῶν χρειαν ἔχει, εὐθὺς δὲ ἀποστελεῖ αὐτούς.

4. Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος:

5. Εἶπατε τῇ θυγατρὶ Σιών: Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πρᾶς, καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

6. Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς:

7. Ἦγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.

8. Ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ: ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννουν ἐν τῇ ὁδῷ.

9. Οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες: Ὡσαννὰ

MARK XI. 1—11.

1. Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα, εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς:

2. Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτήν, εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς οὐπω ἀνθρώπων ἐκάθισεν: λύσατε αὐτὸν καὶ φέρετε.

3. Καὶ ἐάν τις ὑμῖν εἴπῃ: Τί ποιεῖτε τοῦτο; εἶπατε: Ὁ Κύριος αὐτοῦ χρειαν ἔχει, καὶ εὐθὺς ἀποστέλλει πάλιν αὐτὸν ὧδε.

4. Καὶ ἀπῆλθον, καὶ εὗρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδου, καὶ λύνουσιν αὐτόν.

5. Καὶ τινὲς τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς: Τί ποιεῖτε λύνοντες τὸν πῶλον;

6. Οἱ δὲ εἶπον αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ἀφῆκαν αὐτούς.

7. Καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια ἑαυτῶν καὶ ἐκάθισεν ἐπ' αὐτόν.

8. Καὶ πολλοὶ τὰ ἱμάτια ἑαυτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν.

τῷ Τιῷ Δαυεὶδ: Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὡσαννὰ ἐν τοῖς ὑψίστοις.

10. Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα: Τίς ἐστὶν οὗτος;

11. Οἱ δὲ ὄχλοι ἔλεγον: Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς, ὁ ἀπὸ Ναζαρεθ τῆς Γαλιλαίας.

9. Καὶ οἱ προάγοντες καὶ οἱ ἀκόλουθοι ἔκραζον: Ὁσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου:

10. Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυεὶδ: Ὁσαννὰ ἐν τοῖς ὑψίστοις.

11. Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν, καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

1. And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the Mount of Olives, then Jesus sent two disciples, saying unto them:

2. Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3. And if any one say aught unto you, ye shall say: The Lord hath need of them; and straightway he will send them.

4. Now this is come to pass, that it might be fulfilled which was spoken by the prophet, saying:

5. Tell ye the daughter of Zion: Behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt the foal of an ass.

1. And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, he sendeth two of his disciples,

2. And saith unto them: Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.

3. And if any one say unto you: Why do ye this? say ye: The Lord hath need of him; and straightway he will send him back hither.

4. And they went away, and found a colt tied at the door without in the open street; and they loose him.

5. And certain of them that stood there said unto them: What do ye, loosing the colt?

6. And the disciples went, and did even as Jesus appointed them:

7. And brought the ass, and the colt, and put on them their garments; and he sat thereon.

8. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.

9. And the multitudes that went before him, and that followed, cried, saying: Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10. And when he was come into Jerusalem, all the city was stirred, saying: Who is this?

11. And the multitudes said: This is the prophet, Jesus, from Nazareth of Galilee.

6. And they said unto them even as Jesus had said: and they let them go.

7. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.

8. And many spread their garments upon the way; and others branches, which they had cut from the fields.

9. And they that went before, and they that followed, cried: Hosanna; Blessed is he that cometh in the name of the Lord:

10. Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest.

11. And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

LUKE XIX. 29—40.

29. Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν, λέγων:

30. Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν

JOHN XII. 12—19.

12. Τῇ ἐπαύριον ὁ ὄχλος πολλὸς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,

13. Ἐλαβον τὰ βατὰ τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον: Ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος

οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν: καὶ λύσαντες αὐτὸν ἀγάγετε.

31. Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ: Διὰ τί λύετε; οὕτως ἐρεῖτε: Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει.

32. Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι, εὗρον καθὼς εἶπεν αὐτοῖς.

33. Λνόντων δὲ αὐτῶν τὸν πῶλον, εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς: Τί λύετε τὸν πῶλον;

34. Οἱ δὲ εἶπαν: Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει.

35. Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν.

36. Πορευομένου δὲ αὐτοῦ, ὑπεστρώννουν τὰ ἱμάτια ἑαυτῶν ἐν τῇ ὁδῷ.

37. Ἐγγίζοντος δὲ αὐτοῦ ἔδῃ πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,

38. Λέγοντες: Εὐλογημένος ὁ ἐρχόμενος ὁ βασιλεὺς ἐν ὀνόματι Κυρίου: ἐν οὐρανῷ εἰρήνη, καὶ δόξα ἐν ὑψίστοις.

39. Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτὸν: Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.

ἐν ὀνόματι Κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

14. Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάνριον, ἐκάθισεν ἐπ' αὐτὸ, καθὼς ἐστὶν γεγραμμένον:

15. Μὴ φοβοῦ ἡ θυγάτηρ Σιών: Ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.

16. Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον: ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.

17. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

18. Διὰ τοῦτο ὑπήντησεν αὐτῷ καὶ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.

19. Οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς: Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδὲν, ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

40. Καὶ ἀποκριθεὶς εἶπεν:
Λέγω ὑμῖν ὅτι ἐὰν οὗτοι σιωπή-
σωσιν, οἱ λίθοι κρᾶξουσιν.

29. And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called the Mount of Olives, he sent two of the disciples, saying:

30. Go your way into the village over against you; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him.

31. And if any one ask you: Why do ye loose him? thus shall ye say: The Lord hath need of him.

32. And they that were sent went away, and found even as he had said unto them.

33. And as they were loosing the colt, the owners thereof said unto them: Why loose ye the colt?

34. And they said: The Lord hath need of him.

35. And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon.

36. And as he went, they spread their garments in the way.

12. On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took the branches of the palm trees, and went forth to meet him, and cried out: Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel.

14. And Jesus, having found a young ass, sat thereon; as it is written:

15. Fear not, daughter of Zion: Behold, thy King cometh, sitting on an ass's colt.

16. These things his disciples understood not at the first: but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things unto him.

17. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bore witness.

18. For this cause also the multitude went and met him, for that they heard that he had done this sign.

37. And as he was now drawing nigh, even at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen;

38. Saying: Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39. And some of the Pharisees from the multitude, said unto him: Master, rebuke thy disciples.

40. And he answered and said: I tell you that, if these shall hold their peace, the stones will cry out.

19. The Pharisees therefore said among themselves: Behold how ye prevail nothing: lo the world is gone after him.

In the 4th verse of Matthew ὄλον is omitted in **Σ**, C*, D, L, Z, in the Old Italian version, in Cureton's Syriac, the Bohairic, Ethiopian, and in many codices of the Vulgate.

In the 1st verse of Mark εἰς Βηθφαγή καὶ Βηθανίαν is found in **Σ**, A, B, C, L, X, Γ, Δ, II, et al. It is supported by all the versions except the Vulgate, and by Westcott and Hort. The Vulgate and Tischendorf omit Βηθφαγή. In verse 2 of St. Mark λύσατε . . . καὶ φέρετε is supported by **Σ**, B, C, L, Δ, both Latin versions, the Sahidic, Bohairic, Armenian, Ethiopian, and Syriac versions, and by Tischendorf, Westcott and Hort. A, D, X, Γ, II, et al., and the Gothic version have λυσάντες αὐτὸν ἀγάγετε. In the 3rd verse most of the uncial codices, both the principal Syriac versions, and the Gothic version endorse ἀποστέλλει. G, U, II et al., and the Vulgate, Sahidic, Bohairic, Armenian, and Ethiopian versions support ἀποστελεῖ. In verse 8, **Σ**, B, L, Δ, the Sahidic version, Origen, Tischendorf, Westcott and Hort have κόψαντες ἐκ τῶν ἀγρῶν: the other authorities have ἔκοπτον ἐκ τῶν δένδρων καὶ ἐστρώννον κτλ.

In verse 40 of Luke **8**, B, and L have *κράξουσιν*: others have *κεκράξονται*.

We are now to take up the events of the last week of our Lord's mortal life. It is profitless to try to assign every event to its particular day of the week. Later on, we shall try to fix the day of the week on which the Crucifixion took place, which will be a very difficult task, but in regard to these other events we content ourselves with placing them in the great Holy Week of the life of Jesus.

After the supper in the house of Simon the leper, Jesus came up on the following day to Jerusalem.

Some difficulty is experienced from the fact that both Mark and Luke place Bethphage before Bethany in their narrative, as though Bethphage were more remote from Jerusalem. The sites of these villages are not accurately known. The topographical traditions of the East are very unreliable. We are therefore not moved by the fact that the present tradition points out the site of Bethphage closer to Jerusalem. What moves us is that St. Matthew speaks only of Bethphage as the village at the Mount of Olives close to Jerusalem, and also that the point of departure on this journey must have been from Bethany, as we learn from St. John.

A stone was found in 1877 between Jerusalem and Bethany containing scenes from the present history in fresco; but this would not settle the point; for this stone is of the age of the crusades, and many of the traditions of that time are erroneous.

We believe that Bethphage was the village nearer to Jerusalem; we believe, in fact, that this was the village into which the two disciples were sent to bring to Jesus the ass and her colt. Mark and Luke were not eye-witnesses. They had both omitted the event in the house of Simon the leper at Bethany. Bethany and Bethphage were close together. Having to speak of Bethphage, they associate Bethany with it to aid in identifying the more obscure village of Bethphage. The mention of Bethphage before Bethany is a non-essential detail. The main fact was to locate the event in the vicinity of these two villages. Perhaps Mark and Luke were ignorant of the exact site of the two villages. They know from the preaching of Peter and Paul that the event took place close to both villages,

and the order of the two villages is not included within the scope of divine inspiration. Both villages were on the slope of the Mount of Olives.

Having come nigh to a village, which we believe to have been Bethphage, the Lord sends two of his disciples on a very strange errand.

It is useless to conjecture who the two disciples were, for the Evangelists have not told us. Jesus tells these two disciples to go to the village that is near by, and as they enter it they shall find an ass tied, and her colt with her. They are bidden to loose the ass and her colt and bring them to Jesus. Matthew alone speaks of the mother of the colt. It seems that this colt had not yet been separated from the mother. No man had yet sat upon him. The other Evangelists only speak of the colt; for it was on him that the Savior rode. The mother was brought with the colt, that it might be more docile.

It was fitting that the Lord should ride upon the colt on which no man had ridden, for, in the Old Law, the animals selected for sacred uses were those which had never borne a yoke. Confr. Numbers XIX. 2; Deut. XXI. 3; I. Sam. VI. 7.

At the same time it seems to me an evidence of miraculous power that an unbroken ass colt, upon which no man had sat, should bear the Lord on his triumphal entry into Jerusalem. In examining the deeds of Jesus it is hard to establish the line of demarcation between what is merely natural and what is miraculous. He had all power, and he employed the laws of nature as far as they could serve his great purposes; but for what was beyond these the powers of his Divinity came into action. We believe that it was Jesus' absolute dominion over all nature that brought this beast into subjection to the Lord of nature. Another miracle evident in the account is the Lord's knowledge. He tells them just where and in what conditions they will find these animals; he prepares them for the demand that the owners will made upon them regarding the loosing of the animals; he puts into their mouths the exact words which they shall reply to the owners; and he tells them the event. Everything, even to the minutest detail turns out as predicted. Jesus also shows

his knowledge of human hearts, and his power over them. Only by such miraculous knowledge and power could he predict the action of the owners of the animals.

In narrating these several facts the Evangelists differ in details, but they are in substantial agreement. Mark is the most accurate in details. This shows the influence on him of his great master, Peter, who was an eye-witness, and who may have been one of those sent to bring the ass to Jesus. In the Lord's prediction, as recorded by St. Mark, according to the best codices, the reading is: "— and straightway he will send him back again." This form of expression seems to contemplate that the owners of the colt had at first opposed the taking away of the colt; but when they heard that the Master had need of him, they send him willingly to Jesus.

The disciples therefore bring the foal and its dam to Jesus.

At this point Matthew declares that they put their garments on both beasts, on *them*. All the other Evangelists speak only of their putting their garments on the colt. A very probable opinion is that the disciples, not knowing on which beast the Lord should ride, threw garments on both. Inasmuch as the Lord only rode on the colt, Mark and Luke speak only of the preparation of this animal.

We believe, however, that we are not obliged by inspiration to believe from St. Matthew's account that garments were laid on both animals. In speaking of the Crucifixion, Matthew says that the robbers who were crucified with Jesus reviled him. —Matth. XXVII. 44. Now it is certain from the Gospel of St. Luke (XXIII. 39—43) that only one robber cast reproach on Jesus. In the manner of expression of the men of that time the usage seems to have prevailed to speak of a thing in the plural number. Especially is this the case when the specification of the singular number was not necessary to the main truth. If we had only the Gospel of Matthew, we should never have known on which beast the Lord rode: but we should lose nothing essential thereby. The important truth is that Jesus entered Jerusalem riding upon one of them. Inspiration does not commonly put words ready made into the writer's mouth. The Spirit of God does nothing more in inspiration than what is required in order that the integral truth be communicated.

Matthew's expression may be considered as loose, viewed from a literary standpoint, but it is not false. He states the important action of the disciples, and assigns the true object on which that object terminated; he only leaves a slight confusion as to the number of the object.

A vast multitude was now assembled about Jesus. The Paschal solemnity was now approaching, and many Jews had come to the feast at Jerusalem. These hear of the resurrection of Lazarus. Many of the common people from the villages round about and from Jerusalem are also with Jesus. The spirit of belief in the great Prophet pervades the multitude. Jesus mounts upon the colt, upon which garments have been placed as a substitute for a saddle, and as he rides up to Jerusalem, some of the multitude throw their garments in the way before him, while others cut branches from the palm trees and spread them in the way. Many come out from Jerusalem bearing palm branches to meet the King of Israel.

It was a custom of the Jews on occasions of solemn public joy to carry the green branches of the palm trees with them in procession. Thus did the Jews in the great public joy recorded in I. Maccab. XIII. 51 and II. Maccab. X. 7. To throw one's garments in the way of one is a mark of the greatest honor. In this event therefore the multitude gave to Jesus the highest honor.

Those who went out from Jerusalem to meet Jesus, on meeting him, turned back with him, so that a part of the multitude went before him, and some followed.

As the procession was drawing nigh to Jerusalem at the descent of the Mount of Olives, both the multitude that went before and those who followed burst into glad acclamations of praise.

The Evangelists differ somewhat in recording these acclamations. Many acclamations were uttered by the people: all have not been chronicled. Every Evangelist has used his liberty in recording those acclamations which he judged representative of the utterances of the multitudes. In substance they agree.

A leading acclamation was: "Hosanna to the Son of David." The term hosanna is a transliteration of the two Hebrew

terms הוֹשִׁיעָה נָא, the meaning of which is: "Save, I beseech, or we beseech." The expression became a usual form of praising God, especially in times of joyous public praise. In fact it became by excellence the shout of jubilation and praise in the public worship of the Jews. The whole expression: "Hosanna, blessed is he that cometh in the name of the Lord", is taken from the one hundred and eighteenth Psalm, verses twenty-fifth and twenty-sixth (Vulg. CXVII.). This psalm is a psalm of jubilation. The custom became established in Israel to repeat this joyous acclamation on every day of the feast of Tabernacles. As the seventh day of the feast of Tabernacles was a day of great solemnity it is called in the Talmud the "Great Hosanna." Gradually the two terms of the expression became welded into one word; and the etymological meaning was merged into a mere exclamation of religious praise. It was always associated with God; it was an exclamation of joy in an event of which God was the author. The addition to it of the phrase, in the highest, intensifies its force. The phrase contains the idea of the exaltedness of God's throne. It carries the mind up to God, and proclaims one of his attributes. The same phrase was used by the angels when they gave glory to God at the birth of Christ.

The employment of the dative, "to the Son of David," after the Hosanna may be explained in two ways: they may have prescindend from the etymological force of the term, and may have employed it as an exclamation of praise and honor; or they may have employed it to invoke the blessing of Yahveh upon Jesus. It may have had a force similar to the expression, God save the King. Of course, the expression in its original force is applicable to Jesus, for he was God, and equal to his Father; but though the multitudes acknowledge him here as the Son of David, we do not believe that they yet received the mystery of the consubstantiality of the Son of God. Had they recognized that truth at that time, the Hosanna would not be directed to Jesus in the dative case; but directly addressed to him in the vocative case, as it is addressed to God in the Psalm.

In proclaiming: "Blessed is he that cometh in the name of the Lord," the multitudes recognize Jesus as a man sent from God in a representative capacity. To come in the name of

another is to come with an authentic mission to represent another. Hence a man who comes in the name of God is a man whom God sends to treat with men in his name. To proclaim such a one blessed is the highest form of acknowledgment. Hence these multitudes fulfilled all that Christ demanded of men at that time. The Gospel contains many mysteries; it had to grow in men's souls. They could not receive it all at once. But one thing they could receive, and ought to receive, that Jesus was the Messiah sent by the Eternal Father, and then the message in its fulness would unfold itself in their hearts.

We see how properly the Church has incorporated these voices of praise in her liturgy. They are united to the Seraphim's cry of praise which Isaiah heard in Heaven, and constitute that sublime prayer with which the Preface of the holy Mass opens. By these words we acknowledge with gladness the empire of Jesus our King; we acknowledge him as our Savior, the coequal Son of God.

St. Mark records the acclamation: "Blessed is the kingdom that cometh, the kingdom of our father David." It is clear from this declaration that the multitudes acknowledged Jesus as the Messiah, and looked to him to restore the kingdom of David. They still hung to the great hope of Israel, that their nation should still be restored. That hope is found to-day in the ragged Jew who stands weeping over the ruined walls of Jerusalem. It was hard for them to rise to a spiritual world, and see there the fulfillment of the great prophecies of the restoration of David's kingdom.

St. Luke informs us that the multitudes proclaimed Jesus the King that cometh in the name of the Lord. This is in line with what Mark has written. The multitudes also cried out: "Peace in Heaven, and glory in the highest." Glory is given to God for the great benefit to man in sending the great Prophet.

We now ask: Why did Jesus perform this deed? Jesus was God, and God's ways are not our ways. Perhaps we can not know fully the motives of the act. St. Matthew tells us that it was done that it might be fulfilled which was spoken by the Prophet. In Zachariah, IX. 9, we read: "Rejoice greatly, O

daughter of Zion ; shout, O daughter of Jerusalem : behold thy King cometh unto thee : he is just, and having salvation ; lowly, and riding upon an ass, even upon a colt the foal of an ass."

The last clause of this prophecy is epexegetical, specifying still more closely the kind of beast upon which the King should ride.

The Evangelists do not quote the prophecy literally, but only in substance. It was accurately fulfilled by the present event in Jesus' life ; but its fulfillment could not have been the motive of Jesus. Prophecy is only the declaration of things that already exist in the eternal ideas of God. Hence this entry into Jerusalem was foreseen and foreordained before the prophecy was uttered. Hence it must have had a motive independent from the fulfillment of the prophecy. We believe that motive to have been the wish of Jesus to offer himself to Jerusalem as her King. He comes to her with the credentials of his Father attested by many miracles. He comes not in a glittering chariot or mounted on a war horse. He is not surrounded by soldiers. No ; he is meek and lowly, riding on the most abject animal that could be used for this purpose. By this he shows the world the character of his Kingdom here on earth. It is to be strong, so strong that the power of Hell cannot prevail against it ; but yet it is to be meek and lowly. It is to overcome the world not by the force of arms, but by suffering and goodness. How foolish we are to imitate the proud, boastful world, instead of imitating Jesus ? The kings of the earth surround themselves with great pomp and pageantry, and yet what is their power compared to the power of that King who came to Jerusalem in such a humble manner ? Let them command the winds and the waves to be still, and will they obey them ? Let them go to the grave, and call to the dead man to arise : will there be any effect save the mocking echoes of their own voices ? We have all heard of the king who groaned forth his inability to grant the request of a beloved subject, who asked him for one-half hour more of life. And our King gives his subjects not a half-hour of life, but an eternity in Heaven. And still our hearts are with the world, clogged and held down by its meshes.

Some of those who had come to Jerusalem to celebrate the Passover went down to meet Jesus, and they formed a part of the procession. But the greater part of Jerusalem were not with Jesus. Matthew tells us that these were surprised at the great procession, and demanded to know who this was. There is exultation in the voice of the multitude as they answer: "This is the Prophet, Jesus from Nazareth of Galilee."

There were in Jerusalem the three kinds of men that have always been found in human life. The good were with Jesus; the bad were actively opposing him; and the indifferent looked on with curiosity, and were swayed by the prevailing public opinion.

It was a source of great vexation to the Pharisees that Jesus should thus be acknowledged by the multitudes. They are actuated by one wicked design, to remove Jesus, without regard to justice or truth. He must go, because he has unmasked their hypocrisy. St. John records the angry recriminations that they indulge in, as they see the cause of Jesus prevailing. St. Luke tells us that some of the Pharisees asked Jesus to rebuke his disciples. All those who acknowledged Jesus are here called disciples. Jesus declares that, if these hold their peace, the stones will cry out. This is a metaphor to declare in a forceful way that he had given such evidence of his character that all men ought to make the acknowledgment that the multitude were making.

On Palm Sunday the Catholic Church commemorates this event by blessing and distributing palm branches, and by a liturgy founded on the Gospel. She does this because she is the Church of Christ, and every event in the life of her Founder is dear to her, and is of deep meaning.

We believe that St. Mark has the right order of events when he tells that Jesus went up into the Temple, and when he had looked round upon all things, it being now eventide, he went out unto Bethany with the Apostles. In these last days he and his band were harbored with those holy persons, Martha, Mary and Lazarus during the night, and they went up to Jerusalem in the morning.

It is certain that Jesus sorrowed to see the things that he saw in the Temple. On the following day he corrects one great abuse.

MATT. XXI. 12—22.

12. Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ἐξέβαλεν πάντας τοὺς πολοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν, καὶ τὰς καθέδρας τῶν πολοῦντων τὰς περιστερὰς,

13. Καὶ λέγει αὐτοῖς: Γέγραπται: Ὁ οἶκός μου, οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν.

14. Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

15. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν, καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας: Ὡσαννὰ τῷ Τίῳ Δαυεῖδ, ἠγανάκτησαν,

16. Καὶ εἶπαν αὐτῷ: Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς: Ναὶ: οὐδέποτε ἀνέγνωτε, ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον.

17. Καὶ καταλιπὼν αὐτούς, ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠϋλίσθη ἐκεῖ.

18. Πρωτὶ δὲ ἐπανάων εἰς τὴν πόλιν, ἐπεΐνασεν.

19. Καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ: Οὐ

MARK XI. 12—25.

12. Καὶ τῇ ἐπαύριον ἐξεληθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπεΐνασεν.

13. Καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν, ἔχουσιν φύλλα, ἦλθεν εἰ ἄρα τί εὕρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὗρεν εἰ μὴ φύλλα, ὁ γὰρ καιρὸς οὐκ ἦν σύκων.

14. Καὶ ἀποκριθεὶς, εἶπεν αὐτῇ: Μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι, καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

15. Καὶ ἔρχονται εἰς Ἱεροσόλυμα, καὶ εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψεν.

16. Καὶ οὐκ ἤφιεν ἵνα τίς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.

17. Καὶ ἐδίδασκεν, καὶ ἔλεγεν: Οὐ γέγραπται: Ὅτι ὁ οἶκός μου, οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν.

18. Καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν: ἐφοβοῦντο γὰρ αὐτὸν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ.

20. Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες: Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;

21. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς: Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἴπητε: Ἀρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται.

22. Καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήμψεσθε.

19. Καὶ ὅταν ὀψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως.

20. Καὶ παραπορευόμενοι πρῶτ', εἶδον τὴν συκὴν ἐξηραμένην ἐκ ριζῶν.

21. Καὶ ἀναμνησθεὶς ὁ Πέτρος, λέγει αὐτῷ: Ῥαββεί, ἴδε, ἡ συκὴ, ἣν κατηράσω, ἐξήρανται.

22. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς: Ἔχετε πίστιν Θεοῦ.

23. Ἀμὴν λέγω ὑμῖν: Ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ: Ἀρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ, γίνεται, ἔσται αὐτῷ.

24. Διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν.

25. Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

[26. Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.]

12. And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the

12. And on the morrow, when they were come out from Bethany, he hungered.

13. And seeing a fig tree afar off having leaves, he came,

money-changers, and the seats of them that sold the doves;

13. And he saith unto them: It is written: My house shall be called a house of prayer: but ye make it a den of robbers.

14. And the blind and the lame came to him in the temple: and he healed them.

15. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying: Hosanna to the Son of David; they were moved with indignation,

16. And said unto him: Hearest thou what these are saying? And Jesus saith unto them: Yea: did ye never read: Out of the mouth of babes and sucklings thou hast perfected praise?

17. And he left them, and went forth out of the city to Bethany, and lodged there.

18. Now in the morning as he returned to the city, he hungered.

19. And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it: Let there be no fruit from

if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs.

14. And he answered and said unto it: No man eat fruit from thee henceforward for ever. And his disciples heard it.

15. And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

16. And he would not suffer that any man should carry a vessel through the temple.

17. And he taught, and said unto them: Is it not written: My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.

18. And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

19. And every evening he went forth out of the city.

thee henceforward for ever.
And immediately the fig tree
withered away.

20. And when the disciples
saw it, they marvelled, saying:
How did the fig tree immedi-
ately wither away?

21. And Jesus answered
and said unto them: Verily I
say unto you: If ye have faith,
and doubt not, ye shall not
only do what is done to the fig
tree, but even if ye shall say
unto this mountain: Be thou
taken up and cast into the sea,
it shall be done.

22. And all things, what-
soever ye shall ask in prayer,
believing, ye shall receive.

20. And as they passed by
in the morning, they saw the
fig tree withered away from
the roots.

21. And Peter calling to
remembrance saith unto him:
Rabbi, behold, the fig tree
which thou cursedst is withered
away.

22. And Jesus answering
saith unto them: Have faith
in God.

23. Verily I say unto you:
Whosoever shall say unto this
mountain: Be thou taken up
and cast into the sea; and
shall not doubt in his heart,
but shall believe that what he
saith cometh to pass; he shall
have it.

24. Therefore I say unto
you: All things whatsoever
ye pray and ask for, believe
that ye have received them,
and ye shall have them.

25. And whensoever ye
stand praying, forgive, if ye
have aught against any one;
that your Father also who is
in Heaven may forgive you
your trespasses.

[26. But if ye do not for-
give, neither will your Father
who is in Heaven forgive your
trespasses.]

LUKE XIX. 41-48.

41. And when he drew nigh, he saw the city and wept over it, saying:

42. If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thy eyes.

43. For the days shall come upon thee, when thy enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side,

44. And shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45. And he entered into the temple, and began to cast out them that sold,

46. Saying unto them: It is written: And my house shall be a house of prayer: but ye have made it a den of robbers.

47. And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him:

41. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτήν, λέγων:

42. "Ὅτι εἰ ἔγνων ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην! νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου.

43. "Ὅτι ἥξουσιν ἡμέραι ἐπὶ σέ, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσίν σε πάντοθεν.

44. Καὶ ἐδαφιοῦσίν σε, καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου.

45. Καὶ εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας,

46. Λέγων αὐτοῖς: Γέγραπται: Καὶ ἔσται ὁ οἶκός μου, οἶκος προσευχῆς: ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

47. Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. Οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ.

48. And they could not find what they might do; for the people all hung upon him, listening.

48. Καὶ οὐχ εὑρίσκον τὸ τί ποιήσωσιν: ὁ λαὸς γὰρ ἅπας ἐξεκρέμετο αὐτοῦ ἀκούων.

In the 12th verse of Matthew's text the genitive τοῦ Θεοῦ is placed after *ιερόν* in some codices, and such reading is endorsed by both Latin versions and by the Syriac versions. It is rejected by **N**, B, L, et al., and by the Sahidic, Bohairic, Armenian, and Ethiopian versions. We believe that it is spurious. In the 13th verse **N**, B, L, the Bohairic and Ethiopian versions, and Origen support *ποιεῖτε*: some codices and the two Latin versions endorse *ἐποιήσατε*.

In the 17th verse of Mark *πεποιήκατε* has the endorsement of B, L, Δ, Origen, Tischendorf, Westcott and Hort; other authorities have *ἐποιήσατε*. In verse 19 the singular *ἐξεπορεύετο* has the endorsement of the greater number of authorities; but *ἐξεπορεύοντο* appears in A, B, K, M*, Δ, Π, et al., and in the Peshito and Armenian versions. In verse 24 *προσέυχεσθε καί* is found in **N**, B, C, D, L, Δ, in some codices of the Old Italian version, and in the Peshito. It is also endorsed by Tischendorf, Westcott and Hort: the Vulgate and other authorities follow the reading *προσευχόμενοι*. In the same verse *ἐλάβετε* is endorsed by **N**, B, C, L, Δ, the Bohairic, the Revised Protestant Bible, and by Tischendorf, Westcott and Hort. Other authorities have *λαμβάνετε*. The 26th verse of Mark is wanting in **N**, B, L, S, Δ, in several cursive manuscripts, in some codices of both Latin versions; and it is rejected by Tischendorf, Westcott, and Hort. Though it is present in many authorities, we believe that it is interpolated from Matthew VI. 15.

In verse 43 of Luke **N**, C*, Γ, Eusebius and Tischendorf support *παρεμβαλοῦσιν*. In the 45th verse the *additamentum* *ἐν αὐτῷ καὶ ἀγοράζοντας*, which the Vulgate has followed, is evidently spurious: it is rejected by **N**, B, L, the Bohairic version, the Revised Oxford Bible, Tischendorf, Westcott, and Hort. In verse 46 *καὶ ἔσται* has the support of **N**^c, B, L, R, the Bohairic and Armenian versions, the Revised Oxford Bible, and the critics.

We believe that St. Mark has the right order of events here. According to him, Jesus came forth out of Bethany on the morrow. He was hungry and seeing a verdant fig tree in the

distance, he came to it seeking figs. But he found only leaves; and pronounced a curse upon the fig tree, that no man should ever eat from it again.

St. Matthew condenses the account, and tells us that the fig tree immediately withered away. Mark is more accurate in details. He tells us that upon the following morning the disciples observed that the fig tree, which had been accursed on the preceding day, had withered away. Perhaps they did not realize fully the sense of the Master's words until they saw the tree withered away from the roots, and totally dead. It was not stricken with a mere blight, but was dead even from the roots. Peter calls the Master's attention to the effect of his words. And then Jesus makes use of the event to teach a lesson of faith. In the death of the fig tree the powers of nature had been overcome by the word of Jesus. And Jesus tells his disciples that, if they have faith in God, not only will they be able to do what was done to the fig tree, but far greater effects, which are likened to the casting of a mountain into the sea. It is the same lesson which has so often been inculcated by Jesus. Knowing the importance of faith, he has employed the most striking illustrations to portray its power. God is with a man who has faith, and God can do all things. Faith does not give power to a man to operate strange effects, like a magician. The home of faith is the supernatural world; faith is the bond between us and the supernatural world; it is the only bond between God and us. Take away faith, and God is nothing more to us but the Avenger whom we shall see at the judgment day. Upon faith we build everything that is good in our lives; hence well does St. Paul say, that without faith it is impossible to please God. Without faith all is dark in life and beyond life. Faith brings us near to God; reveals to us the great things that God has prepared for us. Faith makes us warmhearted with God. It is the charm of the soul which God loves. The power of God overshadows the man of faith. If it were necessary, in order to save a man who believes, that God should operate a work greater than the creation of the universe, God would do it. There is no limit to the power of faith.

As faith is a creation of the spiritual world, so its greatest effects are effected there. It only works some extraordinary effect in nature when such effect is demanded by the

supernatural interests of man. Thus the Lord performed his miracles that men might believe in his Divinity and in his Kingdom which was not of this world. And so in the Church, generations of believing men pass away without seeing any of the great miracles of faith. Is faith inoperative? Has it lost that great power which Jesus predicted of it? No; it is operating in the unseen world, its own proper world. It is defeating the devil, and bringing souls into Heaven. It is pouring the grace of God into human souls, and giving spiritual life. Believing souls do not ask to receive the rewards of faith here; they are willing to lay up their treasures in Heaven, and to suffer here. Of course, every day there are unrecorded miracles of faith. God loves his faithful friend, and he is giving him something all the time; but the best gifts are not given here; they are reserved for the day when faith will give place to vision, and we shall see God as he is.

Hence we should have the spirit of faith. It should course through our being like the blood in our arteries and veins. It should make us live in the divine presence. God should be our own familiar friend. We should love everything that pertains to God, and after the manner of children, bring everything to him. The words he has spoken should be dear to us. We should love all those pious practices whereby faith expresses itself. We should love the Church because it is Heaven's anchorage on earth. We should love the mysteries, because they are the revelations of God that he wishes to give us here.

Faith enables a man to see the things of eternity lying hidden under the things of time. It is the mightiest virtue of the human soul. Even when the soul is dead in mortal sin, faith may live and may revive that soul.

If we had in our houses a valuable plant, we would not neglect to water that plant every day. And shall we not water the plant of faith in our souls? We water it by prayer, by drawing near to God. We water it by meditation and thought of God. We water it by turning away from the cold world, and throwing ourselves right into the arms of God. On a cold day in winter we draw near to the fire to warm ourselves. The moral world is in a perpetual winter, and the only source of spiritual heat is God. He invites us to draw near to him.

Faith is a creation that grows within us by proper care. When a man keeps his soul clean from sin, and his mind fixed on God, faith must grow. And with the growth of faith there comes the delight of the realization of our inheritance in Heaven. The heart expands with a great gladness, that is immune from the world's gloom. The man thus strong in faith goes not to Church because he is driven there by the fear of hell; but he goes because it is the house of God, and God is there in a special way. He loves the holy Mass; he sees in it something more than the mere outward form. He sees in it the great oblation of the Lamb of God for the whole world. The man of faith honors the sacred persons who are the anointed of the Lord; but yet he looks beyond the human personality of these to the office they represent. And if ever they fall from grace, he staggers not, for the office and the Sacraments remain. The man of faith is patient with the lot which God gives him, even though it be a heavy cross. He does not ask to know why the hand of God is heavy upon him: God knows best. And in the face of death, the man of faith does not lose courage; for faith enables him to look through the gloom of the grave into the kingdom of Heaven beyond.

In this age of unbelief doubt mingles with our faith and dilutes it often until it is no longer an active force. Let us be alive to our danger. If we lose our faith, we lose everything. Let us not be content merely that we do not deny; let us strive to have the spirit of faith, until it becomes the leading characteristic of our lives.

The twenty-fifth verse of Mark is identical with the doctrine of the sermon on the mount, and has been explained in Vol. II.

We go back again to the fig-tree. The account tells us that, as Jesus came forth from Bethany, he hungered. There is no reason why we should not take this predicate in its literal sense. Jesus had a true human nature, and he felt the sensation of hunger. Why he came forth out of Bethany hungry is not told us, and it is useless for us to conjecture. We know from the Gospels that on another time his band were constrained to pluck the ears of corn and eat them raw to satisfy their hunger. Their leader had no place to lay his head, and they shared his privations.

On this morning Jesus sees a fig-tree in the distance with fine foliage, and he goes up to it seeking some figs. Although Jesus in his divine omniscience knew that the tree was barren, in this event, he acted as man. When he comes to the tree, he finds nothing but leaves.

Now right at this point a great difficulty arises from the text of Mark. Mark tells us that it was not the season of figs. Hence the question arises: Why should Jesus come seeking figs on a tree, when it was not the season of figs? And why did he curse a tree for not having fruit, when its season had not arrived? Much has been written on this subject, and yet the difficulty has not been satisfactorily solved.

We know from Pliny (Hist. Nat. XVI. 49) and from natural observation that, unlike other trees, the fig-tree puts forth its fruit before its leaves. Now, therefore, since this tree had its leaves, it should have had its fruit at least considerably developed. Secondly, there was a fruit of the fig-tree that ripened before the regular fruit harvest. This is called by the Hebrews **בְּכֹרֶה**. These are called in the English Bible the first ripe figs. They are spoken of in Isaiah XXXIII. 4: "Ephraim shall be as the first ripe fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up." Again in Jeremiah XXIV. 2: "One basket had very good figs, like the figs that are first ripe." In Hosea, IX. 10: "I saw your fathers as the first ripe in the fig-tree at her first season." Finally, in Micah, VII. 1: "My soul desireth the first ripe fig." It clearly results from these passages that, before the proper season of the figs was at hand, there were to be found these first ripe figs. We believe that it was these which the Lord sought on that tree. But when he came to it, he found it barren of all fruit: it had neither first ripe fruit nor green fruit, and yet its leaves were luxuriant. And then the Lord cursed it, and it withered away.

We see thus that Jesus was warranted in seeking some of these early figs; and at the same time Mark is right in writing that it was not the season of the figs.

Jesus knew that the tree was barren before he came to it. He chose this insensate thing to teach a moral lesson. As the prophets of old sometimes by words and sometimes by symbolic

action taught Israel the word of God, so here Jesus makes of his action upon the tree an example of his dealing with the souls of men. The tree is made the object of the anger of a disappointed God. Had there been no ulterior motive, the Son of God would not have inflicted this terrible vengeance on an insensate tree. The tree had no understanding; it had committed no moral fault; it was incapable of punishment. But the whole action is symbolic. The tree represents a man who has the outward seeming of religion, but whose soul is barren of good. In this sense the action is applicable to Israel, and especially to the priests and Pharisees. They preserved the outward forms of religion, but there was no fruit of righteousness in their souls. They affected great zeal for the honor of God, while in their hearts they hated the truth, and trafficked in the holy things of God. But the lesson does not stop here: it applies to every man who hides a worthless interior beneath a fair exterior. There is much of this in this age, because it is a superficial age. Men wish to appear respectable; they study to acquire those qualities of culture and politeness that insure them the respect of society; but there is little, very little of interior life.

This tree used its vital powers to produce leaves, that fall in autumn and rot, and are good for no use. Man spends his life in laboring for pleasure, and for the things of this world, which are worthless to his soul. Men build up fortunes, and obtain high places in the world's honor. Worldly men esteem such fortunate. Their lives are called successful lives. And then God comes seeking some fruit in these lives, and he finds all that which the world praised and honored to be nothing but leaves, and he smites them with a curse.

As Jesus came down the slope of the Mount of Olives, he saw the city lying over against him. It stretched itself out in a magnificent panorama from his viewpoint on the Mount of Olives. The Temple was the most prominent object in the view. That Temple was destined by God to be the place where the glory of God should dwell, and now by man's wickedness it had become a center of hypocrisy and avarice. It was the city of the living God, the city which he had chosen of all the cities of the world to place there his Temple. In that city God had given Israel many tokens of his love and care. But Jerusalem

was rebellious and unbelieving. She hardened her heart, and rejected her King, her Redeemer. It was not her only crime. For ages she had been faithless, and the rejection of the Messiah was but the culmination of a long series of sins.

The Lord weeps in mighty sorrow at the wickedness of Jerusalem. The very form of expression of his words indicates deep sorrow. The "day" of Jerusalem was the day on which the Redeemer came and offered her forgiveness and redemption. All the past would have been forgiven, if she had only received her Messiah. In rejecting him she lost the Infinite Good; she procured for herself suffering and death. These things "were hid from her eyes," not because God did not send her the truth, but because she hardened her heart and repulsed the Holy Spirit.

St. Luke describes with painful accuracy the manner of the Roman siege of Jerusalem, and the result. All men know the history of her fall. The Lord's dreadful prophecy was fulfilled with dreadful rigor. She fell totally: she has no hope in time. She lies there a ruin, and her people have no nation, and no hope. We stop here: it would be too terrible to speak of the judgment beyond.

That weeping of Jesus over Jerusalem has a counterpart in his action toward every sinful soul. God loves man, loves even sinful man; and when he is compelled to punish the sinner, it is not because he delights in the death of the sinner, but because infinite love has been defeated, and justice must be satisfied. We must remember that Jesus Christ died for love of men. Not willingly then does he see those whom he loved, even unto death, lost forever. How feeble is our love of Jesus in comparison with his love of us? And in Heaven what must Jesus' love be for those who have been faithful to him on earth? O, how much man could make of this life which he throws away upon the worthless things of this world?

Jesus came down from the Mount of Olives, and entered the Temple. He found there not the spirit of religion, but the spirit of the world. They who were the custodians of the worship of God had made of the temple a place of commerce, and even in the commerce they were dishonest. The whole scene is exactly like that described by St. John II. 14-16. The explanation of such fact is that after their expulsion at a

previous date in the Lord's life, the traffickers and money changers had come back to the Temple, and had resumed their former methods. The exposition of the passage will be found in Vol. I. of our Commentary, pages 373—379.

Mark tells us that the Lord insisted on such reverence for the holy place that he would allow no one to carry a vessel through the Temple. This means that Jesus prohibited them from making the courts of the Temple a common passage way for secular affairs. Joseph tells us that this was forbidden in the laws respecting the Temple (*Contra App. II. 7*).

Jesus is severe against those who profaned the Temple, but he has mercy and help for the poor and afflicted. He heals the blind and the lame in the Temple. The Pharisees permitted for their own selfish ends the profanation of the Temple by the sellers of cattle and doves, and the money changers; but they raised their hands in horror that Jesus should do an act of mercy on the Sabbath.

Man's injustice calls forth the wrath of Jesus; man's suffering moves him to compassion. He drives out of the Temple the wicked men; he heals the suffering. The world holds aloof from the poor and afflicted, and makes friends with the wicked, if they have money, or power; but before God the only blemish in man is his sin. Wealth will protect that sin from human judgment, but not from the judgment of God.

In the event here recorded Jesus quotes words from Isaiah LVI. 7: "—for my house shall be called a house of prayer for all the peoples." This was the purpose of the Temple in the mind of God. A place where the world's clamor should cease, and man should worship the living God. Of all the things of human life this is the most important. Man could neglect everything else but that, and be the wisest of men. No wonder then that Jesus was moved to indignation to see that the world in its worst form had invaded the Temple of the living God.

The Temple of the Old Law was holy, but the Temples of the New Testament are holier, and woe to the man that makes use of his post in them to enrich himself, and who repels men from the worship of the living God, by his thirst of gold.

Every miracle of Jesus by which he promoted the faith of the common people was a cause of greater hatred of the priests and Pharisees. They feared to do violence to Jesus, fearing the people; for as St. Luke says, "the people all hung upon him, listening." The priests and Pharisees now remonstrate with Jesus concerning the cries of Hosanna to the Son of David, which the children were uttering in the Temple. In his answer Jesus approves the action of the children, and declares that their action is included in the general intent of the prophetic words of the second (Vulg. 3) verse of the eighth Psalm. Though the Hebrew text is somewhat obscure, it appears evident that the Psalmist means that God makes use of the weak things of this world to accomplish his mighty works. This great truth was specifically fulfilled when the Holy Spirit moved children of tender age to proclaim the praises of God. Thus the action of the children in the Temple was according to the mind of God, and was a proclamation of the true mission of his Son. The Holy Ghost was able to move the innocent souls of the children to accord to Jesus that praise which the obstinate hearts of the priests and Pharisees refused him.

MATT. XXI. 23—32.

23. Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν, προσήλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες: Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

24. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς: Ἐρωτήσω ὑμᾶς ἀγὰρ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι ἀγὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

25. Τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες: Ἐὰν εἴπωμεν:

MARK XI. 27—33.

27. Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα: καὶ ἐν τῷ ἱερῷ περιπατούντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι.

28. Καὶ ἔλεγον αὐτῷ: Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην, ἵνα ταῦτα ποιῇς;

29. Ὁ δὲ Ἰησοῦς, εἶπεν αὐτοῖς: Ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

30. Τὸ βάπτισμα τὸ Ἰωάννου

Ἐξ οὐρανοῦ, ἔρεϊ ἡμῖν: Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

26. Ἐὰν δὲ εἴπωμεν: Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον: πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάνην.

27. Καὶ ἀποκριθέντες τῷ Ἰησοῦ, εἶπον: Οὐκ οἶδαμεν. Ἐφῆ αὐτοῖς καὶ αὐτός: Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

28. Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν δύο τέκνα; καὶ προσελθὼν τῷ πρώτῳ, εἶπεν: Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου.

29. Ὁ δὲ ἀποκριθεὶς εἶπεν: Ἐγὼ κύριε, καὶ οὐκ ἀπηλθεν.

30. Προσελθὼν δὲ τῷ δευτέρῳ, εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν: Οὐ θέλω: ὕστερον μεταμεληθεὶς, ἀπηλθεν.

31. Τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς; λέγουσιν: Ὁ ὕστερος: Λέγει αὐτοῖς ὁ Ἰησοῦς: Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ.

32. Ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ: ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον, τοῦ πιστεῦσαι αὐτῷ.

ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.

31. Καὶ διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες: Ἐὰν εἴπωμεν: Ἐξ οὐρανοῦ, ἔρεϊ: Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

32. Ἀλλ' εἴπωμεν: Ἐξ ἀνθρώπων, ἐφοβούντο τὸν ὄχλον, ἅπαντες γὰρ εἶχον τὸν Ἰωάνην, ὄντως ὅτι προφήτης ἦν.

33. Καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν: Οὐκ οἶδαμεν, καὶ ὁ Ἰησοῦς λέγει αὐτοῖς: Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

23. And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said: By what authority doest thou these things? and who gave thee this authority?

24. And Jesus answered and said unto them: I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things.

25. The baptism of John, whence was it? from Heaven or from men? And they reasoned with themselves, saying: If we shall say: From Heaven; he will say unto us: Why then did ye not believe him?

26. But if we shall say: From men; we fear the multitude; for all hold John as a prophet.

27. And they answered Jesus, and said: We know not. He also said unto them: Neither tell I you by what authority I do these things.

28. But what think ye? A man had two sons; and he came to the first, and said: Son, go work to-day in the vineyard.

29. And he answered and said: I go, sir: and went not.

27. And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders;

28. And they said unto him: By what authority doest thou these things? or who gave thee this authority to do these things?

29. And Jesus said unto them: I will ask of you one question, and answer me, and I will tell you by what authority I do these things.

30. The baptism of John, was it from Heaven, or from men? answer me.

31. And they reasoned with themselves, saying: If we shall say: From Heaven; he will say: Why then did ye not believe in him?

32. But should we say: From men—they feared the people: for all verily held John to be a prophet.

33. And they answered Jesus and say: We know not. And Jesus saith unto them: Neither tell I you by what authority I do these things.

30. And he came to the second, and said likewise. And he answered and said: I will not: but afterward he repented himself and went.

31. Whether of the twain did the will of his father? They say: The second. Jesus saith unto them: Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

LUKE XX. 1-8.

1. And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the Gospel, there came upon him the chief priests and the scribes with the elders;

2. And they spake, saying unto him: Tell us: By what authority doest thou these things? or who is he that gave thee this authority?

3. And he answered and said unto them: I also will ask you a question; and tell me:

1. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ, καὶ εὐαγγελίζομενον, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις.

2. Καὶ εἶπαν λέγοντες πρὸς αὐτόν: Εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;

3. Ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς: Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον, καὶ εἰπατέ μοι:

4. The baptism of John, was it from Heaven, or from men?

5. And they reasoned with themselves, saying: If we shall say: From Heaven; he will say: Why did ye not believe him?

6. But if we shall say: From men; all the people will stone us: for they are persuaded that John was a prophet.

7. And they answered, that they knew not whence it was.

8. And Jesus said unto them: Neither tell I you by what authority I do these things.

4. Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων;

5. Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς, λέγοντες: Ὅτι ἐὰν εἴπωμεν: Ἐξ οὐρανοῦ, ἐρεῖ: Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;

6. Ἐὰν δὲ εἴπωμεν: Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι.

7. Καὶ ἀπεκρίθησαν μὴ εἶδέναι πόθεν.

8. Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς: Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

In the 25th verse of Matthew's text ἐν αὐτοῖς is found in B, L, Z, et al. Most authorities have ἐαυτοῖς. The order of the propositions in the 29th and 30th verses is perturbed in the codices. The text that we have selected is that of B, and this is endorsed by the Bohairic and Armenian versions, by the Syriac Evangelistary of Jerusalem and by Westcott and Hort. The order of B is inverted in the Vulgate and in the Peshito, Philoxenian and Curetonian Syriac, and it is found in many codices. We however prefer the order of B from intrinsic and extrinsic reasons. In the application of the parable it is fitting that it should be the elder son, the first son, who first promised obedience, but who failed in execution. Israel is there contemplated by the Lord, and Israel was Yahveh's first-born son. Moreover, if we adopt the order of the Vulgate in the 29th and 30th verses, it necessitates the reading *primus* in the response of the Jews in the 31st verse. Now we find in a, b, e, ff², g¹, h, l, of the Old Italian version, and in Am., Big., Cav., Ept., Fuld., For., Lich, Ox., Rush., Tol., Corp., and Lind. of the Vulgate not *primus*, but *novissimus*, which agrees with B.

Now this reading leads to an absurdity, unless we change the order of the 29th and 30th verses to agree with B. Wherefore we have adopted the order of B in our translation.

In verse 28 of Mark we adopt the imperfect tense *ἔλεγον* on the authority of **Σ**, B, C, L, Δ, and the Bohairic, Gothic, and Armenian versions: on the same authorities *ἢ τίς* is preferred to *καὶ τίς*. In verse 29 the first personal pronoun, either in the form of *ἐγώ* or *καὶ ἐγώ* is inserted in **Σ**, D, G, M, N, Γ, E, F, H, S, U, V, X, et al. This reading has also the endorsement of both Latin versions, both Syriac versions, and the Armenian version; but it is rejected by B, C, L, Δ, the Bohairic version, the Revised Edition of the Protestant Bible, and by Tischendorf, Westcott and Hort. In verse 32 *ἀλλὰ εἰπόμεν* is endorsed by **Σ**, A, B, C, L, N, X, Γ, Δ, Π, et al., and by the Sahidic, Bohairic, Coptic, and Revised Protestant versions. *Ἐὰν εἰπόμεν* is found in D, in both Latin versions, in the Armenian and Ethiopian versions. In the same verse all the great authorities have *ἐφοβούνται*. The Vulgate has *φοβούμεθα*, which is evidently a gloss to remove the difficulty of the genuine reading. In the same verse the authorities are about equally divided between *ὄχλον* and *λαόν*.

The chief priests and elders of the people now try to intimidate the Lord Jesus. They consider him but as a private man, and yet he had taken the law into his hands. He on his own authority, without warrant or writ, had driven men from the Temple who were protected by the most powerful men in Judæa. They now try to construe this as a violation of the public order, a usurpation of power. They come, and demand on what authority he has done these things. Had their demand been an honest one, Jesus would have told them that he acted on the authority of the living God, whose Son and authorized legate he was. But their interrogation was dishonest, and wicked. If Jesus told them in what power he acted, they would charge him with blasphemy. If he refused to answer, they would discredit him to the people. Jesus saw their false hearts, and he caught them in their own cunning. He proposes to them a fair proposition. He agrees to answer their question, if they will answer him a question which as the teachers of Israel they ought to know, and which, in fact, they did know.

Had they answered that question truthfully, their answer would have been virtually the answer to their present question as to Jesus' authority. But they were not seeking the truth, but seeking to suppress it. It is a vain attempt. One might as well try to put God down from his throne as to put down truth. Truth may be set aside for a time, but finally all truth must prevail, and all falsehood be destroyed.

Jesus therefore proposes to them the question: Whether the baptism of John were from God or from men. If it was from God, it was true; if it were from men, it were false. Now these false hearted men knew that the baptism of John was from God. John's whole mission of preparation is here spoken of as his baptism. The life of John in the desert was a proof of his authenticity. His words had in them the true note of the Prophet. God himself spoke from Heaven at the baptism of Jesus, and this was a ratification of John's mission. The people knew that John was sent from God, and so great was their devotion to him that the wretched Pharisees and priests feared that the people would stone them, if they rejected the divine authority of the Baptist. But on the other hand if they admitted to Jesus that John's mission was authentic, it would be an acknowledgment of Jesus himself, for John bore witness to Jesus. If they admit John's authentic mission, then their opposition to Jesus must cease. Jesus will openly charge them with refusing to believe the words of an authentic legate of God. It never comes into their minds what truth demands as their answer: their sole aim is to avoid danger at the hands of the people, and to escape the force of the truth of Jesus' words. Hence they answer that they do not know whence was the baptism of John. In this they lied. They knew that John was of God, but an admission of that truth would force them to admit the truth of Jesus also. As they revealed minds unworthy to receive an explanation of Jesus' acts in the Temple, he refuses to tell them in what power he acted. They are completely discomfited: the dullest mind could see that they were dishonest, and plotting.

The Greek text of Mark's account of this interview is somewhat rough, but his meaning is identical with Matthew.

In the text of Matthew Jesus proposes a parable to confirm his rebuke of the Pharisees: Like all these parabolic illustrations of divine truth, this parable is very comprehensive. The son who first promised to do his father's commands, and then did them not is every man who professes to serve God, but who does not fulfill that profession in his deeds. Now this was the leading characteristic of the priests, Pharisees, and chief men of Israel, it was the crime of Israel. They were the chosen people of God; they held in abomination the godless Gentiles. But listen to God's complaint of that people by the mouth of Isaiah: "And the Lord said: Forasmuch as this people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me, etc."—XXIX. 13. The parable is not restricted to any one application. It contemplates every man whose religion is in mere external profession, but not in deed. The second son, who at first refused to execute his father's commandment, but afterward repented himself, and went to work in his father's vineyard, is the sinner, who at first disobeys God, but afterwards repents, and comes back to God. His way of life is not entirely good; at first he disobeys God; he sins; but then he turns from his way of disobedience and sin, and redeems himself by faithful service. It is plain that this second man is more acceptable. The first man has nothing to offer, but an empty broken promise; whereas the second has repentance and faithful service.

Now, as we have said, the second son represents every repenting sinner. Hence as the Lord clearly explains, he represents the publicans and the harlots who repented and obtained mercy from Jesus, while the priests and Pharisees were rejected through unbelief. Moreover, the second son also represents the Gentile world, who were sinners and outcasts while Israel had entered into a solemn covenant with God to become his people. But Israel broke her promise, and brought forth no fruit, whereas the Gentiles in large numbers repented themselves, and readily accepted the call of God.

The Lord here arraigns the priests and Pharisees, and chief men of Israel for their rejection of the message of John. John the Baptist came to them "in the way of righteousness." That is, he came as an exponent of righteousness. He was himself

most righteous, and he called the people of Israel unto that state. One could not receive John, and logically reject Jesus. John led men to Jesus, and declared that his work was practically accomplished, when on the banks of the Jordan, after the descent of the Holy Ghost upon Jesus, he proclaimed him to the people as the Lamb of God, who was to take away the world's sin.

Many sinners went out to John, and believed his words, and were baptized, confessing their sins, but the Pharisees rejected him. The way to mercy is open to a repentant sinner, but God abominates a hypocrite.

God does not change: he hates hypocrisy and empty profession in us as he did in the Jews of old. Our religion must be a thing of the heart: it must stand the scrutiny of God. It is the general tendency of men to look at the surface of things. We are in danger of applying this tendency to ourselves, and of looking at the mere outside of our lives. Wise is the saying: Know thyself. Our soul is the most important creature for us in all this universe. And yet its life is often neglected. We often think of our success in life,—of our business, our possessions; and within us is an immortal soul pining away in its abandonment. Therefore, there is much empty profession among us. It does not always assume the specific character of the hypocrisy of the Pharisees, but it is a worthless pretense, and a disappointment to God. Religion should be the first thing in a man's life; but with many this is not so. We hear daily of acts done by Catholics which would never have been done, if their authors were Catholics in deed. What our day needs is more sober reflection, more self-examination, a deepening of the spiritual life within us, "the kingdom of God is within us." We must take our examples of conduct not from the world, but from Christ and his saints. We can not identify ourselves with this world, nor accept its principles of action. It is not our country. The more we settle down in it, the more we recede from God. We must be doers of the word of God, and not mere hearers, who forget the voice of God in the great activity of the world. Christianity is not a speculative philosophy, but a practical rule of every deed of our lives. We must live what we profess in order to please God.

MATTH. XXI. 33—46.

33. Ἄλλην παραβολὴν ἀκούσατε: Ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκεν, καὶ ὥρυξεν ἐν αὐτῷ ληνὸν, καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

34. Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ.

35. Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.

36. Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων: καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

37. Ὅστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων: Ἐντραπήσονται τὸν υἱὸν μου.

38. Οἱ δὲ γεωργοὶ, ἰδόντες τὸν υἱὸν, εἶπον ἐν ἑαυτοῖς: Οὗτός ἐστιν ὁ κληρονόμος: δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ.

39. Καὶ λαβόντες αὐτὸν, ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν.

40. Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;

41. Λέγουσιν αὐτῷ: Κακοὺς κακῶς ἀπολέσει αὐτοὺς, καὶ τὸν

MARK XII. 1—12.

1. Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν: Ἀμπελῶνα ἄνθρωπος ἐφύτευσεν, καὶ περιέθηκεν φραγμὸν, καὶ ὥρυξεν ὑπολήμιον, καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

2. Καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος.

3. Καὶ λαβόντες αὐτὸν, ἔδειραν, καὶ ἀπέστειλαν κενόν.

4. Καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δούλον, κᾷκείνον ἐκεφαλίσαν, καὶ ἠτίμασαν.

5. Καὶ ἄλλον ἀπέστειλεν, κᾷκείνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτείνοντες.

6. Ἐτι ἓνα εἶχεν υἱὸν ἀγαπητὸν, ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων: Ὅτι ἐντραπήσονται τὸν υἱόν μου.

7. Ἐκείνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν: Ὅτι οὗτός ἐστιν ὁ κληρονόμος, δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

8. Καὶ λαβόντες ἀπέκτειναν αὐτὸν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος.

9. Τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

ἀμπελῶνα ἐκδύσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

42. Λέγει αὐτοῖς ὁ Ἰησοῦς: Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς: Λίθον δὲ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας: παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

43. Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

44. Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται: ἐφ' ὃν δ' αὖ πέσῃ, λικμήσει αὐτόν.

45. Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐτῶν λέγει.

46. Καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.

33. Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country.

34. And when the season of the fruits drew near, he sent

10. Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε: Λίθον δὲ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας:

11. Παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

12. Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον: ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.

1. And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country.

2. And at the season he sent to the husbandmen a servant, that he might receive

his servants to the husbandmen, to receive his fruits.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36. Again, he sent other servants more than the first; and they did unto them in like manner.

37. But afterward he sent unto them his son, saying: They will reverence my son.

38. But the husbandmen, when they saw the son, said among themselves: This is the heir; come let us kill him, and take his inheritance.

39. And they took him, and cast him forth out of the vineyard, and killed him.

40. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?

41. They say unto him: He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.

42. Jesus saith unto them: Did ye never read in the Scriptures: The stone which the builders rejected, the same was

from the husbandmen of the fruits of the vineyard.

3. And they took him, and beat him, and sent him away empty.

4. And again he sent unto them another servant; and him they wounded in the head, and handled shamefully.

5. And he sent another; and him they killed: and many others; beating some, and killing some.

6. He had yet one, a beloved son: he sent him last unto them, saying: They will reverence my son.

7. But those husbandmen said among themselves: This is the heir; come, let us kill him, and the inheritance shall be ours.

8. And they took him, and killed him, and cast him forth out of the vineyard.

9. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10. Have ye not read even this Scripture: The stone which the builders rejected, the same was made the head of the corner:

made the head of the corner: this was from the Lord, and it is marvellous in our eyes?

43. Therefore say I unto you: The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

44. And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust.

45. And when the chief priests and the Pharisees heard his parables, they perceived that he spoke of them.

46. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

11. This was from the Lord, and it is marvellous in our eyes?

12. And they sought to lay hold on him; and they feared the multitude; for they perceived that he spoke the parable against them: and they left him, and went away.

LUKE XX. 9-19.

9. And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time.

10. And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

9. Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην: Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανούς:

10. Καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ: οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν.

11. And he sent yet another servant: and him also they beat, and handled him shamefully, and sent him away empty.

12. And he sent yet a third: and him also they wounded, and cast him forth.

13. And the lord of the vineyard said: What shall I do? I will send my beloved son: it may be they will reverence him.

14. But when the husbandmen saw him, they reasoned one with another, saying: 'This is the heir: let us kill him, that the inheritance may be ours.

15. And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them?

16. He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said: God forbid.

17. But he looked upon them, and said: What then is this that is written: 'The stone which the builders rejected, the same was made the head of the corner?'

18. Every one that falleth on that stone shall be broken

11. Καὶ προσέθετο ἕτερον πέμψαι δούλον: οἱ δὲ καὶ κᾶκῆνον δείραντες καὶ ἀτιμάσαντες ἐξάπεσταιλαν κενόν.

12. Καὶ προσέθετο τρίτον πέμψαι: οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.

13. Εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος: Τί ποιήσω; πέμψω τὸν υἱὸν μου τὸν ἀγαπητὸν, ἵσως τοῦτον ἐντραπήσονται.

14. Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἀλλήλους, λέγοντες: Οὗτός ἐστιν ὁ κληρονόμος: ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία.

15. Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;

16. Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες δὲ εἶπαν: Μὴ γένοιτο.

17. Ὁ δὲ ἐμβλέψας αὐτοῖς, εἶπεν: Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο: Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

18. Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον, συνθλασθήσεται, ἐφ'

to pieces; but on whomsoever it shall fall, it will scatter him as dust.

19. And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spoke this parable against them.

19. Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν: ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

The 44th verse of Matthew is rejected by Tischendorf, who thinks that it has been interpolated from Luke. Westcott and Hort inclose the verse in brackets.

In the text of Mark, in the first verse, **Σ**, B, A, C, K, L, Tischendorf, Westcott and Hort support ἐξέδετο: other authorities have ἐξέδοτο. In the 4th verse of Mark the form ἐκεφαλίωσαν is supported by **Σ**, B, L, Tischendorf, Westcott and Hort; others have ἐκεφαλαίωσαν.

In the ninth verse of Luke ἐξέδετο has the same support that it had in the first verse of Mark. In the 13th verse of Luke ἰδόντες is omitted before ἐντραπήσονται by **Σ**, B, C, D, L, Q, and by many versions and critics.

This parable is specifically directed against Israel. It is a resume of Israel's conduct towards Almighty God, even to the killing of the Messiah. The parable condenses Israel's history from her foundation until her final overthrow by the Romans. God was wont to call Israel his vineyard. One of the most beautiful allegories in the Holy Scriptures is that of Isaiah, V. 1-7. In describing the hedge, and the winepress, and the tower, it is the mind of God to declare that he had done all that was needful for his people. He had placed them in a land of great fertility. He had surrounded them by his own divine power as a wall of defense. No power could prevail against them while they were faithful to God.

The winepress is said to be digged because it consisted of a lower chamber underground, and an upper part where the grapes were pressed by being trodden upon. The juice of the

grapes thus extracted was conducted by conduits down to the lower chamber where it underwent its fermentation, and where it was prepared for use.

As the winepress was necessary for the perfect equipment of a vineyard, its moral application denotes that Israel was richly provided for by God. The tower in a vineyard is for the watchman, to guard the vineyard from thieves. The Lord himself was the watchman of Israel. He was her tower of strength, her sure refuge.

The statement, that the householder went into another country refers to the fact that God is not visibly present in time to deal with his vineyard. After all his great benefits to Israel, he looked that it should bring forth fruit. In the parable, to agree with the nature of the natural entity selected to illustrate this moral truth, the householder is represented as sending his servants to receive the fruits at the season of the fruits. In applying the parable to the moral issue, a certain flexibility must be recognized in it. All seasons with God are the seasons of the fruits, and he needs no agents to bring them to him. The moment a good deed is done, it is accepted by God, and recorded for eternity. But the description conforms itself to the nature of the event described, and the moral sense is solely that Israel, the vineyard of the Lord, rendered him no fitting fruit.

This parable is especially against the priests and leaders of the Jewish people, because they were the husbandmen of the vineyard of Israel.

The servants sent at various times to these husbandmen by God, represent the prophets, who for generations delivered to a disobedient people the message of God. St. Stephen tells his people how they treated these prophets: "Which of the prophets did not your fathers persecute? and they killed them who showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers."—Acts, VII. 52. Jeremiah declares to Israel: "Your own sword hath devoured your prophets, like a destroying lion."—II. 30. And God sent more prophets, endeavoring to overcome the wickedness of his people: "Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you all my

servants the prophets, daily rising up early, and sending them : yet they hearkened not unto me, nor inclined their ear, but made their neck stiff: they did worse than their fathers."—Jer. VII. 25—26.

The final great act of God's mercy was the sending of his beloved Son. Jesus the only-begotten Son of the living God came to Israel offering them mercy and life everlasting. He healed their diseases, and taught them the truth. But the chief priests and the Pharisees saw in the ascendancy of Christ the downfall of their own unjust domination; and therefore they hardened their hearts right in the face of truth, and killed the Son of God, lest they might lose their office.

At this point the parable becomes prophetic. The casting of the heir forth out of the vineyard has been by some referred to the delivering of Jesus up to the Romans to be put to death as a malefactor. But, in our judgment, it has a far more forcible application in the crucifixion of the Lord *outside the gate of Jerusalem*. St. Pauls in Hebrews, XIII. 12, finds a mystic meaning in the fact that Christ suffered without the gate. Hence we believe that this circumstance of place is contemplated in the prophetic part of the parable.

In St. Matthew Christ appeals to his hearers, to pass judgment on the wicked husbandmen, and they accurately formulated the judgment which God did execute on this wicked nation. But in Mark Christ himself passes the judgment; and in St. Luke the Jews protest against the judgment. This is readily explained. When Nathan appeared before David, and represented under the form of a parable David's sin, the prophet left to David to pass sentence on the man who had done the deed. The king did not recognize that it was his own sin that had been thus presented, and he declared that the perpetrator of the sin should die. So it was with the Jews in this present event. They at first did not recognize that the parable was directed against them, and they gave judgment according to the evidence in the case. In the compendious relation of the discourse of Christ, much is omitted by all the Evangelists. Certain it is that after Christ had obtained a just condemnation of Israel's guilt from the Jews themselves, then he made the

application of the parable to Israel. It is of this application that Mark and Luke write, and it is at this point that the Jews exclaim: "God forbid!"

There is a tone of unbelief and defiance in this exclamation. They will not believe that Israel shall be thus punished by the Lord. Of old, Israel had tended to persecute and kill the prophets who told her the truth, and to turn to the lying prophets who flattered her by lies. "Thy prophets have seen visions for thee of vanity and foolishness; and they have not discovered thy iniquity."—Lamentations II. 14.

To corroborate his prediction the Lord Jesus cites a passage from the one hundred and eighteenth Psalm, verses 22—23, (Vulg. CXVII.):

"The stone which the builders rejected
Is become the head of the corner.
This is the Lord's doing;
It is marvellous in our eyes."

The character of this stone is thus described by Isaiah, XXVIII. 16: "Therefore thus saith the Lord God: Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not be put to shame."

In a building the corner stone joins the two walls at the angle, and thus becomes the chief element of strength in the building. Jesus Christ was rejected by the Jews, the first builders of the edifice of God's organized worship on earth. But after his rejection and imolation, Jesus entered into his glory as the head of the great New Covenant, and in that New Covenant he is the corner stone of strength; he is the foundation upon which the whole edifice rests. All these great events were clearly foretold to Israel by her inspired men, and they are here recited by Jesus to an unbelieving generation.

As we readily see from the *αὔτη* of the Greek text, and also from the feminine *θαυμαστή* agreeing with it, the antecedent of "this" in the sentence: "This was from the Lord," etc., is *κεφαλὴ γωνίας*, "the head of the corner." Jesus Christ was from God, by the eternal act of generation, and also by virtue of his

authentic mission: he was marvellous in the eyes of men because he spoke as never man spoke, and operated miracles which no power but that of God could do.

The Lord reaffirms the transition of God's Holy Covenant from Israel to the Gentile nations; and he tells them the cause. Israel had not produced fruit unto her founder; and the Gentile nations should produce fruit. The truth of this prophecy is inevitable, and it has been fulfilled. The awful punishment has fallen upon the murderers; the Covenant has passed to the Gentiles; Israel is stricken and hopeless; and the Gentile nations compose the Church of Christ, and bring forth fruits for God. The offering of the great Sacrifice of the Mass never ceases on earth; and wherever the sun shines, men of the Gentile nations are found who are faithful followers of Jesus Christ.

The Jews were an intensely national people; and whenever their proud national aspirations were opposed, their fierce anger was aroused. So here they were eager to seize Jesus, but they feared the common people, who took Jesus for a prophet. We can see in this history that it was not the common people that delivered Jesus to death: it was those who stood in the high places of the nation who were responsible for the fearful crime.

The forty-fourth verse of Matthew's text is doubtful; but the proposition is inspired Scripture, for it is found in the eighteenth verse of Luke. It expresses the inevitable result of man's opposition to Christ. When a man hurls himself upon a great firm fixed rock, the rock suffers nothing; but the man is broken to pieces by the impact. But if the rock hurls itself upon a man, it crushes him. So it is in the case of man's opposition to Christ. There can be but one result in the conflict of the two beings. Christ is almighty, and no power can prevail against him; and he must put down every creature that raises itself against him. It was not because men prevailed against him, that he was put to death. It was because he freely willed it, and offered himself to die in the inscrutable mystery of the Vicarious Atonement. But that phase of his life is now over. He is now entered into his kingdom, and every enemy must be subject to him. It is absolutely futile to oppose the cause of Christ. Christ allows men to persecute the Church, because the way of his service is the way of suffering. But Christ's cause

always triumphs, and the fiercer the attack on him by his enemies, the greater is their own ruin. Nothing could express it better than the foolish attempt of a man to remove the great fixed rocks of the mountain side by hurling himself upon it. The man making such an attempt destroys himself, but the rock remains unmoved forever.

When we read the account of the faithless husbandmen of the Lord's vineyard, our minds go back through the ages of history and contemplate faithless Israel. God destroyed that first vineyard and founded another. That second vineyard is the Catholic Church of which we are members. Though he did much for the first vineyard, he has done more for us. We are bought with a great price. He seeks fruit of us also; is he receiving it? Are our souls strong in living faith? Is God our first thought and our first love? Is the character of our lives essentially Christian? Do we live in the divine presence, and contemplate Heaven as our only real possession? Is the fulfillment of God's commandments a stern reality; taking precedence of all other issues of our life? Do we square all the actions of our lives with the code of the Gospel? Are our prayers fervent? Do we keep our bodies under the restraint of the spirit? Do we love our fellow-men and forgive our enemies? Are we humble in the sight of God? Are we charitable to the poor? Such are the fruits which God expects of us. Let us look well into our lives to see if we have these fruits. Endeavor should never rest. If we have them, we should endeavor to abound still more; and if we have them not, we should at once change the mistaken course of our lives, and endeavor by great repentance and love to redeem the past.

MATTHEW. XXII. 1—14.

1. And Jesus answered and spoke again in parables unto them, saying:

2. The kingdom of Heaven is likened unto a certain king, who made a marriage feast for his son,

1. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς, λέγων.

2. Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.

3. And sent forth his servants to call them that were bidden to the marriage feast: and they would not come.

4. Again he sent forth other servants, saying: Tell them that are bidden: Behold I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast.

5. But they made light of it, and went their ways, one to his own farm, another to his merchandise:

6. And the rest laid hold on his servants, and entreated them shamefully, and killed them.

7. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city.

8. Then saith he to his servants: The wedding is ready, but they that were bidden were not worthy.

9. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.

10. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests.

3. Καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ, καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ᾔθελον ἔλθειν.

4. Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων: Εἰπάτε τοῖς κεκλημένοις: Ἴδου τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα: δεῦτε εἰς τοὺς γάμους.

5. Οἱ δὲ ἀμελήσαντες, ἀπῆλθον: ὃς μὲν εἰς τὸν ἴδιον ἀγρὸν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ:

6. Οἱ δὲ λοιποὶ, κρατήσαντες τοὺς δούλους αὐτοῦ, ὕβρισαν, καὶ ἀπέκτειναν.

7. Ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσεν τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.

8. Τότε λέγει τοῖς δούλοις αὐτοῦ: Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ᾔσαν ἄξιοι.

9. Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὑρῃτε, καλέσατε εἰς τοὺς γάμους.

10. Καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι, εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὑρον, πονηροὺς τε καὶ ἀγαθοὺς: καὶ ἐπλήσθη ὁ νυμφὼν ἀνακειμένων.

11. But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment:

12. And he saith unto him: Friend, how camest thou in hither not having a wedding-garment? And he was speechless.

13. Then the king said to the servants: Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth.

14. For many are called, but few chosen.

11. Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου.

12. Καὶ λέγει αὐτῷ: Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφίμωθη.

13. Τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις: Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας, ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον, ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

14. Πολλοὶ γάρ εἰσιν κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

In the 7th verse of this text ἀκούσας is added in D, C, X, Δ, Π, et al.

In its main features this parable is identical with Luke XIV. 16—24, which has been explained in this present volume. In the present parable the Lord adds the fact that some of those who were invited killed the servants of the king who invited them. The destruction of these murderers by the armies of the king is also proper to this parable. These features bring out the crimes of the Jews in dealing with the legates of God, even to their crime of delivering up to death the Son of God. The destruction of the murderers by the armies of the king represents the taking of Jerusalem by the Romans.

That which is called in the parable of St. Luke a great supper is here called the marriage feast of the king's son. Nothing else can be contemplated in both expressions but the kingdom of Heaven. Heaven is the marriage feast of Jesus Christ the Son of God with the Church. Frequently in Holy Writ the Church is called the spouse of Christ: "For I espoused you to one husband, that I might present you a pure virgin to Christ." —II. Cor. XI. 2.

Now the Church is partly upon earth, and partly in Heaven ; but the parable has special reference to the militant Church.

We have before described the moral import of the various excuses alleged by those who were invited.

In declaring that the servants of the king gathered together both bad and good, it is indicated that both bad and good are found in the Church of God. In a subsequent parable we shall develop this particular fact in the Church.

It was a canon of etiquette of the East that a man appearing at a wedding feast, should be clad in a wedding garment. To appear there without such garment betokened a lack of respect for the host. It was but natural and right that a man should in his habiliments show honor to the man whose guest he was. Oriental society had recognized that festive garments were demanded as a token of honor of the event ; and hence the omission of those garments was a mark of dishonor. We do not believe that any certain form of garment is designated as a wedding garment. It was simply an obligation arising out of the nature of things to clothe one's self in fitting garments to appear at the solemn festivity. To appear there in torn and soiled garments was a mark of contempt of the event, and of the host.

The king addresses the offender in a mild manner ; he calls him friend, and asks to know the cause of the act of disrespect shown by the contemptuous disregard of proper dress. This shows forth that the judgment of God does not proceed out of anger. God can not be angry, as we conceive anger. The man is speechless because his act was unjustifiable ; and in the judgment of God, man will be able to find no justification for his sins. The sinner will see before him the records of his crimes so clearly that he will have no defense. He will see that it is not to gratify anger that the Judge passes the terrible sentence, but because justice demands it. The justice that regulates the whole order of the universe makes the condemnation of the sinner imperative.

Some have found a difficulty in the parable in the fact that the man's punishment is out of proportion to his crime. He had violated a social propriety in the matter of dress ; it would be right for such violation to eject him from the banquet ; but to bind his hands and feet ; and to cast him where there would be

weeping and gnashing of teeth seems excessive. To answer this difficulty, we must take cognizance of the fact that in all those parables the main truth is not the natural event, but the moral truth illustrated thereby. The natural event is only a help to realize more fully the main truth. Now this being the case the natural fact at certain junctures loses its identity, and the great moral truth absorbs the whole narration, and stands forth alone.

So in the present parable if we ask: Why is such terrible punishment meted out to a man who had appeared in improper garb at a marriage feast? The answer is that here the act of the man is not adequate to represent the act of the sinner who has come into the Kingdom of Christ without that disposition of soul which the wedding garment symbolizes. At this point therefore we, in a certain sense, fix our minds on the real factor indicated by the man unprovided with a wedding garment. The punishment is not inflicted on a man for a violation of a social propriety, but it is inflicted on the factor represented by that man. Such is the nature of figurative speech that this transition of the mind is supposed to take place wherever the nature of the facts demands it, and such transition is not difficult; for the mind sees in every element of the natural fact the greater reality back of the figure.

We must therefore recognize in the man cast out from the marriage feast the sinner in the Church. The wedding garment signifies the state of grace of the soul; it indicates faith, and love, and good works,—in a word, the state of holiness. The sinner who is unprovided with this wedding garment of holiness is in the Church, but his presence there profits him nothing. He is not fit to be there; he is out of harmony with everything there; he mars the congregation by his presence. If the great King should come at any moment, he would be compelled to cast him out of the company of the elect into the darkness and sufferings of hell. The parable makes known to men that it is not enough to be in the Church in order to be saved; and it implies that it shall often be verified that men come into the marriage feast without the wedding garment.

The state into which the man is cast certainly represents hell. It is a place of eternal darkness, of weeping and gnashing of teeth. It has been well said that we should often go down to

hell in thought during life, that we may not go down there in reality after death. We should in thought practice dying and going to judgment. The thought of hell is not a pleasant thought, and it is usually quickly dismissed from the mind. The power of rationalism is infecting the whole world; and rationalism discards hell. Hell is an unpopular theme. The "itching ears" foretold by Paul demand a more pleasant message. But the words of Jesus shall not pass away. Many times, and in the clearest language, has Jesus declared that the unrepenting sinner's portion shall be hell for all eternity. A mystery shrouds the dark abyss; but that is not a justification of man's unbelief. We are surrounded on all sides by mysteries demanding an absolute trust in God, where reason fails.

Let us contemplate for a moment the character of hell, as represented by the darkness here spoken of. If we were deprived of our sight in this life, how sad would be our lot? But we could, at least, look forward with hope to the end, and to the better life beyond, where our blindness would be taken away. But the darkness of hell has no end; it is a land of eternal darkness.

In the parable the hands and feet of the rejected guest are bound, so that he must remain in the darkness where he is cast. In the moral application this represents the fixed and immutable state of the damned in hell. Out of hell there is no redemption. The lost souls realize that their unhappy state can never have an end, and this knowledge is inexpressible torture. In the darkest day of any sorrow that we have ever experienced on earth, we could feel that the sun was behind the clouds, and would shine again; but for the damned there is no such hope. This thought causes a despair which we can not realize.

Hell is a land of weeping and gnashing of teeth. The weeping signifies the great sorrow for the loss of the Supreme Good: the gnashing of teeth indicates the mad despair at the hopelessness of the state. Wild shrieks of despair mingle with the blasphemous mockings of the demons. It is a land of hate. Lovers who have gone to hell through an illicit love will hate each other through all eternity.

We sometimes hear that persons die together by their own hand, in the expectation that they will be together in eternity. It is a foolish expectation: the damned do not love; they only

hate. They hate God, and they hate all things. The thought of what they have lost is ever present. We all know what a sad thought it is to realize in this life that we have lost some great opportunity. But such sorrow is lightened by the reflection that the loss is only temporal; as men say: "It's all in a life time." But the damned soul has lost all, and the loss is eternal. It is a spirit, and must be forever thinking, and through all the endless ages of eternity it must think these unhappy thoughts. Children who have been lost through the sins of their parents will be as so many Furies to torment those parents forever. There is never any peace, never any hope, never any love in hell.

Our Lord tells us of a rich man in the flames of hell who asked for a drop of water to cool his tongue. The Lord spoke this in a parable, but what he said is applicable to any one of the damned. That drop of water has never been given, and can never be given. All the terrible features of hell fade into insignificance when compared to its eternity. The finite intelligence can not comprehend eternity. The utmost bounds of its possible comprehension must be a finite quantity. Comparisons help somewhat, but they do not represent the real nature of eternity. With two digits of our system of numeration we express the life time of a man. Three represent the length of empires. With four digits we express the number of years since the birth of Christ. Now if a line of numbers began at the east and stretched across the whole expanse of Heaven, even to the west, and then turned and continued back to the east, and thus wound itself over the whole expanse of Heaven, it would express a sum that would far surpass the powers of our minds. But after the years expressed by such a number shall have passed, eternity will be beginning. The distance from our earth to the sun is said to be ninety-five million miles. If an angel should take one grain of sand of our earth and bear it towards the sun at the rate of the millionth part of an inch every million years, when that angel should have transported the whole of our great globe to the sun, eternity would be beginning. It is always beginning: never ending. How the thought of eternity heightens the glory of Heaven, and intensifies the terror of hell! And this is the Heaven that we are sacrificing for a brief possession of some creature of earth, or the

enjoyment of some passing pleasure. And there have been times in our lives when by sin we stood so in the displeasure of God that, if the summons of death had come, we would have been cast into hell. Had the blow fallen, what would have been our thoughts at this moment? Stop for a moment, and imagine yourself in hell; away from every loved one, alone in hell. The awful situation at first stuns us; we can not realize it. We all remember the Duke Clarence's dream in the Tower:

“O, no, my dream was lengthen'd after life;
 O, then began the tempest to my soul!
 I pass'd, methought, the melancholy flood,
 With that grim ferryman which poets write of,
 Unto the kingdom of perpetual night.
 The first that there did greet my stranger soul,
 Was my great father-in-law, renowned Warwick;
 Who cried aloud: ‘What scourge for perjury
 Can this dark monarchy afford false Clarence?’
 And so he vanish'd: then came wandering by
 A shadow like an angel, with bright hair
 Dabbled in blood; and he shrieked out aloud:
 ‘Clarence is come: false, fleeting, perjured Clarence,
 That stabb'd me in the field by Tewksbury;
 Seize on him, Furies, take him to your torments!’
 With that, methought, a legion of foul fiends
 Environ'd me about, and howled in mine ears
 Such hideous cries, that with the very noise
 I trembling waked, and for a season after
 Could not believe, but that I was in hell,
 Such terrible impression made the dream.”

How good it is, after such a reflection, or such a dream, to realize that it is not real? that we are yet in life, and have hope? But when a man sins mortally, that terrible fate might be his at an moment. In the state of sin, man belongs to hell.

And there may have been times in our lives, when if the sleep of death had succeeded the taking rest in sleep, hell would not have been a dream, but an eternal reality. How wild the regret of the soul cast into hell? O, if it could only live over again! But it can not live over: there is one life, one death, one judgment, and then eternity.

How many have been hurled out of life suddenly into eternal hell! Not many years ago an explosion occurred in a factory in one of our cities, and a bolt of iron was shot high into the air; and it fell, and crushed the life out of a young man lying asleep by the side of a harlot. It is a fearful thing to sin; for when a man sins, the snapping of the frail thread of life will cast him into hell.

Our thoughts of hell are not right thoughts. With many it is an unpleasant subject, and is put out of their thoughts. Others think of it only to doubt its existence. And thus our lives are not tempered by the salutary fear that comes from such serious reflections. No doctrine has suffered more through the widespread unbelief of our times than the existence of hell. Not to speak of non-Catholics, even in the mind of many members of the Church, there are half formulated doubts concerning it.

But its doctrinal basis is absolutely irrefragable. It is clearly revealed in Scriptures, defined by the Church, and has been the belief of the Church always. We must believe it. We must believe it in its personal relation to us, and we must convert our fear of hell into a horror of sin, which made hell.

Men differ in explaining the tenth verse of the present text. Some believe that this verse relates only to the Jews. Thus Theophylactus: "It is shown therefore that the parable was proposed on account of the Jews, who were indeed called, but not chosen, because they obeyed not." This view is also defended by Knabenbauer. Maldonatus goes to the opposite extreme by asserting that the greater number of the members of the Church will be condemned. We choose a middle course between these extremes. We hold it evident that this fourteenth verse is a conclusion drawn from the action of both classes who had been invited. Hence it contemplates both the Jews and the Gentiles. Moreover, as it applies to the Gentiles, it includes more than are actually in the Catholic Church. It includes the whole world; for Christ died for all men, and wishes all men to be saved. The parable must not be too literally applied. In the parable not one of those first invited accepts the call; whereas, in fact many Jews, especially in the beginning, embraced Christianity, and died in sanctity. And so with the Gentiles,

not all who were called came into the Church. All were called : some entered. Finally, of those who entered some were found unprovided with the wedding garment of holiness befitting their state. The parable first therefore establishes the fact that many men reject the call of God. Secondly, it establishes the fact that of those who do accept the call, and enter the Church, not all are saved. And then Christ draws the general conclusion that the multitude made up of all the nations of men who reject the call altogether, and of those who are unfaithful to their calling, is far greater than the multitude of the elect. The contrast implied in the two terms employed by him, "many" and "few" indicates that they who are not chosen greatly outnumber those who are chosen.

As this is a point of great importance in theological discussion, we wish to make our opinion as strong as possible. In the first place, therefore, no one can deny that the obvious sense of the fourteenth verse applies to both classes. The Lord is explaining that terrible truth, that God rejects many men, and he gives the causes. Two great causes are assigned, the rejection of the call, and the unfaithfulness of some of those who accept. The parable is a universal presentation of truth. It contemplates the whole world. The marriage feast is the kingdom of Heaven, and to that kingdom the Jews were first invited, and then the call went out to all the nations of the earth. The chosen are those who accept that call, and are faithful to it; they who are called but not chosen are all that mighty host who either neglect the call, or who fail to keep the commandment of God in conformity with that call. This multitude is far greater than those who are chosen. This opinion is endorsed by St. Thomas, Cajetan, Salmeron, Jansenius, Lamy and others.

The parable does not settle the question of the relative number of the reprobate and the chosen in the Church; but it establishes the fact beyond all doubt that of all humanity the chosen are few in comparison to those who are lost. Though such a truth is terrible indeed, it is warranted by the testimony of history, and our own experience of the condition of human life in our own days. In all the nations of the world, they are the few who are serving God, and striving to gain Heaven.

Though the question is not answered here of the proportion of the chosen in the Church, we can not believe that the greater number of the members of the Catholic Church is lost. We are forced to concede that many of the children of the Church are lost, but we believe a much greater number are saved. However, the fact that one was cast out of the banquet hall of the king should keep us vigilant that we always have on the wedding garment of faith and holy living.

MATT. XXII. 15—22.

MARK XII. 13—17.

15. Τότε πορευθέντες οἱ Φαρισαῖοι, συμβούλιον ἔλαβον, ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

16. Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν, λέγοντας· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων·

17. Εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ, ἔξεστιν δοῦναι κῆνσον Καίσαρι, ἢ οὐ·

18. Γινὸς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν, εἶπεν· Τί με πειράζετε, ὑποκριταί·

19. Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

20. Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή·

21. Λέγουσιν· Καίσαρος. Τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

13. Καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.

14. Καὶ ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· Ἐξεστιν δοῦναι κῆνσον Καίσαρι, ἢ οὐ· δώμεν, ἢ μὴ δώμεν·

15. Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν, εἶπεν αὐτοῖς· Τί με πειράζετε· φέρετέ μοι δηνάριον, ἵνα ἴδω.

16. Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή· Οἱ δὲ εἶπαν αὐτῷ· Καίσαρος.

17. Ὁ δὲ Ἰησοῦς εἶπεν· Τὰ Καίσαρος ἀπόδοτε Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.

22. Καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

15. Then went the Pharisees, and took counsel how they might ensnare him in his talk.

16. And they sent to him their disciples, with the Herodians, saying: Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.

17. Tell us therefore: What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said: Why tempt ye me, ye hypocrites?

19. Show me the tribute money. And they brought unto him a penny.

20. And he saith unto them: Whose is this image and superscription?

21. They say unto him: Cæsar's. Then saith he unto them: Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.

22. And when they heard it, they marvelled, and left him, and went their way.

13. And they sent unto him certain of the Pharisees and of the Herodians, that they might catch him in his talk.

14. And when they were come, they say unto him: Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give?

15. But he, knowing their hypocrisy, said unto them: Why tempt ye me? bring me a penny, that I may see it.

16. And they brought it. And he saith unto them: Whose is this image and superscription? And they said unto him: Cæsar's.

17. And Jesus said unto them: Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

LUKE XX. 20-26.

20. And they watched him, and sent forth spies, who feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor.

21. And they asked him, saying: Master, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God:

22. Is it lawful for us to give tribute unto Cæsar, or not?

23. But he perceived their craftiness, and said unto them: Show me a penny.

24. Whose image and superscription hath it? And they said Cæsar's.

25. And he said unto them: Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

26. And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

20. Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.

21. Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες: Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις:

22. Ἐξεστὶν ἡμᾶς Καίσαρι φόρον δοῦναι, ἢ οὐ;

23. Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπεν πρὸς αὐτοὺς: Δείξατέ μοι δηνάριον:

24. Τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν: Καίσαρος.

25. Ὁ δὲ εἶπεν πρὸς αὐτούς: Τοῖνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

26. Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι τοῦ ῥήματος ἐναντίον τοῦ λαοῦ: καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

In the 16th verse of Matthew's text λέγοντας has the support of **N**, B, L, 27, the Peshito, Cureton's Syriac, the Ethiopian version, and of Tischendorf, Westcott and Hort. C, D, X, Δ, Π, et al. have λέγοντες.

In the 17th verse of Mark B and D omit *αὐτοῖς* after *εἶπεν*.

In the 23rd verse of Luke's text *τί με πειράζετε* is omitted by **N**, B, L, et al., and by Tischendorf, Westcott and Hort.

These passages reveal one of the deepest plots which the Pharisees laid to entrap Jesus. It was concocted in a council convened by them for this purpose. Fearing that Jesus would recognize at once their dishonesty if they approached him, they select some of their disciples who feigned themselves to be very pious, and they associated with these certain men of the party called the Herodians.

The Herodians are spoken of by Mark, III. 6, and that former reference and these parallel passages are the only places in the New Testament where they are mentioned. Almost nothing is known of them. We are in entire ignorance of their origin and their principles. One thing we know that they were inimical to Christ. A probable conjecture is that they were political adherents of the Herodian dynasty.

The delegation sent to Jesus first endeavor to ingratiate themselves by adulation. That which they say to Jesus is true of him in the highest sense, but they uttered it not with sincere hearts, but only to induce him to fall into their trap; hence in their mind it was the basest flattery. Jesus did teach the way of God in truth, and did not regard the person of man in delivering truth and just judgment. The world stands greatly in need of his example in this regard. They are few who stand for truth and judgment fearlessly without regard to the person of any man. On the contrary, we find that most men modify their judgment in deference to the persons of the rich and influential. To do otherwise requires unworldliness; and most men are in large part worldly. The rich man sins, and no man dares to chide him; the poor man sins, and a hundred voices are raised against him. The man of wealth and power is entertained and courted by those who should denounce him. Judges and juries wink at his crimes. The average man has much moral cowardice in him. Most men love to have the favor of persons of power and social rank. We find few who stand for truth always. And not only in great matters of human society, but in the every day events of our lives is this verified. We are deferential to men of power, even though they be moral lepers. Even in ordinary

conversation, we sacrifice truth in order not to oppose some one whose favor we desire. Men come to us and express views in conflict with truth, and we are silent, when truth demands that we speak a denial. The cause of truth is often the unpopular side of an issue: we fear to oppose the popular opinions of society. We make compromises with the false thought of the day lest we lose the favor of men. Back of this are cowardice and selfishness. We need to arouse ourselves to a nobler devotion to principle by a study of the character of our divine Master, and of the characters of his saints.

The disciples of the Pharisees and the Herodians propose to Jesus, whether it was lawful for a Jew to give tribute to Cæsar, or not. They hoped by this dilemma to force an opinion that would ruin him. If he judged that it was lawful to give that tribute, they would denounce him to the people as an emissary of Rome, disloyal to Israel's law. If he judged that it was not lawful, they would accuse him before the Roman authorities as guilty of treason against the state.

In Scriptural language the Roman Emperor is always termed Cæsar.

There were two tributes imposed by Rome: a poll tax on every man, slave or freeman, and a land tax. It matters not which tax is here spoken of.

In Deuteronomy, XVII. 15, in the law respecting the election of a king it is written: "Thou mayest not put a foreigner over thee, who is not thy brother." That law regulated the free choice of a king in the days of Israel's independence: it had no bearing on their condition, when they became, through their sins, vassals of the nations. In the days of their decline, very often Jeremiah exhorted them in the name of God to live in peace under the domination of the Babylonians. But the Jews were never peaceful under the foreign yoke. When they were worthy, God helped them to throw off that yoke. Thus we see that the Maccabean line freed Israel from the yoke of the Seleucidæ; but when they sinned, God permitted them to be subjugated by the nations. Thus the Roman domination was permitted by God. It was the duty of the Jew, in that condition of things, to obey the laws of Rome which did not conflict with the laws of God. The giving of tribute was such

a law, and in Jesus' response it is really affirmed that it is lawful to pay the tribute to Rome; but it is presented in such a way that the plotters can not make of it a charge against him to the people. He calls for a piece of the tribute money. It was a Roman coin, bearing the image and superscription of the Roman Emperor. He forces them by a direct question to admit that the money was coined by Rome. It was a clear evidence of Rome's supremacy. The coining of money has always been regarded as the exclusive right of the reigning government. Had the Roman government been overthrown at that point of Israel's history, anarchy would have succeeded. It was clearly therefore God's will that the Roman government should be recognized. The current money of Judæa was Roman, and gave evidence that the Romans held there a legitimate government.

At the same time, the question proposed to Jesus was not a political question, but a religious one. The question was whether it was against the law of God to pay tribute to the Roman government. Now, even if the Roman government were illegitimate, even though it were an unjust tyranny, as long as it was the only existing government, it was not opposed to the law of God to pay the tribute: yea, rather it was a duty to pay such tribute to preserve the public order. Had the authors of the question been honest, Jesus would have given a direct affirmative answer to the question. But the plot behind the question obliges him to present his answer in such a way that it can not be abused by the Pharisees. The money of the country belonged to Rome. Rome had coined it, and sent it there. The people accepted it, and made it the medium of their exchange. The Roman government was there established, and had the right of a government which God recognizes.

The Lord informs the plotters that he is aware that they are tempting him, "he knew what was in man." This rebuke to the disciples of the Pharisees is an evidence of Jesus' Divinity, while it served as another warning to those wicked men to turn from their evil way.

There is a marvellous prudence in the Lord's response. He decides the question fully, and yet does not commit himself. He simply commands to give to Cæsar what belongs

to Cæsar. He himself does not decide that tribute is one of these things; but by his question he forces them to declare that the tribute money is really Cæsar's.

Jesus' answer proclaims that the payment of the tribute conflicts not with the rights of God. God and the state are not antagonistic. God is the author of organized government. He created man with the capacity of forming organized governments. His Providence watches over governments, even though wicked men occupy the places of power. Of course, God leaves much to the free acts of men in the matters of the governments of the world; but yet God is back of human society, and will not allow human society to be destroyed by any causes. Human government is inconceivable without authority, and where there is authority, there must be obedience. Hence man has a set of duties toward the state. The just laws of the state have the sanction of God. Jesus Christ here exhorts all men to observe the just statutes of the state. Man has other duties towards God, with which his duty to the state does not conflict. God is above the state; God's forum is the forum of the conscience, the interior forum of the soul, whose acts only God can judge. Now the state, in its right conception, does not conflict with man's duty to God. But by the perversity of man, every state in more or less degree contravenes the rights of God. In the great states of the world, the men who are in the ascendancy are not the true followers of Jesus Christ. Hence the followers of Jesus have endured great persecutions from the various states of the world.

Now in the conflict between the Church and the state, the Christian's law is outlined here by Christ. The Christian is to obey the state, whenever its laws do not conflict with the inalienable right of God. Man is never at a loss to determine just when obedience to the state ceases to be a duty. The issue is very plain. God's sphere is well defined, and the sphere of the state is well defined. St. Paul commanded the Christians to obey all civil magistrates; but when the civil authority commanded him to worship the false gods of the state, he resisted unto death. The early Christians did likewise. The true Christians of England obeyed England's laws until the impious Henry VIII. proclaimed himself the head of the Church, and then they rightly refused to recognize him in that capacity.

At times the Christian must accept and observe laws which are against the rights of his religion. Open resistance would be futile, and would disturb the public order to no effect. Of course, peaceful agitation, and the employment of legitimate methods are laudable. By such methods the great leader, Windhorst, caused the repeal of the most iniquitous laws in Prussia. By such means O'Connell accomplished the emancipation of the Catholics of Ireland. But there are times when the laws of the state conflict with some essential principle of man's duty to God, and then man's duty is to resist even to death.

The Evangelists tell us that the enemies of Jesus were completely routed by the wisdom of his answer: they marvelled at him, and went away.

MATT. XXII. 23—33.

23. Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσ-
ῆλθον αὐτῷ Σαδδουκαῖοι, λέγον-
τες μὴ εἶναι ἀνάστασιν, καὶ ἐπη-
ρώτησαν αὐτὸν,

24. Λέγοντες: Διδάσκαλε,
Μωϋσῆς εἶπεν: Ἐάν τις ἀπο-
θάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύ-
σει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
αὐτοῦ, καὶ ἀναστήσει σπέρμα
τῇ ἀδελφῇ αὐτοῦ.

25. Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ
ἀδελφοί: καὶ ὁ πρῶτος γήμας
ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα,
ἀφήκεν τὴν γυναῖκα αὐτοῦ
τῷ ἀδελφῷ αὐτοῦ:

26. Ὅμοίως καὶ ὁ δεύτερος,
καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ.

27. Ὅσπερ οὖν πάντων ἀπέ-
θανεν ἡ γυνή.

28. Ἐν τῇ ἀναστάσει οὖν,
τίνος τῶν ἑπτὰ ἔσται γυνή; πάν-
τες γὰρ ἔσχον αὐτήν.

MARK XII. 18—27.

18. Καὶ ἔρχονται Σαδδου-
καῖοι πρὸς αὐτὸν οἵτινες λέγουσιν
ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων
αὐτὸν λέγοντες:

19. Διδάσκαλε, Μωϋσῆς ἔγ-
ραψεν ἡμῖν, ὅτι εἰάν τινος ἀδελ-
φὸς ἀποθάνῃ, καὶ καταλίπῃ γυ-
ναῖκα, καὶ μὴ ἀφῇ τέκνον, ἵνα
λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυ-
ναῖκα, καὶ ἐξαναστήσῃ σπέρμα
τῷ ἀδελφῷ αὐτοῦ.

20. Ἐπτὰ ἀδελφοὶ ἦσαν: καὶ
ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ
ἀποθνήσκων οὐκ ἀφήκεν σπέρμα.

21. Καὶ ὁ δεύτερος ἔλαβεν
αὐτήν, καὶ ἀπέθανεν, μὴ κατα-
λιπὼν σπέρμα, καὶ ὁ τρίτος
ὡσαύτως.

22. Καὶ οἱ ἑπτὰ, οὐκ ἀφήκαν
σπέρμα: Ὅσχατον πάντων καὶ ἡ
γυνὴ ἀπέθανεν.

29. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς: Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μὴ δὲ τὴν δύναμιν τοῦ Θεοῦ.

30. Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν; οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσὶν.

31. Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος:

32. Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ ζώντων.

35. Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήρουντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

23. On that day there came to him Sadducees, who say that there is no resurrection: and they asked him,

24. Saying: Master, Moses said: If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25. Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother;

26. In like manner the second also, and the third, unto the seventh.

23. Ἐν τῇ ἀναστάσει, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

24. Ἐφη αὐτοῖς ὁ Ἰησοῦς: Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μὴ δὲ τὴν δύναμιν τοῦ Θεοῦ;

25. Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς οἱ ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς.

26. Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάτου, πῶς εἶπεν αὐτῷ ὁ Θεός, λέγων: Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ Θεὸς Ἰσαὰκ, καὶ Θεὸς Ἰακώβ;

27. Οὐκ ἔστιν Θεὸς νεκρῶν, ἀλλὰ ζώντων: πολὺ πλανᾶσθε.

18. And there come unto him Sadducees, who say that there is no resurrection; and they asked him, saying:

19. Master, Moses wrote unto us: If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother.

20. There were seven brethren: and the first took a wife, and dying left no seed;

21. And the second took her, and died, leaving no seed

27. And after them all the woman died.

28. In the resurrection therefore whose wife shall she be of the seven? for they all had her.

29. But Jesus answered and said unto them: Ye do err, not knowing the Scriptures, nor the power of God.

30. For in the resurrection they neither marry, nor are given in marriage, but are as angels in Heaven.

31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying:

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33. And when the multitudes heard it, they were astonished at his teaching.

behind him; and the third likewise:

22. And the seven left no seed. Last of all the woman also died.

23. In the resurrection whose wife shall she be of them? for the seven had her to wife.

24. Jesus said unto them: Is it not for this cause that ye err, that ye know not the Scriptures, nor the power of God?

25. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in Heaven.

26. But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spoke unto him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27. He is not the God of the dead, but of the living: ye do greatly err.

LUKE XX. 27—40.

27. And there came to him certain of the Sadducees, they who say that there is no resurrection; and they asked him,

27. Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ λέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτων αὐτὸν,

28. Saying: Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother take the wife, and raise up seed unto his brother.

29. There were therefore seven brethren: and the first took a wife, and died childless;

30. And the second;

31. And the third took her; and likewise the seven also left no children, and died.

32. Afterward the woman also died.

33. In the resurrection therefore whose wife of them shall she be? for the seven had her to wife.

34. And Jesus said unto them: The sons of this world marry, and are given in marriage:

35. But they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36. For neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.

28. Λέγοντες: Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν: Ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ,

29. Ἐπτά οὖν ἀδελφοὶ ἦσαν, καὶ ὁ πρῶτος, λαβὼν γυναῖκα, ἀπέθανεν ἄτεκνος.

30. Καὶ ὁ δεύτερος:

31. Καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα, καὶ ἀπέθανον.

32. Ὑστερον καὶ ἡ γυνὴ ἀπέθανεν.

33. Ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει, τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

34. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς: Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται.

35. Οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται:

36. Οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γὰρ εἰσιν, καὶ υἱοὶ εἰσιν Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.

37. But that the dead are raised, even Moses showed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

37. Ὅτι δὲ ἐγείρονται οἱ νεκροὶ, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραάμ, καὶ Θεὸν Ἰσαὰκ, καὶ Θεὸν Ἰακώβ.

38. Now he is not the God of the dead, but of the living: for all live unto him.

38. Θεὸς δὲ οὐκ ἔστιν νεκρῶν, ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν.

39. And certain of the scribes answering said: Master, thou hast well said.

39. Ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν: Διδάσκαλε, καλῶς εἶπας.

40. For they durst not any more ask him any question.

40. Οὐκ ἔτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

In the 23rd verse of Matthew's text the article *οἱ* is inserted before *λέγοντες* in **N**^o, E, F, G, H, K, L, U, V, et al., and in the Sahidic, Bohairic, and Armenian versions. In the 30th verse *τοῦ Θεοῦ* is added after *ἄγγελοι* in Γ, Δ, Π, et al. **N** and L, and many cursive manuscripts have *Θεοῦ*.

In the 19th verse of Mark the singular *τέκνον* rests on the authority of **N**^o, B, L, Δ, et al.; other authorities have the plural *τέκνα*. In the 21st verse **N**, B, C, L, Δ, Tischendorf, Westcott and Hort endorse the reading *μὴ καταλιπὼν σπέρμα*. In A, D, X, Γ, Π, et al., we find *καὶ οὐδὲ οὗτος ἀφῆκεν σπέρμα*. This reading is followed by both Latin versions, the Peshito, Philoxenian Syriac, Gothic, and Armenian versions. The shorter form of the 22nd verse which appears in our text rests on the authority of **N**, B, C, L, Δ, Tischendorf, Westcott and Hort, and the Bohairic, Sahidic, and Armenian versions. In the 23rd verse the phrase *ὅταν ἀνάστωσιν* is found in A, X, Γ, Π, et al. It is endorsed by the Vulgate, Gothic, Armenian, and Ethiopian versions, and by Tischendorf. **N**, B, C, D, L, Δ, the Sahidic, Bohairic, and Peshito versions omit it, and it is rejected by Westcott and Hort. In the 27th verse *ὑμεῖς οὖν* is placed before *πολὺ πλανᾶσθε* in A, D, X, Γ, Π, et al., and in most of the cursive manuscripts. It is followed by both Latin versions,

the Sahidic, Peshito, Philoxenian, Armenian, and Ethiopian versions. It is rejected by \aleph , B, C, L, Δ , k, the Bohairic version, and by Tischendorf, Westcott and Hort.

In the 27th verse of Luke B alone has *ἐπηρώτων*: the others have *ἐπηρώτησαν*. Our rendering of the 30th verse rests on \aleph , B, D, L, 157, and the authority of Tischendorf, Westcott and Hort. In verse 33 *ἡ γυνή* opens the sentence in B and L, and this is approved by Tischendorf, Westcott and Hort.

We have before described the sect of Sadducees, Vol. I. p. 298. Their fundamental tenet was that the souls die with the bodies, and that there is no resurrection. These sectaries approach Jesus, and propose to him a concrete case wherein the resurrection of the dead was called into question. They first cite the law of Deuteronomy, which reads thus: "If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be that the first born which she beareth shall succeed in the name of his brother who is dead, that his name be not blotted out of Israel."—Deut. XXV. 5—6. Hence they propose a possible case where a woman should have been successively the wife of seven brothers. The number seven is chosen simply as a number large enough to bring out in strong relief the difficulty of establishing this woman's relations of wife in the resurrection as they conceive it.

The Lord answers that they are ignorant of the nature of the future state; and he assigns as a cause of this error their ignorance of the Scriptures.

The question of the Sadducees is not an argument against the resurrection: it is simply a cunning sophism based upon a gross carnal conception of the future state. They reason thus: The successive deaths of the seven brothers made it possible for the seven in succession to have the same wife. Hence they all in succession acquired the relation and right of a husband to the woman. Now in the future state, when all arise to life, the Sadducees conceive all these relationships to revive. The woman can not be given to one, more than to another; and it would be

against all right that she should simultaneously be the wife of all. The question carries in itself a covert sneer at the doctrine of immortality, and a contempt of Jesus.

Jesus first removes the misconception of the nature of the future state. The Sadducees were ignorant of the power of God which shall in the resurrection place man in a life not subject to the necessity of procreation, for which marriage is instituted.

Luke brings out this point with great clearness. Marriage is instituted for the conservation of the human race. The whole number of the human race which God decreed to create is not brought into being at once, but successively ; and marriage is the means of keeping up this succession until the number is complete.

Some have drawn from the Savior's words that marriage exists because men die. This is erroneous. Marriage would have existed, even had there been no sin, and consequently no death. Its necessity is founded in the fact that humanity was not all created at once. But in the resurrection all they so properly by St. Luke called the sons of the resurrection exist at the same time. The number is complete ; death can not take any of them away ; and they that are accounted worthy to attain to that world no longer exercise the office of marriage. Thus the angels were all created at once, and being not subject to death, they were not multiplied by generation. Now in the new condition of life that obtains in the resurrection, mankind enjoys a state of being equal in this respect to the angels. This is not to say that the distinction of sex is taken away in the resurrection. We arise in our individual bodies, and the woman will arise as a woman, and the man as a man. But the union of the sexes will no longer have place. The act of sexual intercourse was ordained only for the mortal phase of man's life. It is a property of that phase of the flesh of which is said, that flesh and blood shall not possess the kingdom of Heaven. It is an act of the corruptible body ; and when that great change takes place of which St. Paul speaks, then the incorruptible body puts away this property of its mortal state. Man does not become equal to an angel in nature ; for the angel is a pure intelligence, and man becomes a being composed of a soul and a glorified body. But man becomes equal to an angel in condition, for he puts on incorruption, and lives a life similar to that of the angels.

The nature of our future life thus authentically revealed by the Redeemer may seem to some cold and uninviting. This comes from the fact that in the present phase of our being the sexual propensity is the radical basis of the love of the sexes. Here, where the commingling of the sexes is necessary for the propagation of the human race, an intense pleasurable sensation is attached to the act of sexual union. But if we lift up our minds to a higher plane of being, we can understand that an infinitely higher and grander act of love, and a state of perfect happiness can exist without the carnal union of the sexes. In our present state that pleasurable emotion and sensation comes from the exercise of the sexual organs, simply because the Author of nature has so disposed our mortal bodies; in the future life a happiness infinitely greater comes to man from higher causes proper to his new state of being; and in his new state of being the propensity to sexual intercourse is eliminated. The highest form of love that ever existed between mere mortal man and mortal woman, and the highest happiness resulting from this are as nothing compared to the act of beatific love of the blessed in Heaven. We can not realize this by our natural instincts now, because we are of the earth, earthy; but we can reason up to it by absolute proofs. All the happiness that we receive here is by God's ordination. He knows our natures with an infinite knowledge; he knows what brings us happiness with an infinite knowledge. Now he is pledged to give to the saints in Heaven a happiness that man's mind has never conceived. Infinite knowledge is able to find in what consists the highest happiness of a creature whom God created; infinite power is able to give that happiness to man; and infinite truth is pledged to give it.

Now we are taught here that the marriage relation does not persevere in the resurrection. It gives place to a higher and better relation, a relation that unites all the great family of God in one great act of love of God and of each other. There shall be no more selfishness, no more discord. It is a world of everlasting love and happiness.

The Lord Jesus justly charges the Sadducees with ignorance of the Scriptures in denying the resurrection. In Jewish thought, and in the conception of Jesus, the immortality of the soul, and the resurrection of the body are considered as one and the same

thing. The instinctive desire of immortality of humanity does not take the form of a desire that the soul might live forever separated from the body: it is a desire that the human person, the ego might live forever. That person is not a mere soul or a mere body; but it is a being composed of soul and body. The separation of the soul and body places that soul, in a certain sense, in an unnatural state. Of course, the power of God gives to that separated soul the perfect happiness of Heaven, but its state is not absolutely perfect until it is reunited to its proper body. In God's primal plan no separation of soul and body was contemplated. It was sin that marred that perfect design, and necessitates the separation of soul and body in death.

Now the entire body of the Scriptures speaks of a future state of life, a state of rewards and punishments. We believe that we would weaken our argument by citing any individual passage, for every sentence of Holy Writ proclaims the great truth. Of what profit was it to promise a Redeemer to Adam in Eden, if Adam's nature was not capable of receiving the benefit of that Redemption? Whenever God speaks to man, the great idea of a future life is the basis of his message. It was this assurance that filled the patriarchs with that faith of which St. Paul says: "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on earth. For they who say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that from which they went out, they would have had opportunity to return. But now they desire a better country, that is a heavenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a city."—Heb. XI. 13—16. This same clear faith in a future life pervades the Hagiographers, and the Prophets. It is the underlying idea of all books.

As all the Jews exalted the books of Moses above all other inspired writings, the Lord draws an argument from the revelation of God to Moses, recorded in Exodus III. 2—6. There God declares: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." The force of this

argument lies in the fact that it would be absurd for God to designate himself as the God of three beings who had utterly ceased to exist.

We know from Acts, XXIII. 8, that "the Sadducees held that there is no resurrection, neither angel nor spirit." Hence they strove to sweep away, not only the resurrection of the body, but the immortality of the soul. The Lord in his argument contemplates the twofold error. In their view a man at death absolutely ceased to be. Why then should God in the most solemn way proclaim himself the God of the great patriarchs, if these ceased to have any being? Certainly the solemn words of God mean to proclaim him the God of some existing thing. He could not proclaim himself the God of dead beings, if these have no further existence. The words of God, therefore, proclaim his relationship to beings that live; and since they no longer live in this mortal life on earth, the conclusion is that they live unto God, awaiting the resurrection. There is more power in this argument than at first sight appears. It ought to have been acceptable to every Jew. It was the record of God's vision to their great founder. It asserted the immortality of the great founders of their race. It gave to these faithful patriarchs eternal life, and the glory of being men of whom God is pleased to call himself their God. It is no small glory for a man that God should appear to men, and proclaim himself the God of such a man. And how absurd it would all be, if that very man had no existence? The more we contemplate these words, the more the conviction fixes itself in our minds, that God could not have thus spoken, unless these patriarchs were living beings in that great world where all live unto him.

The force of his words forced even from a scribe, who stood by, the declaration that Jesus had answered rightly. There was a deadly hatred between the scribes and the Sadducees. The scribes were the associates of the Pharisees, and the bitterest contention reigned between the two bodies of sectaries. The basis of this hatred was both social and doctrinal, and the doctrinal point which divided them was precisely the question of the immortality of the soul, and the resurrection. There was a bitter rivalry between them; and the Sadducees set out to entrap Jesus, that they might have this credit over

the other sect. Hence, though the scribes hated Jesus, this representative of their body is well pleased that Jesus confounds the rival sect.

The multitudes hear the great response of Jesus, and they are astonished at his teaching; and, at the same time, the Sadducees are humbled in their sight. They are put to shame, and they dare not ask the Lord any more questions. They are not converted to the truth, but they fear the truth, so that they are unwilling to expose themselves to a further defeat.

MATT. XXII. 34—40.

MARK XII. 28—34.

34. Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό.

35. Καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικός, πειράζων αὐτόν:

36. Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῇ νόμῳ;

37. Ὁ δὲ ἔφη αὐτῷ: Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ καρδίᾳ σου, καὶ ἐν ὅλῃ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.

38. Αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή.

39. Δευτέρα ὁμοίως: Ἀπαπήσεις τὸν πλησίον σου, ὡς σεαυτόν.

40. Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

28. Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν: Ποία ἐστὶν ἐντολὴ πρώτη πάντων;

29. Ἀπεκρίθη ὁ Ἰησοῦς αὐτῷ: Ὅτι πρώτη ἐστὶν: Ἀκουε Ἰσραὴλ, Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἰς ἐστὶν.

30. Καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης καρδίας σου, καὶ ἐξ ὅλης ψυχῆς σου, καὶ ἐξ ὅλης διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου.

31. Δευτέρα αὕτη: Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.

32. Εἶπεν αὐτῷ ὁ γραμματεὺς: Καλῶς, Διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστὶν, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.

33. Καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ἰσχύος,

καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς
ἑαυτὸν, περισσότερόν ἐστιν πάν-
των τῶν ὀλοκαυτωμάτων καὶ θυ-
σιῶν.

34. Καὶ ὁ Ἰησοῦς, ἰδὼν αὐ-
τὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν
αὐτῷ: Οὐ μακρὰν εἶ ἀπὸ τῆς
βασιλείας τοῦ Θεοῦ, καὶ οὐδεὶς
οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

34. But the Pharisees, when
they heard that he had put the
Sadducees to silence, gathered
themselves together.

35. And one of them, a
lawyer, asked him a question,
tempting him:

36. Master, which is the
great commandment in the
Law?

37. And he said unto him:
Thou shalt love the Lord thy
God with all thy heart, and
with all thy soul, and with all
thy mind.

38. This is the great and
first commandment.

39. And a second like unto
it is this: Thou shalt love thy
neighbor as thyself.

40. On these two com-
mandments hangeth the whole
Law, and the Prophets.

28. And one of the scribes
came, and heard them question-
ing together, and knowing
that he had answered them
well, asked him: What com-
mandment is the first of all?

29. Jesus answered: The
first is: Hear, O Israel; the
Lord our God, the Lord is
one:

30. And thou shalt love the
Lord thy God with all thy
heart, and with all thy soul,
and with all thy mind, and
with all thy strength.

31. The second is this:
Thou shalt love thy neighbor
as thyself. There is none other
commandment greater than
these.

32. And the scribe said
unto him: Of a truth, Master,
thou hast well said that he is
one; and there is none other
but he:

33. And to love him with
all the heart, and with all the
understanding, and with all

the strength, and to love his neighbor as himself, is much more than all whole burnt offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him: 'Thou art not far from the kingdom of God. And no man after that durst ask him any question.

In the 39th verse of Matthew's text B has the singular reading *δευτέρα ὁμοίως*: the other authorities add *αὕτη*.

In verse 30 of Mark's text *αὕτη πρώτη ἐντολή* is added in A, D, K, U, Π, Γ, et al. This reading is adopted by both Latin versions, the Syriac, Armenian and Ethiopian. In verse 31 *δευτέρα αὕτη* is the text of **N**, B, L, D, the Sahidic, Bohairic, and Revised Oxford Bible; other authorities add *ὁμοία*. In verse 32 *εἰς ἐστὶν ὁ Θεός* is found in D, E, F, G, H, in most codices of the Vulgate, in the Bohairic, Sahidic, and Armenian versions. The other authorities omit the *ὁ Θεός*. In verse 33 the phrase *ἐξ ὅλης τῆς ψυχῆς* is inserted in A, D, X, Γ, Π, et al., and in the Vulgate, Sahidic, Peshito, Philoxenian, Gothic, and Ethiopian versions. It is omitted by **N**, B, L, Δ, the Bohairic, and Armenian versions, the Revised Oxford Edition, and by Tischendorf, Westcott and Hort.

Some have thought that the event here narrated by Matthew and Mark is the same as that narrated by Luke X. 25—28; but we can not accept this. There is some similarity, but the points of differentiation are clear. The order of the event in Luke is different from that in the other two, and this is not a mere accidental order; for it is clear that the event narrated by Matthew and Mark arose out of the preceding interview between Jesus and the Sadducees. In Luke Jesus compels the lawyer to answer his own question; whereas, in Matthew and Mark, Jesus himself delivers his response. It is not strange that on two occasions Jesus should be interrogated on the great commandment of the Law.

But we have also a difficulty to solve, a discrepancy that exists between Matthew and Mark in the relation of this event. Matthew clearly states that a lawyer asked Jesus the question to tempt him. Mark says nothing of a design to tempt Jesus, but introduces a scribe who accepts with a hearty good will Jesus' answer, and receives from Jesus the kind expression that he is not far from the kingdom of Heaven.

Now, in the first place, there is no discrepancy in the fact that Matthew calls the questioner a lawyer, and Mark calls him a scribe. The scribes were the expounders of the Mosaic law, the lawyers of Israel. They formed that part of the Pharisaic sect who devoted themselves to the study of the Mosaic Law as a profession.

There was a rivalry between the Pharisees and the Sadducees even in their attempt to entrap Jesus. The Pharisees exulted that their bitter rivals, the Sadducees, had been shamed before the people by the great Teacher, and they gather themselves together to devise means to accomplish what the Sadducees had failed to do. If they could now entrap Jesus, their victory would be enhanced by the previous defeat of the Sadducees.

One of their scribes, who had been witness of the defeat of the Sadducees, addresses this present question to Jesus. The very nature of the question shows that it was addressed with a dishonest intention. Every Israelite knew that the first great commandment in the Law was to adore the one true God, and to love him. The scribe, therefore, came to Jesus to tempt him. We believe that he was appointed by the Pharisees to conduct the attack on Jesus. But the power of Jesus' words changed him somewhat. He did not merit to hear from Jesus that sentence of peace: "Thy faith hath made thee whole," but he is brought to recognize that Jesus is a teacher of truth. For the greater confusion of the Pharisees, the very man whom they appointed to put down Jesus is forced to acknowledge him. Though the man had set out at the instigation of the Pharisees to tempt Jesus, he was not so utterly dishonest as they. Being brought face to face with the Incarnate Truth, he yields to its power, and turns his attempt to entrap Jesus into an open acknowledgment

of the truth of Jesus' teaching. It was the first step in his conversion. Whether or not he followed that light that there broke upon his soul, only God knows.

We have now to inquire in what particular feature of the question consisted the temptation of Christ. It was a very plain question, a question that might have been addressed to a child who was learning the first rudiments of the Law.

They who have made a study of the Targums, and the Talmud tell us that the Rabbis enumerated six hundred and thirty precepts of God. These they divided into greater and less commandments. The greater were in number two hundred and forty-eight, to agree with the number of bones in the human body. The less were three hundred and sixty-five, equal to the number of days in the year. Some believe that the scribe wished to involve Jesus in the maze of Rabbinic opinions concerning these precepts. They were master sophists, and this would furnish an apt field for their sophistry.

But we believe that there is a deeper plot revealed in the question of the scribe. The first commandment of the decalogue was the warrant of Israel's monotheistic worship. In it Yahveh demanded absolute exclusive worship for himself. It was not merely the first in the order of enumeration; it was first in importance; it was the basis on which all the religion and the commandments of God rested. That great basic commandment is solemnly enunciated in Deuteronomy: "Hear, O Israel: Yahveh, our God, is one Yahveh: and thou shalt love Yahveh, thy God, with all thy heart and all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart: and thou shall teach them diligently to thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thy eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates."—VI. 4—9.

Now, the Jews strove to justify the rejection of Jesus Christ on the authority of this commandment. They declared that the claims of Jesus conflicted with the exclusive character of the God of Israel. By this one characteristic the religion of the

Jews was distinguished from all the pagan religions, that the God of Israel was one. But Jesus declared himself the Son of God, equal to the Father. This was the great stumbling block of the Jews, that a man should lay claim to be the Son of God, the equal of Yahveh. It is a mystery to us also, but we accept it as a mystery; and they would have been led by the Spirit to accept this great truth, had they not sinned against that Spirit of truth.

Now it seems clear to us that the scribe wished to obtain from Jesus a statement of this first commandment, in order to bring him into contradiction with it. The question that perhaps he had framed to propose next was: "If the true God be one, how therefore dost thou make thyself the Son of God, existing from all eternity, equal to the Father?"

Jesus shows them that he is not afraid of any conclusion of the Mosaic Law. He sets forth in all its emphasis the great monotheistic command.

We must remark here that St. Mark has the fuller account: St. Matthew condensed the answer.

And then, strange to say, the scribe dares not put the further question. He is overpowered by the power of Jesus, and can only give expression to his admiration of the great Teacher.

The moral import of the answer of Jesus is most important. To the great command of love of God he unites the command of love of neighbor, from Leviticus, XIX. 18: "Thou shalt love thy neighbor as thyself: I am Yahveh." These two great commands contain in themselves all man's duties. If man loves God with all the powers of his soul, he will do no sin. All the commandments can be reduced to these two heads; all the laws of righteousness are in them contained.

Man has duties towards himself, but these are never violated through a lack of love of self. The love of self is the great basic instinct of nature, and needs no command to assert itself. Hence none of the commandments specifically refers to our duties to ourselves. The reason is that we move instinctively to love our beings, and to procure our good. Now the specific sins against ourselves are the sins against nature, and the sins against our life. The Lord does not speak of a commandment regulating these, because he contemplated only God's positive

law, as expressed in the commandments. He did not enter into details, but expressed the two great comprehensive principles of human conduct. He made love the soul of man's duty, the two-fold love of God and the neighbor. Regarding the sins against self, provision is made by the law of nature; and moreover, all sins against self can be reduced to the head of violations of our duty to God. If we sin against our life, we violate God's dominion over our life; we rebel against God's will. If we sin against nature, we violate the laws which he framed to regulate nature. No man who loved God as he ought, and who loved his neighbor as himself, ever sinned against his life, or against nature.

When we read the solemn words of these two commandments, and then contemplate the condition of society, we must admit that they are generally disregarded. Society gives no sign that it recognizes these two commandments as the principles of its action. God is removed far off from society, and the money-god has his temples throughout the land.

God created us in the high estate of man. He could have made us insensate stones, or trees. He could have left us in our original nothingness. But through love he created us. As the glad thrill of the consciousness of being moves our inmost soul, it should carry with it an intense act of love of God who gave us our being. How we shudder to think of annihilation? of falling back into the chaos, out of which the creative power of God drew us? How good it is to think that we have being? and that for all eternity we shall have being? How can we forget the God who gave us this being? in whom we live, and move, and have our being? But God's love did not stop here. He prepared a kingdom for us, the kingdom of Heaven. And when we had lost our right to this kingdom, he redeemed us by the death of his only Son. Every day we receive mercies and graces from him. He has appointed angels to watch over us. He receives all our petitions, and gives us what is best for us. He wishes us to be close to him for all eternity, in Heaven, the home of God. And at every step he declares to us his love of us.

And yet man turns away from God for other loves. Man turns away from God for the love of this world; for this world of which he is a tenant for a few years. With method, energy,

and perseverance men devote their whole beings to the worship of this world. They toil and suffer to possess some part of its goods. How glad they are when they succeed in any worldly enterprise? Their souls are busy, but God is not among the objects on which they spend their powers. Their souls are really strangers to God. All the great interests of eternity are set aside, crowded out by the hard, selfish world. What a sad spectacle! The soul which belongs to eternity forgets its high estate, and comes down and makes itself the slave of matter. And then the end comes; and the soul finds itself thrown into its own proper world, the world of eternity, with nothing to offer its Creator. It has wasted the time of its probation in loving clay idols; it has mistaken the aim of its first life. How bitter it is for it to look forward to that endless duration of eternity that stretches out before it? which shall be for it an eternity of regret and pain.

Other men turn away from the love of God through mere listless apathy. They have no aims, no thoughts worthy of men. The low, vulgar things of life content them. They approach very close to the brute creation. They follow their fleshly lusts, and never think beyond time.

But perhaps we say that we are loving God. It may be that we give him something, but is it the best of our lives? Our love of God should be a supreme act of appreciation. That is to say, we should bind our souls to God as to a possession of infinite worth, a being without which our lives are a blank. All our innate desire to be something, and to have something, should be focused upon God. We should think of him as a possession. We should train our souls to feel the glad consciousness of possessing the Infinite Good. He should never be removed from our thoughts. No other interest should be allowed to thrust itself between God and us. The soul by developing its interior life should become able to feel the voiceless, invisible presence of God. The soul should rest on God. This higher life expands the soul. It comes to look with disgust upon the lower aims of life. The presence of God, even as he manifests himself here, is sweet. It becomes a delight to pray, to do deeds of righteousness. The soul is at peace; it looks up into the face of God with an infinite abandonment of

self. Mysterious intimations come to it, notes of Heaven. How much better is this than the fever of the world, which ends with disappointment on the verge of the grave?

The specification of "all thy heart," "all thy soul," "all thy mind" and "all thy strength", emphasizes the obligation of employing all the resources of one's being in the act of love. The several phrases do not establish distinct acts of man's being, but they demand that the whole being be devoted to the highest act of which it is capable.

God not alone binds us to himself with the bond of love, he wishes also to bind us to each other with the act of love of neighbor. A practical rule is given us: we are to love the neighbor as ourselves. Much has already been said on this theme in the Sermon on the Mount, and in the parable of the good Samaritan. We are not asked to love our fellow man as much as ourselves. The law is simply this: in all our judgments of our neighbor, and in all acts towards him, we are to put into effect the golden rule: To do unto him as we would that he should do unto us. It is a practical and perfectly adequate rule. In all the relations of life, when seeking to know our duty towards our neighbor, we should put ourselves in his place, and do unto him as we would that another should do to us, if the tables were turned. This love will be impossible of fulfillment, unless it is informed by the love of God. Hence the great act of the love of God is proposed as the soul's first great duty, and this love supports the love of the neighbor. For the neighbor often in himself considered forfeits the right to be loved; and then the only motive that can move the soul to show mercy and love to such an unworthy one is the love of God. The supreme love of God must be the first principle of everything in the life of the perfect man.

MAT. XXII. 41—46.

41. Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, λέγων:

42. Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ: Τοῦ Δαυεὶδ.

MARK XII. 35—37.

35. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν, διδάσκων ἐν τῷ ἱερῷ: Πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς Δαυεὶδ ἐστίν;

36. Αὐτὸς Δαυεὶδ εἶπεν τῷ Πνεύματι τῷ ἁγίῳ: Εἶπεν

43. Λέγει αὐτοῖς: Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ αὐτὸν Κύριον, λέγων:

44. Εἶπεν Κύριος τῷ Κυρίῳ μου: Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;

45. Εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστιν;

46. Καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

41. Now while the Pharisees were gathered together, Jesus asked them a question, saying:

42. What think ye of the Christ? whose son is he? They say unto him: The son of David.

43. He saith unto them: How then doth David in the Spirit call him Lord, saying:

44. The Lord said unto my Lord: Sit thou on my right hand, till I put thy enemies underneath thy feet?

45. If David then calleth him Lord, how is he his son?

46. And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Κύριος τῷ Κυρίῳ μου: Κάθισον ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.

37. Αὐτὸς Δαυεὶδ λέγει αὐτὸν Κύριον, καὶ πόθεν αὐτοῦ ἐστὶν υἱός; καὶ ὁ πολλὸς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

35. And Jesus answered and said, as he taught in the temple: How say the scribes that the Christ is the son of David?

36. David himself said in the Holy Spirit: The Lord said unto my Lord: Sit thou on my right hand, till I make thy enemies the foot-stool of thy feet.

37. David himself calleth him Lord; and whence is he his son? And the common people heard him gladly.

LUKE XX. 41-44.

41. And he said unto them :
How say they that the Christ
is David's son ?

42. For David himself saith
in the book of Psalms : 'The
Lord said unto my Lord : Sit
thou on my right hand,

43. Till I make thy ene-
mies the foot-stool of thy feet.

44. David therefore calleth
him Lord, and how is he his
son ?

41. Εἶπεν δὲ πρὸς αὐτοὺς :
Πῶς λέγουσιν τὸν Χριστὸν εἶναι
Δαυεὶδ υἱόν ;

42. Αὐτὸς γὰρ Δαυεὶδ λέγει
ἐν βίβλῳ ψαλμῶν : Εἶπεν Κύ-
ριος τῷ Κυρίῳ μου : Κάθου ἐκ
δεξιῶν μου,

43. Ἔως ἂν θῶ τοὺς ἐχθρούς
σου ὑποπόδιον τῶν ποδῶν σου :

44. Δαυεὶδ οὖν αὐτὸν Κύριον
καλεῖ, καὶ πῶς αὐτοῦ υἱὸς ἐσ-
τιν ;

In verse 44 of Matthew's text *ὑποκάτω τῶν ποδῶν* is supported by \aleph , B, D, G, L, U, Z, Γ , et al., and by the Peshito, Sahidic, Bohairic, and Revised Oxford Edition of the Protestant Bible. E, F, H, K, M, S, U, V, Δ , Π , et al., the two Latin versions, the Armenian, and Ethiopian versions have *ὑποπόδιον*. In the 45th verse *ἐν πνεύματι* is added in D, K, M, Δ , Π , et al.

In verse 36 of Mark, *ὑποπόδιον τῶν ποδῶν* is found in \aleph , A, L, X, Γ , Δ , Π , et al., in most of the cursive manuscripts, in both Latin versions, in the Peshito and Philoxenian Syriac, and in the Syriac Evangelistary of Jerusalem. It is also approved by Tischendorf, and adopted by the Revised Edition of the Protestant Bible. B, D, 28, and the two Egyptian versions have *ὑποκάτω τῶν ποδῶν*.

These texts record the last discourse of Jesus in the Temple. A large multitude is assembled, and the Pharisees are present in great numbers. They had expected to entrap Jesus in the cunning question about the tribute money, but their trick recoiled on themselves, and they are put to shame before the people. Jesus now addresses to them a question concerning the Messiah. It is evident that the Pharisees had distorted the idea of the Messiah into the idea of a mere temporal monarch, a descendent of David, who should raise Judæa out of her thralldom, and make it a great nation. They removed all notion of a divine character from the Messiah. The great

spiritual order of the New Dispensation was an unknown world to them. Their Messiah was not to be the Son of God, consubstantial with the Father, but a great king of this world, who should fulfill the ambitious worldly hopes of Israel. With these false ideas they deceived the people, so that Israel was unprepared to receive the Messiah from the fact that she had not contemplated him in his true character.

All Israel acknowledged that the Messiah should be David's Son. The Davidic descent of the Messiah is a leading thought in all the Messianic Psalms and Prophecies. Thus it is written in the Eighty-ninth Psalm (Vulg. 88), 35—36:

“Once have I sworn by my holiness;
I will not lie unto David;
His seed shall endure for ever,
And his throne as the sun before me.”

Isaiah is more explicit: “For unto us a Child is born, unto us a Son is given; and his government shall be upon his shoulder; and his name shall be Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and righteousness from henceforth even forever.”—IX. 6—7. This great prophecy not only proclaims the Davidic descent of the Messiah, but in the clearest terms declares his Divinity.

Jeremiah also announces the Messiah as David's Son: “Behold the days come, saith the Lord, that I will raise unto David a righteous shoot, and he shall reign as King and deal wisely, and shall execute judgment and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord, our justification.”—XXIII. 5—7.

Every man in Israel had recognized this truth. Son of David was with them a usual appellation of the Messiah. Even the blind beggars of Jericho addressed Jesus as the Son of David. Now it was not the intention of Jesus to repudiate his Davidic sonship. The error was not in placing him the Son of David according to the flesh; but the error was to consider him as the mere human son of David, and to deny his Divinity. Jesus was

the Son of David, but he was also the Son of God. As the mere human son of David, Jesus could not save the world. It was the divine sonship that wrought the world's Redemption.

Two errors, therefore, existed in Pharisaic opinion. First, they conceived a false idea of the Messiah that was to come, believing that he would be merely a great King of this world, a man who would come in God's name, but who would not be God. Secondly, they erred in refusing to acknowledge Jesus as the Messiah. In his present address to them, Jesus treats only of the first error. Prescinding for the moment from his own character, he offers them an argument from the Psalms for the Divinity of the Messiah.

The Lord quotes from the CX. Psalm (Vulg. 109), first verse. The sentence stands thus in the original :

"Yahveh said to my Lord (אֲדֹנָי): Sit thou at my right hand,
Until I make thy enemies the footstool of thy feet."

Variants exist in the Gospels regarding the second clause. Some of the codices have "the footstool of thy feet;" others have "— underneath thy feet." Both phrases express the same thought, and the inspired writers were free to use either expression.

The term אֲדֹנָי by which David in the psalm designates the Messiah can be used of God and of men. It was the common name for lord, which we also attribute to God and to men. It is the context that determines whether the term refers to God or to men. Now the Savior's argument is built on the following basis. David, the great king of Israel, looking forward with prophetic eye through the ages of time, sees the great glory of the Incarnate Word, as he returns to his Father, after the accomplishment of the Redemption. Everything in the utterance clearly indicates that David, in calling the Messiah Lord, declares thereby the Messiah's superiority over himself. It is also manifest that this superiority is greater than that which raises one man above another. If the Messiah had been merely the human son of David, David could not acknowledge in him the superiority expressed by this title. David was the greatest of Israel's kings. The glory of Solomon was great, but he does not occupy the place in Holy Writ given to David. By God's own declaration, David was exalted above every human

eminence. His throne was made the type of Heaven. But in the passage quoted from this psalm, it is evident that David gives to the Messiah an eminence compared to which his own exaltation is as nothing. Now, in the psalm, it is not merely David who is speaking. As Mark very accurately records, Christ declared that David said these words in the Holy Spirit. Hence they have the absolute force of a direct message from Heaven. They are the prophetic declaration of a man inspired by the Holy Ghost that the Messiah is above all men, that he is the Lord of lords, and King of kings. It is not the most powerful argument of the Divinity of Jesus Christ, but it had a peculiar force against the Pharisees, who professed to accept the teachings of the Old Testament. The authority of David was held in high regard by every Jew, and this passage clearly made David a witness of the Divinity of the Son of God. David spoke in the Spirit of God, and clearly acknowledged in the Messiah the superiority of Divinity.

Turning now to consider the Psalm in itself, we are persuaded that it is Davidic. Its title ascribes it to David; in style it is similar to the other Davidic Psalms; and every intrinsic evidence confirms its Davidic origin. But greater than all this is the Lord's authority. If it were not David who uttered these words, the Lord would not be a true teacher. The whole force of the argument lies in the specific fact that David, the father of the Messiah, calls him Lord. Now if it be not David who uttered these words, the argument loses all point; it becomes a mere juggling of words.

St. Peter adds his authority. In the Acts, II. 34—36, he speaks thus:

“The Lord said unto my Lord : Sit thou on my right hand,
Till I make thy enemies the footstool of thy feet.

Let all the house of Israel, therefore, know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.” St. Peter bears witness to the Davidic character of the Psalm, and he also founds an argument on the title of Lord given to the Messiah by David.

The throne of God is a symbol of his almighty power and infinite dominion. The sitting of the Messiah at the right hand of God is an anthropomorphic figure to declare that the Second

Person of the blessed Trinity is associated with the Eternal Father in an equal power and dominion. Deep is the mystery of the Trinity of God; and that awful mystery has been intensified by the Incarnation. The human mind is helpless before that complex mystery that the Word was made flesh, and exists for eternity in a glorified body, without altering the eternally fixed nature of the Trinity. The thoughts of a man are high; but the things of God are higher, infinitely higher.

If there was no light, we could see nothing. The objects would be there, but we could not see them. How foolish it would be for us to deny that these objects existed, because we could not see them? And so when the light of Heaven in all its effulgence shines upon us, we shall see many things that are now a dark void. We shall not deny the existence of these entities, because we can not see them out of the gloom of this world; but we shall believe and wait in hope for the clear vision of God, which shall no more pass away.

The placing of the enemies of Christ as the footstool of his feet signifies the complete subjugation of the enemies of Christ to his power. During the time that the Church militant exists upon earth, this subjugation is not completely accomplished. The world persecutes the Kingdom of Christ, and inflicts great sufferings upon it. But when the great new order of things shall have been established, then death will be abolished, and all powers shall be forced to acknowledge Christ as the King of the universe. In the words of St. Paul: "In the name of Jesus every knee shall bow of beings in Heaven and beings on earth and beings under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."—Philipp. II. 10—11.

This interview marks a final victory of Christ over the Pharisees. They dared nevermore engage Jesus in discussion. His superior wisdom baffled these hypocrites; but thenceforth they thought only to kill him.

MATT. XXIII. 1—39.

1. Then spake Jesus to the multitudes and to his disciples, saying:

1. Τότε Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, λέγων:

2. The scribes and the Pharisees sit on Moses' seat:

2. Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

3. All things therefore whatsoever they bid you, these do and observe; but do not ye after their works; for they say, and do not.

3. Πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν, ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γάρ, καὶ οὐ ποιοῦσιν.

4. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move their finger.

4. Δεσμεύουσιν δὲ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά.

5. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments,

5. Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις: πλατύνουσι γάρ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα,

6. And love the chief place at feasts, and the chief seats in the synagogues,

6. Φιλοῦσι δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,

7. And the salutations in the marketplaces, and to be called of men, Rabbi.

7. Καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββεῖ.

8. But be not ye called Rabbi: for one is your teacher, and all ye are brethren.

8. Ὑμεῖς δὲ μὴ κληθῆτε Ῥαββεῖ: εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.

9. And call no man your father on the earth: for one is your Father, who is in Heaven.

9. Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς: εἷς γάρ ἐστιν ὑμῶν ὁ Πατὴρ ὁ οὐράνιος.

10. Neither be ye called masters: for one is your master, even the Christ.

10. Μὴ δὲ κληθῆτε καθηγηταί, ὅτι καθηγητῆς ὑμῶν ἐστιν εἷς ὁ Χριστός.

11. But he that is greatest among you shall be your servant.

11. Ὁ δὲ μείζων ὑμῶν, ἔσται ὑμῶν διάκονος.

12. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

12. Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

13. But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of Heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

13. Οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων, ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

[14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers; therefore ye shall receive greater condemnation.]

[14. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι, διὰ τοῦτο λήψεσθε περισσότερον κρίμα.]

15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

15. Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

16. Woe unto you, ye blind guides, who say: Whosoever shall swear by the gold of the temple, he is a debtor.

16. Οὐαὶ ὑμῖν ὁδηγοὶ τυφλοὶ, οἱ λέγοντες: Ὃς ἂν ὁμόσῃ ἐν τῷ ναῷ, οὐδὲν ἔστιν, ὃς δ' ἂν ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.

17. Ye fools and blind: for whether is greater, the gold, or the temple that hath sanctified the gold?

17. Μωροὶ καὶ τυφλοὶ, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάσας τὸν χρυσόν;

18. And: Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor.

19. Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20. He therefore that sweareth by the altar sweareth by it, and by all things thereon.

21. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein.

22. And he that sweareth by the Heaven, sweareth by the throne of God, and by him that sitteth thereon.

23. Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgment, and mercy, and faith: but these ye ought to have done, and not to have left the other undone.

24. Ye blind guides, who strain out the gnat, and swallow the camel.

25. Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.

18. Καὶ ὃς ἂν ὁμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν, ὃς δ' ἂν ὁμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει.

19. Μωροὶ καὶ τυφλοὶ, τί γὰρ μείζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον;

20. Ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ, καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ.

21. Καὶ ὁ ὁμόσας ἐν τῷ ναῷ, ὁμνύει ἐν αὐτῷ, καὶ ἐν τῷ κατοικοῦντι αὐτόν.

22. Καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ, ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

23. Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον, καὶ τὸ ἄνηθον, καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν, καὶ τὸ ἔλεος, καὶ τὴν πίστιν: ταῦτα δὲ ἔδει ποιῆσαι, καὶ κἀκεῖνα μὴ ἀφείναι.

24. Ὁδηγοὶ τυφλοὶ, διῦλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.

25. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.

26. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.

28. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

29. Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous,

30. And say: If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.

31. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.

32. Fill ye up then the measure of your fathers.

33. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?

34. Therefore behold, I send unto you prophets, and

26. Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.

27. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ὁμοιάζετε τάφοις κεκονισμένοις, οἷτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν, καὶ πάσης ἀκαθαρσίας.

28. Οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστὲ μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

29. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

30. Καὶ λέγετε: Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.

31. Ὡστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας.

32. Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

33. Ὅφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

34. Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας,

wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city;

35. That upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar.

36. Verily I say unto you: All these things shall come upon this generation.

37. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38. Behold, your house is left unto you desolate.

39. For I say unto you: Ye shall not see me henceforth, till ye shall say: Blessed is he that cometh in the name of the Lord.

MARK XII. 38-40.

38. Καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν: Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς,

καὶ σοφούς, καὶ γραμματεῖς: ἔξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἔξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν.

35. Ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἐκχυννόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

36. Ἀμὴν λέγω ὑμῖν, ἥξει πάντα ταῦτα ἐπὶ τὴν γενεὰν ταύτην.

37. Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθέλησατε.

38. Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.

39. Λέγω γὰρ ὑμῖν: Οὐ μὴ με ἴδῃτε ἀπάρτι, ἕως ἂν εἴπητε: Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

LUKE XX. 45-47.

45. Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπεν τοῖς μαθηταῖς:

46. Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσ-

39. Καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις.

40. Οἱ κατέσθοντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι: οὗτοι λήμψονται περισσότερον κρίμα.

38. And in his teaching he said: Beware of the scribes, who desire to walk in long robes, and to have salutations in the marketplaces,

39. And chief seats in the synagogues, and chief places at feasts:

40. They who devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

πασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις.

47. Οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται: οὗτοι λήμψονται περισσότερον κρίμα.

45. And in the hearing of all the people he said unto his disciples:

46. Beware of the scribes, who desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts;

47. Who devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

The 14th verse of Matthew's text is omitted in **8**, B, D, L, Z, et al. It is rejected by Tischendorf, Westcott and Hort, and Wordsworth. Albertus Magnus informs us that it is an interpolation from Mark and Luke. Lucas of Bruges notes that it is wanting in many codices. It is present in E, F, G, H, K, M, S, U, V, **Γ**, **Δ**, **Π**, et al., in both the principal Syriac versions, and in the Ethiopian version. It is found in many codices of both Latin versions, but its position varies, and gives evidence that it is an interpolation. In verse 19 τυφλοί stands alone in **8**, D, L, Z, **1**, 209, many codices of the Old Italian version, Cureton's Syriac, the Ethiopian, and Vulgate. Tischendorf, Westcott and Hort approve this reading, and it is also adopted by the Revised Bible of Oxford. B, C, **Δ**, **Π**, et al., and most of the ancient versions have *μωροὶ καὶ τυφλοί*. In the 25th verse instead of *ἀκρασίας* C, E, F, G, H, K, S, U, V, **Γ**, more than one hundred and fifty others, and the Peshito have *ἀδικίας*. In verse 38 ἔρημος is omitted in B and L.

In the 40th verse of Mark's text the reading *καθέσθοντες* is found in B: the other authorities have *κατεσθίοντες*.

After Jesus had finally defeated the tricks of the Pharisees, he here cautions the people against their evil example. He establishes the principle that legitimate authority is to be obeyed, even while men are cautioned against the evil example of the representatives of the same authority. In declaring that "the scribes and Pharisees sit on Moses' seat," the Lord employs a common figurative expression of the Jewish people to declare that these sectaries in fact held the place of religious authority in Israel. The priesthood of Israel had become completely Pharisaic. Now God had given commandment that "the priest's lips should keep knowledge, and they should seek the Law at his mouth."—Mal. II. 7. Until the New Testament should be promulgated to the world, the people were dependent on the priests of the Old Law. Hence Jesus provides the people with a caution to serve until a new and better priesthood should succeed the first.

From the fact that Jesus had always opposed the Pharisees, there was danger that these hypocrites might deceive the people to believe that Jesus' opposition to them was an attack upon the Law of Moses. Jesus' present declaration clears up this issue. He recommends the most careful and faithful observation of the Law; but he opposes the foul hypocrisy of the scribes and Pharisees. Jesus' words were a remedy against the scandal that the avarice and insincerity of the priests produced. Of course, it was an unnatural state of things. By the operation of the grace of God, some of the people will remain good, even though the religious leader is bad, but there are many who fall. Much was expected of the priest of the Old Covenant, but more is expected of the priest of Christianity. The people depend on him still more for word, ministration, and example. He is chosen out from the sons of men to lead a separate life. The eyes of all are upon him. Things that are indifferent for other men, for him are unlawful. The people have a right to expect that he shall represent the issues of the other world. While worldly men are talking the issues of time, his voice is expected to sound the clear call to men to take hold of the things of eternity. He has no right to be identified with anything that is

not connected with the kingdom of Heaven. Wherever he goes, his conduct must be in keeping with the indelible character which he bears. The words of truth which the people hear from his mouth in the temples of the living God, they must see reflected in his life as he moves among them. They will forget the words, but they can not forget the example of the true man of God. Go into a parish where a true priest of Jesus Christ has worked and died. Few will tell you much of his discourses, even though they were words of fire. But the memory of the man lives there, and it is an active force for good to all who knew him.

Of all the sins that make a man shudder, none is more terrible than to be responsible for the loss of a human soul. Terrible indeed are the words of God declaring that he will require the blood of that soul at the hands of the man who had been appointed to watch over it.

The study of the lives of the Pharisees shows a priest what to avoid; the study of the life of Jesus shows a man what to follow. The Pharisees were rigorous and cruel in placing the burdens of the Law on the shoulders of the common people; but they refused to bear a burden of the Law that might be represented by the weight that a man can raise with the tips of his fingers. They ought to have gone before the people in the fulfillment of the Law, but instead their lives were a perpetual contradiction to their teaching. Their sin was wrought in cold, deliberate malice. It was a deliberate insult to Almighty God. It seems evident that unbelief must have been the underlying cause of Pharisaic hypocrisy. They employed the Law of Moses simply as a means to enrich themselves, and enjoy the honor of the people. Hence while their souls were totally devoid of any element of true religion, they affected a great exterior piety. The common people honored a religious man, and they sought this honor. The character of their lives was thus made up of a gigantic falsehood coupled with dissembling wickedness and unbelief.

In Deuteronomy, VI. 8, God thus orders concerning his commandments: "And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thy eyes." This gave rise to the phylacteries. Phylactery is from the Greek

φυλακτήριον from the verb φυλάσσω, signifying *to guard, to protect*. The name was given to these articles from the belief that, when worn on the person, they warded off evil. They thus corresponded to the amulets of the Gentiles. They consisted of square capsules, covered with leather, containing on small scrolls of parchment these four sections of the Law: Exodus XIII. 1-10; 11-16; Deut. VI. 4-9; XI. 13-21. They were fastened by leather straps to the forehead, and round the left arm near the heart. They were called in Hebrew תְּפִלִּין, *prayers*; for the reason that these membranes kept the memory of God near to the Jew, and inspired him to worship.

Some have believed that the Law of Moses did not contemplate any external memorial of the Law in giving this precept; but it seems far more probable to us that, considering the superstitious character of the Jewish people, Moses did ordain that they should wear these objects to help to hold them fast to the religion of Yahveh. The wearing of the phylacteries was not wrong; but the Pharisees enlarged these, and gave great attention to them solely for religious ostentation. They thus became the sign of a lie, a mocking symbol. With the devil in their hearts, the Pharisees mocked and insulted God by pretending to be devout to him. It was one of those horrible sins that give evidence that the man makes wickedness a trade.

Another means of Pharisaic ostentation was the צִיצִית, *the fringes* of their garments. In Numbers, XV. 37-39, it is written: "And the Lord spoke unto Moses, saying: Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them." These fringes were woven into tassels, and attached to the lower extremities of their garments. The Lord God was pleased to make these tassels a memorial of his Law. He thus provided that ever before their eyes an object should be that reminded the Jews of his commandments. Their superstitious minds demanded these symbols, and God supplied them to keep them from the worship of the false gods. The

Pharisees enlarged these fringes, to impress upon the people the idea of their strict and pious observance of the Law. The phylactery and the fringe had been commanded as a reminder of the Law of God; but the Pharisees made of both a cloak of wickedness, and an artifice of avarice and ambition. They perverted to the basest uses the symbols which God had ordained to hold Israel in his precepts. They coveted the place of honor in every assemblage; they loved to be saluted with great honor before the people. The most honorable salutation among the Jews was רַבִּי, *Rabbi*, *my lord*, a term composed of רַב, *great*, and the first personal pronoun. This was the salutation by excellence that the vanity of the Pharisees loved. They were monsters of every vice, and yet they demanded to be recognized as the first of men. It is no wonder that their monstrous hypocrisy aroused the indignation of the Son of God.

The Lord now exhorts his followers to put away that vain seeking after titles of honor. He assigns as a reason that his followers should consider themselves brothers, acknowledging one Lord who is in Heaven. As it would be a defect in a family of brothers for one brother to assume a lordship over another, so pride and ambition is contrary to the state instituted by Christ. And in like manner, he would not have them imitate the Jews of old in giving to any man the title of father. All Christians have one Father who is in Heaven.

It is evident that it is the spirit of Christ's words that here avails. Men are here forbidden to seek for titles of honor. The coveting of titles of honor is a manifestation of pride, and pride is against the spirit of the Gospel of Christ.

The voice of nature impels the child to apply the loved name of father to its parent. Christ does not forbid this. Neither does he oppose the honorable name of father which Christian usage gives to the priest. Christ is speaking against a Pharisaic abuse. Certain leaders among the Rabbis assumed the name of father, and drew from the people a certain hero-worship that was opposed to the spirit of religion. The Pharisees exalted the authority of these fathers, and gave them a certain infallibility in expounding the Law. The minds of the people were thus drawn away from Yahveh, and fixed upon

a mere man as the centre of religious thought. Too much honor was given to a creature, and God was neglected. Christ leads man back to God, and exhorts him to give to God the supreme honor.

In the same spirit Christ will not have his followers be called masters, for he is the sovereign Master of all. All these names are marks of human pride. The Christian is to be a little child, with face upturned to the great Father in Heaven, and to the Lord Jesus. All these titles conflict with that idea, and are therefore wrong. Christ is here presenting the perfection of his Kingdom, and hence he excludes every defect of Christian conduct. By contemplating the perfection of Christianity we are inspired to move upwards in our lives towards the goal of human life.

The eleventh, twelfth and thirteenth verses of Matthew's text have already been commented in the present volume.

Though the fourteenth verse is doubtful in the text of Matthew, it is certainly authentic in the text of Mark and Luke. It brings out in strong relief the horrible avarice of the Pharisees. The widows were a defenseless part of the community, and God had special care of these. In Exodus, God gives commandment concerning the rights of the widow and the orphan: "Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword."—XXII. 22—24. The instincts of humanity move a man to respect the rights of these defenseless ones. Men who are dishonest will restrain their hands from the widow's portion. A man must have divested himself of the common feelings of humanity before he will take from the widow and the orphan. Now, though they may have no human defender, God is their vindicator. Woe to the man who wrongs one of these defenseless ones.

The wretched Pharisees were so abased in their avarice that they took away the property of these poor widows, and then to cover up their foul deeds, prayed long prayers in the sight of men, and affected great piety. The demons in hell could scarcely have wrought a more dreadful mockery.

Wherefore, Christ declares that the injustice to the widows will receive a heavier condemnation on account of the hypocrisy which accompanies it.

Christ next speaks of the zeal of the Jews to make proselytes, and the evil effect of their scandalous lives on these proselytes. To "compass sea and land" is a metaphor to express the greatness of endeavor. History bears witness to the zeal of the Jews to make converts. The number of these proselytes was so considerable that they receive a special mention in Acts II. 11; XIII. 43. Flavius Josephus makes mention of many proselytes. According to him the Idumeans were spared by the Jews on condition that they would become circumcised.—Antiq. XIII. 1. It seems to have been a mere national ambition, instead of a zeal for the religion of the one true God. Consequently the influence of the Pharisees on these proselytes was not for righteousness. The proselyte saw the insincerity of the leaders of Israel's religious thought, and soon added hypocrisy to the vices of his paganism.

There is some difficulty to explain in what sense Christ declares that these proselytes became two-fold worse than the Pharisees. Some believe that it is because they add the hypocrisy of the Pharisees to the vices of paganism. Our own opinion is that the Lord here employs a hyperbole. He wishes to assert in very strong terms that the influence of the Pharisees on the proselytes was pernicious. Comparison is a common method of illustrating the high degree of any quality whether good or evil. To show the dreadful effect of Pharisaic influence, the Lord would liken the proselytes, on whom that influence fell, to something very wicked, and he finds an apt object in the Pharisees themselves. It was doubly expressive; for it declared the wickedness of the Pharisees, and the evil of their effects. The words of Jesus' declaration are not to be taken in a mathematical sense. The sense of his words is that the proselytes became most wicked under the influence of the Pharisees.

Avarice regulated the Pharisaic casuistry regarding oaths. In their system, if a man swore by the Temple, it was nothing; it had no binding force; but if he swore by the gold of the Temple, he was held to a forfeit, in case he violated his oath.

It is not possible to ascertain just what gold is meant by the gold of the Temple. It seems most probable that it was the gold offered in the treasury of the Temple. The motive of their casuistry is clear. If a man were held guilty of a perjury who violated an oath by the Temple, no lucre would accrue to them; whereas, by making an oath by the gold of the Temple of binding force, they receive into their hands the forfeits for these violated oaths. They instituted the same distinction between offerings for sacrifices and the altar on which the sacrifices were offered. It was to their interest to hold men to the oath by the offering, for a part of every offering came to them. Christ condemns this casuistry by a most convincing argument. It is the Temple that gives the sanctity to the gold therein kept, for it is offered to the Temple as the place where God was pleased to fix the place of his worship. The gold was, therefore, consecrated to the Temple. And, in like manner, a thing in itself common, became sacred when placed on the altar of God as an offering. Wherefore the altar itself was a holy thing, imparting a sacredness to things laid on it for an oblation to God. The altar was by its very nature consecrated to God. It had no other use. When men saw the body of an animal, that in other places would have no special sacredness, on that altar, they knew that the animal was a sacrifice. Hence it was absurd to hold that the oath by the offering was binding, and the oath by the altar was nothing.

Another error in Pharisaic teaching was that an oath by Heaven was nothing. In the Sermon on the Mount, Christ has forbidden men to swear by Heaven, for it is the throne of God. So here he declares that Heaven bears such a special relation to God that an oath by it is in effect an oath by God, who is in Heaven. The Temple is holy, because it is the place where the glory of Yahveh dwelt; the altar is holy, because it is especially consecrated to the use of divine worship; and Heaven is holy, because it is the throne of God. A formal oath by any one of the three has a special relation to God, and is a violation of religion, if broken. The Pharisees were devoid of all true reverence for God; and they were prepared to barter everything for the Mammon of iniquity.

The remainder of the chapter corresponds to passages of Mark and Luke that have already been commented in this present volume.

There is peculiar force in the figure employed by Christ in the twenty-fourth verse. The gnat is among the smallest of visible living things. The camel is the largest and most unwieldly of the animals with which the Hebrew mind was familiar.

We must note here that the Douay version of the Bible, and King James' version are in error in rendering this verse. They render it: "Ye blind guides who *strain at* a gnat and swallow a *camel*." The only obvious sense of straining at a gnat in this context is to make the effort of straining to swallow the gnat. It would represent the absurdity of making this great effort to swallow a creature so small that no man could feel it in the act of swallowing, while they readily swallowed the great beast. Now the original text absolutely precludes any such sense. The term rendered by these versions *to strain at* is διυλίζω which means to *pass a thing through a strainer; to separate extraneous matter from a liquid by causing it to pass through a filter or colander*. Hence it is evident that the translation which we adopt is the correct one. The Lord represents the Jews as straining liquids lest a gnat should be swallowed in them; while they swallowed the great camel. The language is figurative. The straining out of the gnat is the close attention to the minute details of externalism, such as, for instance, the command not to kill a louse on the Sabbath. The swallowing of the camel was their violation of the great principles of the worship of God in spirit, of justice, of truth, of mercy.

MARK XII. 41—44.

LUKE XXI. 1—4.

41. Καὶ καθίσας ἀπέναντι τοῦ γαζοφυλακίου, ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον, καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά.

42. Καὶ ἐλθοῦσα μία χήρα πτωχή, ἔβαλεν λεπτὰ δύο, ὃ ἐστὶν κοδράντης.

1. Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους.

2. Εἶδεν δὲ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο.

3. Καὶ εἶπεν: Ἀληθῶς λέγω

43. Καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, εἶπεν αὐτοῖς: Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλείον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον.

44. Πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

41. And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much.

42. And there came a poor widow, and she cast in two mites, which make a farthing.

43. And he called unto him his disciples, and said unto them: Verily I say unto you: This poor widow cast in more than all they who are casting into the treasury:

44. For they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

ὑμῖν, ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλείον πάντων ἔβαλεν:

4. Πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.

1. And he looked up, and saw the rich men that were casting their gifts into the treasury.

2. And he saw a certain poor widow casting in thither two mites.

3. And he said: Of a truth I say unto you: This poor widow cast in more than they all:

4. For all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

In the 4th verse of the text of Luke τοῦ Θεοῦ is omitted after τὰ δῶρα by **Σ**, B, L, R, the Bohairic and Syriac versions, and by Tischendorf, Westcott, and Hort.

There was in the Women's Court of the Temple a chest into which the people threw offerings of money for the uses of the Temple. This court was called the Women's Court, not that only women entered there, but because it was not allowed to women to go further towards the inner Holy of holies.

The paschal season was approaching, and great multitudes were in the Temple. The many who came to the Temple threw offerings in the treasure-chest of the Temple. As Jesus sat there he beheld the rich casting in large sums into the treasury. It must have been in those days as in our own days, that often there is much ostentation connected with the gifts which the rich give to charity or religion. Few are the rich who give solely for the love of God, not letting the left hand know what the right hand doeth. In many cases these offerings of the rich cost them no sacrifice. They simply invest a part of their superfluity, and receive as a reward the praise of society. But the gifts of the poor are not so liable to ostentation, because they are so small that they attract not the notice of society.

Jesus beheld a poor widow come and cast in two mites into the treasury. Mark tells us that the value of two mites was equivalent to a farthing. Of course, we lack terms to express the exact equivalent of these coins. The widow cast in two *λεπτά*. The two were equivalent to the Roman *quadrans*, the fourth part of an as.

The as was a copper coin, the unit of the early monetary system of Rome. It was first coined in the fourth or fifth century B. C., and was at first nominally of the weight of a libra or pound, or twelve ounces. It was gradually reduced in weight, till about 269 B. C. it consisted of four ounces. In the decade succeeding it fell to two ounces, and, in the year 80 B. C., it was finally reduced to half an ounce. After existing for some time as a coin of this value, it ceased to be issued. Some writers hold that the value of the as in the time of Jesus had fallen to one-third of an ounce. It is evident that Mark speaks of the as in its most demonetized state. The monetary value therefore of the widow's offering was very small, scarcely equal to one centime of French currency, a fifth part of our cent.

Jesus makes use of this event to teach a great moral lesson. The act of the poor widow was of such importance that Jesus calls his disciples, that they may witness the deed. Then he declares that the poor widow had cast in more than the wealthy who had thrown in large sums. The contrast is intensified by the largeness of the gifts of the rich and the smallness of the widow's offering. Jesus explains why her gift was more than

theirs. God measures a gift by the motives that actuate it. A man may give a hundred millions to spread the Gospel or to feed the poor, and yet be rejected by God. If he gives it to God, God will receive it as the basis of merit; but if he gives nominally to God's cause, but really to secure fame, and the recognition of society, God can not in equal degree accept it. Now a sure measure of love is the sacrifices which it is willing to undergo. The man who will make the greater sacrifice has the greater love. The rich ones who threw money into the treasury of the Temple made scarcely any sacrifice. They had much; and they gave of their superfluity. Their act was not bad; unless the motive of pride and vainglory were the exclusive impelling cause, they did a good work. But the widow made a sacrifice, a great sacrifice; for she gave all she had. It was little in monetary value, but it was the index of great love of God. Now God does not measure good works by the size of the thing effected: his world is the inner world of the soul. He measures all things by the intention of the soul. God does not ask of man gold or silver, as great deeds. But he does ask for the love of human hearts, and all things that we do are measured by God according to the love that they represent. And thus an eighth part of an as, yea, a millionth part of the *quadrans* of an as, may represent a better act of the soul than chests of gold.

We serve a true Judge. He is not deceived by appearances, as the world is deceived. It is not external circumstances that rank men with him, but the holiness of the souls of men. He sees the clean soul through the beggar's rags; and gold and furred robes hide not the deformity of sin from him in the palaces of kings.

The Gospel of Christ is not socialistic in tendency, as socialism raises itself against the rights of property. Neither does the Gospel join the world in flattering the rich. It points out the only equality of man, the divine equality, by which the poor and the rich stand on an equal basis before God. The Gospel points out the danger of riches, and announces hope to the poor. The poor are thrust aside so rudely by the world that they have need of encouragement; whereas the rich are in danger that they rely before God on the power that their riches give them in this world. By this example we are taught the true

nature of the service of God. It is a service of the heart. It is open to the rich as well as the poor, but they must put away the pride of wealth, and deal with God on a basis different from that which the world accords them. The world bows down to their wealth, and shuts its eyes to the state of their souls; God considers not at all the riches, but weighs the soul in the balance. How good it is to feel that in the great affairs of our everlasting life we deal with God on the absolute basis of truth? that with God no unworthiness is ever rewarded, and no worthiness unrewarded? that with him there is a final grand readjustment of things, and the world's great wrongs are all set right? Here we have absolute security: every particle of good that we have ever done is kept by God for a reward. If we are poor, and the world thrusts us rudely aside, it is our consolation to know that God has care of us. How foolish we are to serve this world? We fasten our hearts to this great creation where falsehood and wrong are kings. We long for riches and the esteem of men; and we look but feebly up to Heaven, which God invites us to call our true country. We are forever thinking of some part of this false world; but how great is our labor to think one moment of our inheritance in Heaven? And, in consequence, the world builds up a vast and mighty life, which is ever drawing away and absorbing the souls of the children of light. Nothing seems able to cure men of this folly: they love this world even to the last, and die with their hands still clutching its prizes.

JOHN XII. 20—36.

20. Now there were certain Greeks among those that went up to worship at the feast:

21. These therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying: Sir, we would see Jesus.

22. Philip cometh and tell-

20. Ἦσαν δὲ Ἕλληνες τινὲς ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.

21. Οὗτοι οὖν προσῆλθον Φίλιππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν, λέγοντες: Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

22. Ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ: ἔρχεται Ἀν-

eth Andrew: Andrew cometh, and Philip, and they tell Jesus.

23. And Jesus answereth them, saying: The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you: Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

25. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.

27. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour.

28. Father, glorify thy name. There came therefore a voice out of Heaven, saying: I have both glorified it, and will glorify it again.

29. The multitude therefore, that stood by, and heard it, said that it had thundered: others said: An angel hath spoken to him.

δρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ.

23. Ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς, λέγων: Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ Υἱὸς τοῦ ἀνθρώπου.

24. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει, ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

25. Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

26. Ἐὰν ἐμοί τις διακονῇ, ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται: ἐὰν τίς ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ Πατήρ.

27. Νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

28. Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ: Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.

29. Ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας, ἔλεγεν βροντὴν γεγονέναι: ἄλλοι ἔλεγον: Ἄγγελος λελάληκεν.

30. Jesus answered and said: This voice hath not come for my sake, but for your sakes.

31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all men unto myself.

33. But this he said, signifying by what manner of death he should die.

34. The multitude therefore answered him: We have heard out of the Law that the Christ abideth for ever: and how sayest thou: The Son of man must be lifted up? Who is this Son of man?

35. Jesus therefore said unto them: Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth.

36. While ye have the light, believe in the light, that ye may become sons of light. These things spoke Jesus, and he departed and hid himself from them.

30. Ἀπεκρίθη καὶ εἶπεν Ἰησοῦς: Οὐ δι' ἐμὲ ἢ φωνὴ αὕτη γέγονεν, ἀλλὰ δι' ὑμᾶς.

31. Νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου: νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω.

32. Καὶ γὰρ, ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.

33. Τοῦτο δὲ ἔλεγεν, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

34. Ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος: Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σύ: Ὅτι δεῖ ὑψωθῆναι τὸν Υἱὸν τοῦ ἀνθρώπου; Τίς ἐστὶν οὗτος ὁ Υἱὸς τοῦ ἀνθρώπου;

35. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς: Ἐτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν, περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ, καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.

36. Ἔως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

In verse 25 ἀπολλύει is retained on the authority of \aleph , B, L, et al. In the 32nd verse πάντας has the support of \aleph^o , B, A, L, and most of the other uncials. It is also endorsed by many of the cursive manuscripts, by both the principal Syriac versions, the Gothic, Armenian, and Revised Oxford Bible, and by nearly all the Greek Fathers and the critics. The Vulgate follows the reading πάντα which appears in \aleph^* , D, the Old Italian, and Ethiopian versions.

It must be observed here that after the foundation of the great empire of Alexander and its influence on the civilized world, in Jewish parlance, every man not of Jewish blood was generically designated a Greek. In some propositions the Gentiles are specified in their tribes; but here they are grouped under the generic head of Ἕλληνες. We are not informed whence these Gentiles came. The Armenians claim that they were sent by their King Abgar, but this seems as baseless as the legend of Abgar's letter to Jesus. It seems probable that they were proselytes, from the fact that they were with the Jews who had ascended to worship at the feast. They seek to see Jesus, and not being able to come directly to him, they seek one of his Apostles, that he may introduce them to Jesus. There is no special reason why they present their petition to Philip. He was the Apostle whom they first saw, and they ask him to see his great Master. Philip, through a certain reverence and prudence, takes counsel with Andrew on the matter, and they both come to Jesus, and present the petition. The accurate description of all these details reveals the work of the eye-witness, John.

The Evangelist has left us in ignorance whether or not these Gentiles were admitted. He passes over that in his eagerness to record the words of Jesus.

The Lord Jesus recognizes in this petition of the Gentiles the great desire of the Gentile world that he should extend salvation to them. He looked westward to Rome, and he saw the thousands and thousands of the Gentiles who would believe in his name. He looked abroad upon the face of the universal earth, and he saw the great Christian Church, which should embrace the Gentiles of every nation, even till the end of time. But he saw in the same divine intuition that this great creation

must be the fruit of his death. He saw that out of his death life should come, the everlasting life of the Church; and he likens this effect to that which takes place in nature, when the seed planted in the earth gives its own vitality to produce new life. One seed goes into the earth, and having produced the germ of life, the old seed rots, that many seeds may be produced from its death. So with Jesus, his mortal life must be sacrificed that many should receive from the efficacy of that death the life that knows no death. Jesus calls the hour of his death the hour of his glory, for by his death he sealed his work, and the glory of Christ followed upon his death. All his sufferings and lowly estate ended at his death, and his eternal glory burst forth from the tomb. He arose in his glory not alone: the Church, his spotless bride, arose with him to reign with him forever. These Gentiles recall to his mind that great ethnico-Christian Church which should be purchased by his blood, and he longs to consummate his work. He had taught men to be ready to throw away this present life for the everlasting life in Heaven, and now he was to set them the sublime example. It is that wonderful paradox: We must hate our life, that we may have life. We must hold our present life as a pawn ready to lay it down at any moment for the life of eternity. There is nothing in this world that we love as we love our lives, and hence by this sublime teaching we are taught that we must reserve nothing in the offering of our beings to God. If God's cause demands our lives, let them be ready for the offering; and this disposition of the soul is meritorious, even if the demand never comes. If the followers of Christ stopped at death, how many saints would be lost to the kingdom of Heaven? The true following of Jesus Christ, who himself died for us, must include the offering of our lives, if the sacrifice is necessary. Hence he invites those who would serve him to follow him; that is, to imitate him in accepting sufferings and death for the higher life. The mind of the leader and the minds of his followers should have the same conception of the present life in its relation to the eternal world. But the following of Christ has its joyful aspect, which far transcends its sorrows. We are asked to follow Jesus, not alone to death, but through death to the eternal joys of his Kingdom.

Great is the destiny of the true follower of Christ. He is to be with Christ, not for any limited time, for all eternity. To be with Christ: let us pause, and realize it. Christ is in Heaven, in the glory of God, and the faithful follower will be there, forever associated in that glory. When all the vulgar things, for which men of this world work, shall have been dissolved, the followers of Christ will be forever with Christ in the glory of God. And in Christ's own words, the Father will honor the followers of Christ. These are not vain words; a message of great meaning is given to man in the declaration that God will honor the servant of Christ.

When King Ahasuerus or Xerxes of Persia heard that his life had been saved by Mordecai, the Jew, he called his Chief Counsellor Haman, and asked him: "What shall be done to the man whom the king delighteth to honor?" And Haman said to the king: "For the man whom the king delighteth to honor, let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on the head of which a crown royal is set: and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honor, and cause him to ride on horseback through the streets of the city, and proclaim before him: 'Thus shall it be done to him whom the king delighteth to honor.'"—Esther VI. 6—9. And what shall be done to the man whom the King of kings delighteth to honor? The mightiest king of this world is a poor weak creature with circumscribed temporary powers. But the King who will honor the true follower of Christ is the Almighty God, who spake, and the heavens and the earth were made. No power of human mind can form an idea of that glory, and it will be eternal. Is it not enough to draw our souls up from the things that are beneath us, to fix their contemplation on the things to which the soul by its high nature belongs? And yet men turn from the high destiny of a man to accept the lot of the brute, who dies and passes away, and is no more.

Christ was no unnatural pretending stoic. As the series of his sufferings and his death came vividly before his mental contemplation, his soul was troubled. Christ had a true human nature, in no wise disnaturalized by its union with the Divin

nature in the person of Christ. This human nature shudders at the approaching tragedy. With true natural instinct it turns to the Father with a petition to be saved from the impending suffering.

Some punctuate the petition of Christ with a mark of interrogation, as though Christ by the interrogative form of the sentence protested that he made no such petition. But this opinion throws into the words of Christ a certain element of affectation which can not be admitted, and besides, it places Christ in contradiction with himself, for in the Garden a few days later he did pray earnestly that the chalice might pass from him. When dealing with that future text we shall take up in detail the question of the two wills of Christ. For the understanding of the present passage it is sufficient to say that the human will of Christ, according to its merely natural instincts, moved Christ to ask of his Father deliverance from the hour of suffering; but the higher will, which was ever in strict conformity with the will of God, immediately asserted itself, and he offers himself gladly to suffer in the words: "But for this cause came I unto this hour." We rise to the performance of noble deeds by triumphing over the desires of crude nature. In Christ there was not the disorder that reigns in our sinful nature; but still he had to overcome the natural feelings of his true human nature in offering himself to suffer and to die for man.

The higher will of Christ assumes the complete mastery, and by it Christ offers himself to die in the words: "Father, glorify thy name." It was equivalent to saying: "Father, let me die, that men may be redeemed, and thy name glorified by those who shall be redeemed by my blood." Christ sees the great effects of his death. He sees what Isaiah saw when he cried out: "—for the earth shall be full of the knowledge of the Lord, as the waters cover the seas."—XI. 9. And this moves Jesus to long for the hour which caused his human nature to tremble.

The Father now speaks from Heaven in answer to Jesus' prayer. The voice was distinct, and the multitude was aware that the voice issued from above. The Father declares that he had glorified his name, and would glorify it again. The glory of the Son is the glory of the Father; for the Son and the

Father are one. The Father's name was glorified by all the works of Jesus. The belief which was born in the souls of men through the words and deeds of Jesus was unto the glory of the Father. By every act of his life Jesus had given glory to the name of the Father. At the time of this discourse the kingdom of Heaven was founded on earth by Jesus, and the Father's name was glorified by the foundation of that kingdom. In declaring that he had glorified his name, the Father refers to all that part of Jesus' life that had thus far been lived among men. The Father's words should not be restricted to any one event of the life of Jesus, but should be applied to the whole great life by whose power the beginnings of the world-empire of the New Testament were at this time established on earth. But the work was not finished. The great Consummation must be effected on the cross, the power of death must be broken by the Resurrection, the Holy Ghost must be enthroned in the Church before the great work of Christ should stand forth before men a finished work, to fulfill its mission in the world until the end of time. It is in contemplation of these future effects that God declares that he will glorify his name again. It was the witness of God to the truth of Jesus' mission, and the pledge of God that Jesus' mission should not fail. Here we have a clear evidence of the Divinity of Jesus Christ. Its proving force is not impaired by the fact that some of the multitude said that it had thundered. It was a loud voice from above, and it was but natural that some of the astonished multitude who were not at the moment intent to catch the message should have sought to assign a natural cause to the phenomenon. All heard the great sound from on high. Those who failed to discern the words believed that it was thunder; but the others who heard and understood the words declared that an angel had spoken to Jesus. Many times in the history of Israel angels from the heavens had spoken to men. In Genesis, XXI. 17, "the angel calls to Hagar out of Heaven"; *ibid.* XXII. 11, "the angel of the Lord calls to Abraham out of Heaven." The multitude standing by, hearing the words, believed that a similar event had happened.

Jesus tells them why the voice came. Jesus did not need such voice for himself. The eternal union of the Trinity was not broken by the Incarnation. Hence there was a divine

communication between the Father and the Son which man could not understand. This audible voice was therefore given not to communicate anything to Jesus, but to bear witness to the children of men that Jesus was the Son of God. It was another link in the chain of evidence that binds men to Jesus Christ.

The Lord Jesus now declares that judgment is done upon the world, and that the prince of this world shall be cast out. The prince of this world is the devil. The world had been sold to him by sin. The devil held the world in bondage in a cruel tyranny. But Christ by his death overcame the devil, and delivered men out of his hand, and gave them the liberty of the children of God. In the words of St. Paul: "Since then the children are sharers in flesh and blood, he also in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is the devil; and might deliver all them who in fear of death were all their lifetime subject to bondage." — Heb. II. 14 — 15. The hour was approaching when the seed of the woman should crush the head of the prince of this world, as was promised to the first parents of humanity. The judgment here spoken of is the passing sentence of condemnation and expulsion upon him who had held mankind in bondage since the first sin. But it is to be accomplished by the cross; hence Christ speaks of his manner of death and of its effect upon the world. The expression is similar to John III. 14—15. The Lord institutes a slight play on words here. He would be lifted up from the earth in his Crucifixion, as John explains; but he would draw all men, not by a physical action, as he was lifted up, but by the great moral power of his grace. He does not in effect draw all up to himself, but he has extended to men a universal salvation; and, if they are not drawn to him, it is due to the misuse of their free will.

There is no event in the history of man like to that death on the cross. It stands there an everlasting testimony of God's love to man. It is the inspiration of hope, the encouragement in suffering, the sign of salvation. Men look upon that scene, and straightway leave the way of sin and death, and turn their souls to God and to life. What are the decisive events of history

compared to that event on Calvary? It was the birth of Christianity. Wisely do the followers of Christ make use of the sign of the cross, for our life came through the death on the cross.

The multitudes did not understand the true sense of Jesus' declaration that he must be lifted up from the earth. Those who engaged in argument with Christ cared not to seek with honest hearts the sense of his words. Most probably they construed them to mean his departure from this world, and with a mean, captious spirit they raise an objection to his words, basing their argument on the Holy Scriptures. In many places in the Holy Scriptures it is declared that the reign of the Messiah shall be for ever. Isaiah declares it in the passage that we have already quoted, IX. 7. Daniel declares of the Messiah: "And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed."—VII. 14. From these and like texts Israel rightly formed the idea that Christ should remain forever. They also knew from the Law, especially from Daniel, that the Messiah should be called the Son of Man. But they erred greatly in their gross conception of the Son of Man. The Messiah should remain forever, and of his kingdom there shall be no end, but his kingdom is not of this world. This was the stone of stumbling for every Jew. Their aspirations had been trained for generations to look for a great national renaissance under the Messiah. The Pharisees fostered this idea in the people, and kept from them the idea of the spiritual character of the Messiah.

In the present event they plainly scoff at Christ. They know that he calls himself the Son of man, and also that he declares himself to be the Messiah; and they try to prove from the Law that if the Son of man is to leave the earth, he can not be the Messiah. Hence, with impudent unbelief, they ask: "Who is this Son of man that is to be lifted up?"

Their question was too base and dishonest to merit an answer. Wherefore the Lord Jesus takes no notice of it. But he warns them of the dreadful sin they are committing in resisting the light. Jesus was the light of the world; the light

that lighteth every man that cometh into the world. And there was being fulfilled in Israel that sad event spoken of by St. John : "And the light shineth in the darkness, and the darkness apprehended it not."—I. 5. That which the physical world becomes, without natural light, the moral world becomes, without the light of Jesus Christ. Take away all light from our present world, and our life would become a dreary aimless thing. We could not see to walk our ways, or to do any of our works. And so it is in the soul's world. Take away the light of Jesus Christ, and the soul is a lost being, blindly groping and straying, even until its final loss of eternal life. Other lights glimmer in this dark world, but they are *ignes fatui*, and they lead the soul astray into the desert wild of unbelief and sin. He is the only essential light of the world; all other true lights shine by his light. His light is sufficient to light the whole world; but man can shut it out by hardening his heart against the influence of that light. Jesus warns them that they are committing this great sin, and that the time of his abiding with them is short. The influence of Jesus on the Jews did not cease with his death. He is the light of the world always. But Jesus speaks here of his personal presence and teaching which certainly gave Israel a great opportunity. Moreover, the time of God's forbearance was drawing to a close. There was yet a brief time in which Israel could receive her Messiah; but if she should harden her heart even until the Lord Jesus should be taken away from her, God would withdraw from her, and his judgment would fall. The words of Jesus are a prophecy of his death, at the same time that they are an exhortation to Israel to receive the light that was given her in the personal presence of Jesus. God has not withdrawn his grace absolutely from Israel. Through the ages there have been some faithful Jewish converts; but a special act of God was extended to Israel in the personal presence among them of Jesus Christ, and as they rejected this special grace, it passed from them. Jesus is always the light of the world to all men, even to that hard-hearted people. His light shines in our souls, and we walk by his light; but to Israel, for a time, he was the light dwelling among men. It was of that particular phase of the light that Jesus speaks, when he declares that "yet a little while is the light among you."

Though Jesus speaks in the form of a metaphor here, he does not leave them in doubt as to the sense of his words. He appeals directly to them to believe in him, and tells them the glorious effect of such faith. Faith in Jesus will make men sons of light. It is a beautiful way to characterize Christian man. In the visible creation, God has given no better gift to man than the light. The life of all nature is ultimately bound up with the light. When the light of the morning breaks upon the world, all nature hails it with gladness. The great world of man and beast and bird awakes from sleep, and resumes its active state of life. Now this bright creature of this world is taken as an emblem of the light of the supernatural world. That world is all light: it has no night, and no death. The light of that world is reflected in many forms. The principle of divine grace within us, by which we believe in God and serve him and love him, is a participation of that divine light, and the glory of the elect of Heaven is the full effect in them of that light. A man is the son of light, when he has abiding in his soul the effulgence of that divine light. This principle of grace lights up his soul to hold to God by faith. Such a man is a son of light, for the reason that he has the right of citizenship in that future world of light, where God dwells in light inaccessible, and where in the light of God's countenance we shall enjoy the Beatific Vision.

The hatred which the Pharisees bore to Jesus had now reached such an acute stage that Jesus prudently avoided their snares by hiding himself from them after this discourse. His place of concealment may have been in Bethany or in the Mount of Olives.

JOHN XII. 37—50.

37. But though he had done so many signs before them, yet they believed not in him:

38. That the word of Isaiah the prophet might be fulfilled, which he spoke: Lord, who

37. Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν:

38. Ἴνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ, ὃν εἶπεν: Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

hath believed our report? and to whom hath the arm of the Lord been revealed?

39. For this cause they could not believe, for that Isaiah said again:

40. He hath blinded their eyes, and he hardened their heart; lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them.

41. These things said Isaiah, because he saw his glory; and he spoke of him.

42. Nevertheless even of the rulers many believed in him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue:

43. For they loved the glory of men more than the glory of God.

44. And Jesus cried and said: He that believeth in me, believeth not in me, but in him that sent me.

45. And he that beholdeth me beholdeth him that sent me.

46. I am come a light into the world, that whosoever believeth in me may not abide in the darkness.

καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;

39. Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας:

40. Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ ἐπώρρωσεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ στραφῶσι, καὶ ἰάσωμαι αὐτούς.

41. Ταῦτα εἶπεν Ἡσαΐας ὅτι εἶδεν τὴν δόξαν αὐτοῦ καὶ ἐλάλησεν περὶ αὐτοῦ.

42. Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτὸν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται.

43. Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ Θεοῦ.

44. Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν: Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλὰ εἰς τὸν πέμψαντά με.

45. Καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με.

46. Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

47. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world.

48. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spoke, the same shall judge him in the last day.

49. For I spoke not from myself; but the Father who sent me, he hath given me a commandment, what I should say, and what I should speak.

50. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

47. Καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων, καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν: οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.

48. Ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν: ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

49. Ὅτι ἐγὼ ἐξ ἐμαντοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με Πατήρ, αὐτὸς μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω.

50. Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν, ἃ οὖν ἐγὼ λαλῶ, καθὼς εἶρηκέν μοι ὁ Πατήρ, οὕτως λαλῶ.

In verse 41 *ὅτι εἶδον* is the reading of *℣*, A, B, L, M, X, and of the Bohairic, Sahidic and Armenian versions; the Vulgate and other authorities have *ὅτε*.

The present text of John is a sort of epilogue upon the effects of Jesus' public life upon the Jews. Many miracles of Jesus are recorded in the Gospels; many more were done that are not recorded. But the Jews remained obdurate. Jesus now issues his last call, mingling it with words of terrible warning. He must now deliver his farewell address to his Apostles, institute the Holy Eucharist, and then offer himself to die for men. St. John is careful to point out that the incredulity of the Jews was in no wise a failure of the Redemption. He proves that this same incredulity was foreseen and predicted by the greatest of Israel's prophets ages before the event. The prophecy of Isaiah must be fulfilled, because it was based upon the foreknowledge of God; but the necessity of the fulfillment

did not impose any necessity upon the free will of man. Such unbelief did not exist, because God foresaw it; but because it was to be by the free choice of man, God foresaw it. God foresaw that the Jews would of their own free will, in opposition to divine light and divine grace, reject the divine Savior, and he inspired Isaiah to prophesy what was thus foreseen. We speak of this knowledge as God's *foreknowledge*; but properly speaking it is not foreknowledge, but knowledge. Foreknowledge implies futurity, and with God there is no future: all things are eternally present to him. God's knowledge cannot err, and yet these foreseen events remain contingent and free. It is as though God transferred himself into the duration that we call future, and became a present witness of events. When I see a man walking, though he walk by the free exercise of his will, it can not be that he do not walk while he walks. Hence, though my seeing imposes no obligation on his act, it must be true that he walks. Now, I have only such power of vision over present events; but God has greater power over all future events. The unbelief of the Jews happened, that the prophecy might be fulfilled: for the objective order of things must unfold itself in absolute conformity with the eternal idea of God, and yet there is no injury done to free will. God simply foresees from all eternity the objective order as it will be. His knowledge imposes no more necessity on the events than our act of vision imposes on the free acts of men, as they are wrought before our eyes in present time. Hence we need not be puzzled by the fact that the event here described happened *for the purpose that the prophecy might be fulfilled*. God did not necessitate the fulfillment before he authorized the prophecy. In the real order of causality the event was the cause of the prophecy, but once the prophecy was uttered, it must be fulfilled; and this event happened that it might be fulfilled.

The first prophecy cited is from Isaiah, LIII. I: "Who hath believed our report? and to whom hath the arm of the Lord been revealed?" The report is the things that have been heard from the preachers of Christ. Isaiah is here presenting an idea of the unbelief of Israel, under the form of a complaint from those who announced Christ to the world. It is clear that they speak of the unbelief of Israel, for the same prophet and the

other prophets declare the great belief of the Gentile nations. In many other places Isaiah charges the Jews with unbelief: "I have spread out my hands all the day unto a rebellious people, who walketh in a way that is not good, after their own thoughts." —LXV. 2. Christ declared of himself that he was sent first of all to the house of Israel. He instructed the disciples not to go in the way of the Gentiles till they should have completed the preaching of the Gospel to the cities of Israel; and against all this the Jews opposed the barrier of cold unbelief. The whole event, with all its results, was foreseen by God, and this prophecy represents the disappointment of the preachers at the small number of the Jews who accepted the message. The arm of the Lord is a metaphor to express the power of God. The revelation of the arm of the Lord is that divine effect that is wrought in the souls of men when they believe. The preachers complain that the arm of the Lord is revealed but to few, for the reason that men repulse the action of God, and consequently the effect of the implanting of divine faith is not wrought in such men.

John now goes still further and declares that the Jews could not believe, and he brings forth as a reason the prophecy of Isaiah, VI. 10: "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed." It is immediately evident that St. John has quoted, not the exact form of expression, but the sense.

The authors of the Greek Septuagint version endeavored to modify the terrible import of these words, by changing the imperative to the perfect tense, but this is an unwarranted manipulation of the original text. To understand these words we must bear in mind the properties of prophetic diction. Prophecy is a province of Holy Writ where the most striking forms of speech are employed to impress more vividly the ideas upon the souls of men. The words of God to Isaiah in this passage do not bid him work the effect of spiritual hardening upon the people; but they make known that such a condition shall exist in the Jewish people. The existence of this dreadful condition is described in this strange way to arrest the attention of men, and draw them to think in their hearts.

The next very important need is to determine what causality God exerted upon the condition described by Isaiah. We are forbidden by the analogy of faith to ascribe to God a positive causality in the effect here described. It would be heresy to assert that God positively blinds and hardens a man's soul. Many theologians endeavor to explain the issue of the negative action of God. God's grace is absolutely necessary for salvation; and if God withdraws that grace, the man can not be saved. It is also true that, where a man has abused the grace of God, and filled the cup of his wickedness, God does withdraw his grace. Thus St. Paul says in Romans, I. 28, that them who refused to have God in their knowledge, "God gave up to a reprobate mind." Again St. Paul says in Romans, IX. 18: "So then he hath mercy on whom he will, and whom he will he hardeneth." Now they say that, as Israel abused the grace of God, he withdrew in part his grace from them, and allowed them to lapse into that state which Isaiah in prophetic vision describes.

We do not wish to deny probability to this opinion, but it is certainly not the only explanation of these words of Isaiah. It would be perfectly allowable to explain these words of Isaiah as merely in the most emphatic way asserting the future existence of that peculiar blindness and hardness of the Jewish people by which they reject Christ even to this day. The words of the prophet could be justified, even though God did not withdraw any grace, or have any part in the effect, save to foresee it, and move his prophet to predict it. In this sense the command of God to execute the effect is intended to convey vividly the certainty of an effect which God willed not, but which came by the abuse of man's free will. At all events, human liberty is safeguarded in both opinions, and the mercy of God is not abused. He is a longsuffering God, and delights not in the death of the sinner, and if ever he withdraws his grace from a sinful man, it is when there is no hope that the man will be converted.

The impossibility of belief which St. John draws from this prophecy must be explained as in the former case. They could not believe, because it was foreseen that they would not believe; and it was thus foreseen, because they chose freely to reject the light, because their deeds were evil.

In the forty-first verse St. John authentically declares to us that Isaiah speaks these words of Christ in his relation to the Jews. By the power of divine illumination Isaiah looks down the ages, and sees the Christ rejected by the most part of the Jewish people, but acknowledged by the great Gentile Church. The dreadful character of the unbelief of the Jews is brought out by the detailed description of making fat the heart, and making heavy the ears, and closing the eyes; it is a state of moral insensibility.

St. John assumes in a certain sense the role of an apologist of the New Testament. He employs every argument to show that the unbelief of the Jews is no argument against the cause of Christ. He also makes much of every argument to show that the sufferings and death of Christ were a voluntary offering, and not forced upon the Lord Jesus by the power of men.

St. John now adduces a peculiar motive of credibility from the action of some of the chief men of the nation of the Jews. It was the boast of the Pharisees that none of the rulers had believed in Jesus. St. John overthrows this objection by informing us that many of the rulers did believe in Jesus, but fear of the Pharisees kept them from acknowledging their faith. The Pharisees held supreme authority in Israel, and they had agreed to put out of the synagogue any one that should confess Jesus. This would be practically social and religious ostracism, and the Jews feared it. St. John rightly censures those who were withheld by such motives from confessing Jesus Christ. They preferred their social station and the esteem of men more than the glory which God gives to those who believe in him.

The same motives that kept Jewish rulers from acknowledging Christ are drawing some out of the Church of Christ, and keeping others from entering it; and the judgment of St. John is applicable to them.

From the forty-fourth to the fiftieth verse, St. John seems to condense into the form of an epilogue some of the appeals to faith that Jesus had uttered at various times. The general tenor of these verses is identical with the fifth and tenth chapters of St. John.

Jesus establishes an essential identity between himself and the Father. He declares that the man who believes in him, believes not alone in the mere man whom he sees, but believes

in the Father with whom Jesus is one in nature. The same truth is reenforced by the declaration that he that beholdeth Jesus, beholdeth the Father that sent him. Not that eyes of flesh can see the Father, but that eyes of flesh can see the one infinite nature of the Godhead under the form and fashion of a man in Jesus Christ. It is the great argument of the New Testament, that Jesus Christ is God, one in nature with the Father and the Holy Ghost. Any honor of Jesus Christ that stops short of acknowledging him as God, one in nature with the Father, is derogatory to Jesus, and in contradiction to his plain words.

The forty-sixth verse is identical with the eighth verse of the twelfth chapter, and has already been explained.

In the forty-seventh and forty-eighth verses the truth is identical with III. 17—18. This is the time of mercy. When a man sins, God does not hurl his thunderbolt at him. Divine mercy waits for such a one, and the grace of Jesus Christ is still offered to save him. But there will come a day of judgment, and in that last day Jesus will not act as an advocate of the prosecution. The reprobate will be condemned by the awful evidence of truth, in that hour when all the secrets of hearts will be revealed. The power of Jesus is executed, not to condemn man, but to save him: the reprobate is every day writing his own judgment. And in the day of judgment, it will be the record of his life that will hurl him from the face of God into eternal hell.

The concluding verses of the chapter assert the veracity of Christ's mission, and the identity of the Father and the Son. These great truths have been explained in many places in the preceding chapters of St. John.

MATT. XXIV. 1—51.

1. And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple.

1. Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐκ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

2. But he answered and said unto them: See ye not

2. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς: Οὐ βλέπετε ταῦτα πάντα;

all these things? verily I say unto you: There shall not be left here one stone upon another, that shall not be thrown down.

3. And as he sat on the mount of Olives, the disciples came unto him privately, saying: Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4. And Jesus answered and said unto them: Take heed that no man lead you astray.

5. For many shall come in my name, saying: I am the Christ; and shall lead many astray.

6. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for these things must needs come to pass; but the end is not yet.

7. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places.

8. But all these things are the beginning of travail.

9. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake.

ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται.

3. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες: Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ συντελείας τοῦ αἰῶνος;

4. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς: Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.

5. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες: Ἐγὼ εἰμι ὁ Χριστὸς, καὶ πολλοὺς πλανήσουσιν.

6. Μελλήσετε δὲ ἀκούειν πολέμους, καὶ ἀκοὰς πολέμων: ὁρᾶτε μὴ θροεῖσθε, δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω ἐστὶν τὸ τέλος.

7. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους.

8. Πάντα δὲ ταῦτα ἀρχὴ ὧδίνων.

9. Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομα μου.

10. And then shall many stumble, and shall deliver up one another, and shall hate one another.

11. And many false prophets shall arise, and shall lead many astray.

12. And because iniquity shall be multiplied, the love of the many shall wax cold.

13. But he that endureth to the end, the same shall be saved.

14. And this Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

15. When therefore ye see the abomination of desolation which was spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand),

16. Then let them that are in Judæa flee unto the mountains:

17. Let him that is on the housetop not go down to take out the things that are in his house:

18. And let him that is in the field not return back to take his cloak.

19. But woe unto them that are with child and to them that give suck in those days!

10. Καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσιν, καὶ μισήσουσιν ἀλλήλους.

11. Καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται, καὶ πλανήσουσιν πολλούς.

12. Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.

13. Ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

14. Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἔξει τὸ τέλος.

15. Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἐστὸς ἐν τόπῳ ἁγίῳ, (ὃ ἀναγινώσκων νοείτω),

16. Τότε οἱ ἐν τῇ Ἰουδαίᾳ, φευγέτωσαν εἰς τὰ ὄρη.

17. Ὁ ἐπὶ τοῦ δώματος, μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ.

18. Καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστεφάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.

19. Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

20. And pray ye that your flight be not in the winter, neither on the Sabbath:

21. For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor never shall be.

22. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened.

23. Then if any man shall say unto you: Lo, here is the Christ, or: Here; believe it not.

24. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect.

25. Behold, I have told you beforehand.

26. If therefore they shall say unto you: Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not.

27. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man.

20. Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μὴ δὲ σαββάτῳ.

21. Ἔσται γὰρ τότε θλίψις μεγάλη, ὅσα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.

22. Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ: διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

23. Τότε ἐὰν τις ὑμῖν εἴπῃ: Ἴδού, ὧδε ὁ Χριστὸς, ἢ: Ὡδε, μὴ πιστεύητε.

24. Ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφήται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.

25. Ἴδού, προεῖρηκα ὑμῖν.

26. Ἐὰν οὖν εἴπωσιν ὑμῖν: Ἴδού, ἐν τῇ ἐρήμῳ ἐστὶν, μὴ ἐξέλθῃτε: Ἴδού, ἐν τοῖς ταμείοις, μὴ πιστεύσητε.

27. Ὡσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου.

28. Wheresoever the carcase is, there will the eagles be gathered together.

29. But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the Heavens shall be shaken:

30. And then shall appear the sign of the Son of man in Heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of Heaven with power and great glory.

31. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of Heaven to the other.

32. Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh;

33. Even so ye also, when ye see all these things, know ye that he is nigh, even at the doors.

34. Verily I say unto you: This generation shall not pass away, till all these things be accomplished.

28. Ὅπου ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

29. Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

30. Καὶ τότε φανήσεται τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, μετὰ δυνάμεως καὶ δόξης πολλῆς.

31. Καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἁκρων οὐρανῶν ἕως τῶν ἁκρων αὐτῶν.

32. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν: ὅταν ᾗδῃ ὁ κλάδος αὐτῆς γίνηται ἀπαλός, καὶ τὰ φύλλα ἐκφυῇ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος,

33. Οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

34. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται.

35. Heaven and earth shall pass away, but my words shall not pass away.

36. But of that day and hour no one knoweth, not even the angels of Heaven, neither the Son, but the Father only.

37. And as were the days of Noah, so shall be the coming of the Son of man.

38. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark.

39. And they knew not until the flood came, and took them all away; so shall be the coming of the Son of man.

40. Then shall two men be in the field: one is taken, and one is left:

41. Two women shall be grinding at the mill; one is taken, and one is left.

42. Watch therefore: for ye know not on what day your Lord cometh.

43. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.

35. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.

36. Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, οὐδὲ ὁ Υἱὸς, εἰ μὴ ὁ Πατὴρ μόνος.

37. Ὡσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου.

38. Ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις ἐκείναις ταῖς πρὸ τοῦ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν,

39. Καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατακλυσμὸς, καὶ ἤρεν ἅπαντας, οὕτως ἔσται ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου.

40. Τότε ἔσονται δύο ἐν τῷ ἀγρῷ, εἰς παραλαμβάνεται, καὶ εἷς ἀφίεται.

41. Δύο ἀλήθουσai ἐν τῷ μύλῳ, μία παραλαμβάνεται, καὶ μία ἀφίεται.

42. Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ Κύριος ὑμῶν ἔρχεται.

43. Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτῃς ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἵασεν διορυγῆναι τὴν οἰκίαν αὐτοῦ.

44. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh.

45. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season?

46. Blessed is that servant, whom his lord when he cometh shall find so doing.

47. Verily I say unto you, that he will set him over all that he hath.

48. But if that evil servant shall say in his heart: My lord tarrieth;

49. And shall begin to beat his fellow-servants, and shall eat and drink with the drunken;

50. The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not,

51. And shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

MARK XIII. 1-37.

1. Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ: Διδάσκαλε, ἴδε ποταποὶ λίθοι, καὶ ποταπαὶ οἰκοδομαί.

44. Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοί, ὅτι ἡ οὐ δοκεῖτε ὥρα, ὃ Τίς τοῦ ἀνθρώπου ἔρχεται.

45. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ Κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ, τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;

46. Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσῃ οὕτως ποιοῦντα.

47. Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

48. Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ: Χρονίζει μου ὁ κύριος,

49. Καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθύοντων,

50. Ἦξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,

51. Καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει: ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

LUKE XXI. 5-38.

5. Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται, εἶπεν:

6. Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθή-

2. Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ: Βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς; οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθῇ.

3. Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος, καὶ Ἰάκωβος, καὶ Ἰωάννης, καὶ Ἀνδρέας:

4. Εἰπὼν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα;

5. Ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς: Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.

6. Πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες: Ὅτι ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν.

7. Ὅταν δὲ ἀκούετε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε: δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος.

8. Ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν: ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί.

9. Ἀρχὴ ὧδίνων ταῦτα: βλέπετε δὲ ὑμεῖς ἑαυτοὺς, παραδώσουσιν ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθή-

σεται λίθος ἐπὶ λίθῳ ὧδε, ὃς οὐ καταλυθήσεται.

7. Ἐπηρώτησαν δὲ αὐτὸν, λέγοντες: Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;

8. Ὁ δὲ εἶπεν: Βλέπετε μὴ πλανηθῇτε, πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες: Ἐγὼ εἰμι, καὶ: Ὁ καιρὸς ἤγγικεν: μὴ πορευθῇτε ὀπίσω αὐτῶν.

9. Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῇτε, δεῖ γὰρ ταῦτα γενέσθαι πρῶτον: ἀλλ' οὐκ εὐθέως τὸ τέλος.

10. Τότε ἔλεγεν αὐτοῖς: Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν:

11. Σεισμοὶ τε μεγάλοι, καὶ κατὰ τόπους λοιμοί, καὶ λιμοὶ ἔσονται, φόβηθρά τε καὶ ἀπ' οὐρανοῦ σημεῖα μεγάλα ἔσται.

12. Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακὰς, ἀπαγομένους ἐπὶ βασιλεῖς

σεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς.

10. Καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.

11. Καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε, οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ Ἅγιον.

12. Καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον, καὶ ἐπαναστήσεται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.

13. Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου, ὃ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

14. Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, ἑστηκότα ὅπου οὐ δεῖ (ὃ ἀναγινώσκων νοεῖτω), τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη.

15. Ὁ ἐπὶ τοῦ δώματος, μὴ καταβάτω, μὴ δὲ εἰσελθῆτω τί ἄραι ἐκ τῆς οἰκίας αὐτοῦ.

16. Καὶ ὁ εἰς τὸν ἀγρὸν, μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἄραι τὸ ἱμάτιον αὐτοῦ.

καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου.

13. Ἀποβήσεται ὑμῖν εἰς μαρτύριον.

14. Θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν, μὴ προμελετᾶν ἀπολογηθῆναι.

15. Ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν πάντες οἱ ἀντικείμενοι ὑμῖν.

16. Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων, καὶ ἀδελφῶν, καὶ συγγενῶν, καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν.

17. Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

18. Καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόλῃται.

19. Ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν.

20. Ὅταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων Ἱερουσαλήμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.

21. Τότε οἱ ἐν τῇ Ἰουδαίᾳ, φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς, ἐκχωρεῖτωσαν, καὶ οἱ ἐν ταῖς χώραις, μὴ εἰσερχέσθωσαν εἰς αὐτήν.

22. Ὅτι ἡμέραι ἐκδικήσεως αὐταί εἰσιν, τοῦ πλησθῆναι πάντα τὰ γεγραμμένα.

17. Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις, ἐν ἐκείναις ταῖς ἡμέραις.

18. Προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος.

19. Ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ Θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται.

20. Καὶ εἰ μὴ ἐκολόβωσεν Κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ, ἀλλὰ διὰ τοὺς ἐκλεκτοὺς, οὓς ἐξελέξατο, ἐκολόβωσεν τὰς ἡμέρας.

21. Καὶ τότε ἐάν τις ὑμῖν εἴπῃ: Ἴδε, ὧδε ὁ Χριστὸς, καὶ: Ἴδε ἐκεῖ, μὴ πιστεύετε.

22. Ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς.

23. Ὑμεῖς δὲ βλέπετε: προεῖρηκα ὑμῖν πάντα.

24. Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς.

25. Καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.

23. Οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις: ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ τῷ λαῷ τούτῳ.

24. Καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καὶ ἔσονται καιροὶ ἐθνῶν.

25. Καὶ ἔσονται σημεῖα ἐν ἡλίῳ, καὶ σελήνῃ, καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἡχους θαλάσσης καὶ σάλου,

26. Ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ: αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

26. Καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις, μετὰ δυνάμεως πολλῆς καὶ δόξης.

27. Καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

28. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν, ὅταν ἤδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν.

29. Οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

30. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις ὅτου ταῦτα πάντα γένηται.

31. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ παρελεύσονται.

32. Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ, οὐδὲ ὁ Υἱὸς, εἰ μὴ ὁ Πατήρ.

33. Βλέπετε, ἀγρυπνεῖτε, οὐκ οἶδατε γὰρ πότε ὁ καιρὸς ἐστίν.

34. Ὡς ἄνθρωπος ἀπόδημος ἀφείλε τὴν οἰκίαν αὐτοῦ, καὶ δούους τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.

27. Καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφελῇ μετὰ δυνάμεως καὶ δόξης πολλῆς.

28. Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.

29. Καὶ εἶπεν παραβολὴν αὐτοῖς: Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα:

30. Ὅταν προβάλῃσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν.

31. Οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

32. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται.

33. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.

34. Προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν αἱ καρδίαι ὑμῶν ἐν κρεπάλλῃ, καὶ μέθῃ, καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη:

35. Γρηγορεύετε οὖν, οὐκ οἰδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὄψε, ἢ μεσονύκτιον, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ.

36. Μὴ ἐλθὼν ἐξαίφνης, εὖρη ὑμᾶς καθεύδοντας.

37. Ὁ δὲ ὑμῖν λέγω, πᾶσιν λέγω: Γρηγορεύετε.

1. And as he went forth out of the temple, one of his disciples saith unto him: Master, behold, what manner of stones and what manner of buildings!

2. And Jesus said unto him: Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

3. And as he sat on the Mount of Olives over against the temple, Peter and James and John and Andrew asked him privately:

4. Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished?

5. And Jesus began to say unto them: Take heed that no man lead you astray.

35. Ὡς παγὶς ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

36. Ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι, ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ Υἱοῦ τοῦ ἀνθρώπου.

37. Ἦν δὲ τὰς ἡμέρας διδάσκων ἐν τῷ ἱερῷ, τὰς δὲ νύκτας ἐξερχόμενος ἠϋλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιῶν.

38. Καὶ πᾶς ὁ λαὸς ὄρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ, ἀκούειν αὐτοῦ.

5. And as some spoke of the temple, how it was adorned with goodly stones and offerings, he said:

6. As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down.

7. And they asked him, saying: Master, when therefore shall these things be? and what shall be the sign when these things are about to come to pass?

8. And he said: Take heed that ye be not led astray: for many shall come in my name,

6. Many shall come in my name, saying: I am he; and shall lead many astray.

7. And when ye shall hear of wars and rumors of wars, be not troubled: these things must needs come to pass; but the end is not yet.

8. For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

9. But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them.

10. And the Gospel must first be preached unto all the nations.

11. And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12. And brother shall deliver up brother to death, and

saying: I am he; and: The time is at hand: go ye not after them.

9. And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

10. Then said he unto them: Nation shall rise against nation, and kingdom against kingdom:

11. And there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from Heaven.

12. But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake.

13. It shall turn unto you for a testimony.

14. Settle it therefore in your hearts, not to meditate beforehand how to answer:

15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gain-say.

16. But ye shall be delivered up even by parents, and

the father his child; and children shall rise up against parents, and cause them to be put to death.

13. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

14. But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains:

15. And let him that is on the housetop not go down, nor enter in, to take anything out of his house:

16. And let him that is in the field not return back to take his cloak.

17. But woe unto them that are with child and to them that give suck in those days!

18. And pray ye that it be not in the winter.

19. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be.

20. And except the Lord had shortened the days, no flesh would have been saved: but

brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death.

17. And ye shall be hated of all men for my name's sake.

18. And not a hair of your head shall perish.

19. In your patience ye shall win your souls.

20. But when ye see Jerusalem compassed with armies, then know that her desolation is at hand.

21. Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein.

22. For these are days of vengeance, that all things which are written may be fulfilled.

23. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people.

24. And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

for the elect's sake, whom he chose, he shortened the days.

21. And then if any man shall say unto you: Lo, here is the Christ; or: Lo, there, believe it not:

22. For there shall arise false Christ's and false prophets, and shall show signs and wonders, that they may lead astray, if possible, the elect.

23. But take ye heed: behold I have told you all things beforehand.

24. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25. And the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken.

26. And then shall they see the Son of man coming in clouds with great power and glory.

27. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28. Now from the fig tree learn her parable: when her branch is now become tender,

25. And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows;

26. Men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken.

27. And then shall they see the Son of man coming in a cloud with power and great glory.

28. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

29. And he spoke to them a parable: Behold the fig tree, and all the trees:

and putteth forth its leaves, ye know that the summer is nigh;

29. Even so ye also, when ye see these things coming to pass, know ye that he is nigh, even at the doors.

30. Verily I say unto you: This generation shall not pass away, until all these things be accomplished.

31. Heaven and earth shall pass away: but my words shall not pass away.

32. But of that day or that hour knoweth no one, not even the angels in Heaven, neither the Son, but the Father.

33. Take ye heed, watch and pray: for ye know not when the time is.

34. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch.

35. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning;

36. Lest coming suddenly he find you sleeping.

30. When they now shoot forth, ye see it and know of your own selves that the summer is now nigh.

31. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.

32. Verily I say unto you: This generation shall not pass away, till all things be accomplished.

33. Heaven and earth shall pass away: but my words shall not pass away.

34. But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare:

35. For so shall it come upon all them that dwell on the face of all the earth.

36. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

37. And what I say unto you, I say unto all: Watch.

37. And every day he was teaching in the Temple; and every night he went out, and lodged in the mount that is called the Mount of Olives.

38. And all the people came early in the morning to him in the temple, to hear him.

In the second verse of Matthew's text οὐ βλέπετε is found in **Σ**, B, C, Γ, Δ, Π, et al., in most of the uncial codices, and in both the principal Syriac versions. Βλέπετε alone stands in D, L, X, and about thirty others, in both Latin versions, in the Sahidic, Bohairic, Armenian, and Ethiopian versions. In the 7th verse λιμοί is inserted in L, C, E², Γ, Δ, Π, et al., in many cursive manuscripts, in the Bohairic, Peshito, Philoxenian Syriac, Armenian, Ethiopian, and Vulgate versions. We have thought good to omit it on the authority of the other witnesses. In the 24th verse πλανηθῆναι is found in **Σ** and D. B, X, Γ, Δ, Π, et al. have πλανῆσαι. In verse 31 σάλπιγγος μεγάλης is the reading of **Σ**, L, D, 1, 118, 209, the Bohairic, Peshito, and Armenian versions. This reading is endorsed by the Greek Fathers. B, X, Γ, Π, et al. have σάλπιγγος φωνῆς μεγάλης. D has σάλπιγγος καὶ φωνῆς μεγάλης which the Latin versions follow. In verse 32 the active ἐκφύη is endorsed by B³, U, X, and by many cursive manuscripts. This sense is preferred by the Revised Edition of the Protestant Bible. The Vulgate and other authorities have the passive ἐκφυῆ. In the 36th verse the clause οὐδὲ ὁ Τίος is absent from many Greek codices, from many codices of the Vulgate, and from the Bohairic, and both chief Syriac versions. We believe that this omission is due to a difficulty that arose out of the clause, and we accept it on the authority of **Σ**^{*}, B, D, many cursive manuscripts, and the old versions, and the Fathers. In the 48th verse χρονίζει appears without ἐλθεῖν in **Σ**, B et al. This is approved by the Egyptian versions and by the Revised Edition of the Protestant Bible. C, D, I, L, Γ, Δ, Π, et al., the Latin versions, and both chief Syriac versions add ἐλθεῖν.

In the 2nd verse of Mark ὁδε is inserted after ἀφεθῆ in **N**, B, D, G, L, M^a, U, Δ et al., in some codices of the Old Italian version, in the Peshito, Armenian, and Revised Protestant versions. In the seventh verse γάρ is omitted after δεῖ by **N**^{*}, B, the Sahidic and Coptic versions, the Revised Edition of Oxford, and by Tischendorf, Westcott and Hort. In verse 32 the singular ἄγγελος is found in B. In verse 33 καὶ προσεύχεσθε is added in **N**, A, C, L, X, Γ, Δ, II, et al., and in the Vulgate, Sahidic, Bohairic, Syriac, Armenian, and Ethiopian versions, and it is adopted by the Revised Edition of the Protestant Bible.

In the 12th verse of Luke's text the Greek codices have ἀπαγομένους, which would be literally *being brought*, and would grammatically modify not the persecutors but the Christians themselves. As the translation would become very rough in this construction, we have allowed the active participle to stand. In the 19th verse A, B, and the versions have κτήσεσθε, but many Greek codices have κτήσασθε. Lachman, Tischendorf and Tregelles endorse the future tense. In the 24th verse B and L place καὶ ἔσονται before καιροί. In verse 36 κατισχύσητε is found in **N**, B, L, X, et al., in the Bohairic and Ethiopian versions, and in the Syriac Evangelistary of Jerusalem. It is also approved by the Revised Edition of Oxford. The Vulgate has followed καταξιωθήτε which it found in some codices.

As St. Luke tells us, XXI. 37, the great discourse here recorded is a part of that extended course of teaching that Jesus delivered in the Temple on the days preceding his Crucifixion. During these days he taught every day in the Temple, and during the night he lodged in the Mount of Olives.

On a certain day as Jesus went forth from the Temple, one of the disciples said to him: "Master, behold what manner of stones, and what manner of building!"—Mark XIII. 1. The nature of this remark seems to have been that Jesus had declared that the house of Jerusalem should be left desolate, and they wonder if the great Temple is to be destroyed. Though the second Temple, of which there is mention here, did not equal the magnificence of the Solomonic Temple, yet it was a great edifice. Even from its ruins one may judge of its great strength and beauty. From actual measurements made by us of some of

these ruins in 1891 it was found that one of the great stones of the wall was nearly thirteen feet in length, over five feet in breadth, and about two feet in thickness. From the great size of the few stones which are left we may judge of the Temple's massive masonry. Flavius Josephus thus describes the Temple in his "Wars of The Jews," V. V. 6: "Now the outward face of the Temple in its front wanted nothing that was likely to surprise either men's minds or their eyes; for it was covered all over with plates of gold of great weight, and at the first rising of the sun, reflected back a very fiery splendor, and made those who forced themselves to look upon it to turn their eyes away, just as they would have done at the sun's own rays. But this temple appeared to strangers, when they were coming to it at a distance, like a mountain covered with snow; for as to those parts of it that were not gilt, they were exceeding white. On its top it had spikes with sharp points, to prevent any pollution of it by birds sitting upon it. Of its stones, some of them were forty-five cubits in length, five in height, and six in breadth." Again, in "Antiquities", XV. XI. 3, Josephus says: "Now the Temple was built of stones that were white and strong; their length was twenty-five cubits, their height eight, and their breadth about twelve."

There is evidently some exaggeration here. It is evident that the stones of the Temple were not of equal size, and the measurements here given disagree with that given above in the extract from the "Wars of The Jews." Moreover, we can scarcely believe that any one stone of the second Temple measured forty-five cubits in length. The great stone of Baalbek, the Hadjar el-qibleh of the Arabs, has the following dimensions: length 69 feet, 4 inches; breadth 14 feet; thickness 14 feet, 7 inches. This stone lies in the quarry where it was cut, and M. de Saulcy estimates that to move it there would be required a power equal to that of nearly forty thousand men. I believe that in all ancient and modern masonry no larger stone has ever been discovered.

Now we may reasonably suppose that Josephus employed the ordinary Hebrew cubit, which was 19.52 inches; wherefore the length of the stone would be something over 73 feet. But even allowing for some inaccuracies and exaggerations which

abound in Josephus, the fact is well proven that the Temple was strongly built, and magnificent. The disciple seems to imply in his remark that a great force will be required to throw down such a mighty structure. The Lord surveys the great Temple, and calls his disciples' attention to the massive walls, and then he pronounces the terrible prophecy that not a stone shall be left on a stone of those mighty walls. We are not to take the Lord's words too literally. In declaring that not a stone should be left on a stone, his meaning was that the ruin of the Temple should be complete. For the verification of this prophecy it is not necessary that every individual stone should be thrown off its underlying stone; but it was necessary that the great edifice should be completely ruined, and this befel it under Vespasian and his son Titus. Of the destruction of Jerusalem, Flavius Josephus writes as follows: "Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury (for they would not have spared any, had there remained any other such work to be done) Cæsar gave orders that they should now demolish the entire city and Temple, but should leave as many of the highest towers standing, which were Phasælus, Hippicus, and Mariamne, and so much of the wall as enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison, and the towers were spared, in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall, it was so thoroughly razed to the ground by those who dug it up to the foundation that there was nothing left to make those who came thither believe it had ever been inhabited."—Wars of The Jews, VII. 1.

Centuries later Julian the Apostate attempted to rebuild the Temple of Jerusalem. Of this abortive attempt the pagan historian, Ammianus Marcellinus, has the following account: "Julian now for the third time consul determined to expend vast sums to restore the ancient great Temple of Jerusalem, which, after many battles, and many internecine slaughters during the siege by Vespasian, with difficulty had been taken by Titus. He committed the execution of the design to Alypius of Antioch, who had formerly

been curator of Britain in place of the prefects. As Alypius therefore was energetically urging on the work, being helped by the governor of the province, great balls of fire in swift succession burst forth from the foundations, and burning some of the workmen, made the place inaccessible. Being thus by this element obstinately prevented, he gave over the attempt.”—Lib. XXIII. 1. This testimony is commended from the fact that it was written by a pagan writer, a contemporary and flatterer of the Emperor Julian. Some have believed that by this design Julian brought about the fulfillment of the prophecy of Jesus Christ. In order to rebuild the Temple, it was necessary that the ruins of the former Temple should be first removed. As the Jews tore away the remains of the ruined walls, the intervention of Heaven caused them to desist, thus bringing it about that not a stone was left upon a stone.

We are firmly persuaded that God by a miracle prevented the rebuilding of the Temple. By the institution of the New Sacrifice and the eternal Priesthood of the New Testament, the office of the old Temple has been taken away. To-day, upon the spot where once stood the Holy of holies, the Mohammedan Mosque of Omar now stands; and round about lie the scattered ruins of the great Temple of Jerusalem. It is a lasting memorial of God’s anger upon unbelief and sin. It is God’s will that the Temple of Jerusalem shall never be rebuilt, and it shall never be rebuilt.

But we do not believe that the prophecy of Christ contemplated the clearing away of the ruins wrought by command of Julian the Apostate. The prophecy of Christ was perfectly fulfilled by the destruction of the Temple wrought by Titus. The prophecy does not demand that every individual stone be thrown down, but that the ruin of the Temple be complete; and this was certainly wrought by the Romans. Even to-day a few stones remain in position at the Jews’ wailing place, but it would be absurd to consider this as an objection to the prophecy of Christ.

The Mount of Olives lies out directly opposite the Temple, and from its slope the whole city of Jerusalem presents itself to the eye. The Lord went forth out of the Temple, and went up

on the slope of the Mount, and there sat down. It was on the slope of that same Mount that Jesus had wept over the great city that extended itself as a vast panorama before him.

The disciples are evidently much moved by his terrible prophecy. They associated it with the end of the world, and with the second coming of the Savior, and they come and ask when these things shall be.

From Mark we learn that it was Peter, James, John and Andrew who addressed this question to Jesus. These four were favored by the Lord above all the other Apostles. Though these four addressed the question to Jesus, we believe that the other Apostles were present and heard Jesus' words.

From the place where they were sitting the great Temple was directly opposite, and this circumstance gave a vividness to Jesus' prophecy.

As we have said before, the Apostles consider the destruction of Jerusalem, the end of the world, and the second coming of Jesus as the several constituents of one great event, to which they understand his prophetic words to relate. They ask therefore of the time of this event, and by what signs they may tell its approach.

Jesus does not deliver to them an answer to their question; neither does he correct their idea of the identity of the events. The time of the end of the world is one of those dark secrets that God has decreed not to reveal to any creature.

The Lord begins by teaching the Apostles that the end of the world is not near at hand. Then he cautions them against the impostors who should arise in his name.

The first part of Jesus' prophecy extending to the fourteenth verse inclusively of Matthew, to the thirteenth inclusively of Mark, and to the nineteenth inclusively of Luke, is a general characterization of the life of the Church through all the ages without limitation. It would be absurd to apply these verses to the events which preceded the fall of Jerusalem. The nature of the history which they prophesy makes it impossible that they should be explained in that short epoch that intervened between the Ascension of Jesus and the fall of Jerusalem. The verses speak of great wars of nations, and it would be ridiculous to explain these great wars of the Roman wars of that epoch.

Again, the verses certainly depict the great persecutions of the Church, and none of these broke out until after the fall of Jerusalem.

Finally, the Gospel was not preached in the whole world before that event.

Wherefore we believe that the *end* spoken of by Matthew in the fourteenth verse is the end of the world, and that Jesus, without respect to time, here outlines the whole life of the Church. The Apostles had thought that the end was near at hand; and Jesus tells them that before that end there intervenes a history whose character he outlines.

The first feature of this great history that he describes is the arising of the false Christs. This description also contemplates the whole life of the Church. It relates to the time that is past, and to the unknown years of the future. The Lord is here fulfilling the character of a prophet, and in prophecy the message abstracts from time, and groups together in one vision events separated by indefinite ages. False Christs have come, false Christs are upon earth to-day, and false Christs will come. It seems quite probable that Jesus' prophecy concerning the false Christs contemplates such men as Theudas and Judas, of whom the Acts speak thus: "For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were dispersed, and came to nought. After this man rose up Judas of Galilee in the days of the enrolment, and drew away some of the people after him; he also perished."—V. 36—37.

Of Theudas, Flavius Josephus writes as follows: "Now it came to pass, while Fadus was procurator of Judæa that a certain magician, whose name was Theudas, persuaded a great part of the people to take their effects with them, and follow him to the river Jordan; for he told them that he was a prophet, and that he would, by his own command, divide the river, and afford them an easy passage over it; and many were deluded by his words. However, Fadus did not permit them to take advantage of his wild attempt, but sent a troop of horsemen out against them; who, falling upon them unexpectedly, slew many of

them, and took many of them alive. They also took Theudas alive, and cut off his head, and carried it to Jerusalem."—Antiq. XX. V. 1.

History has recorded the names of several others of this character, and doubtless there were many of whom no record has been kept.

Moreover, to fulfill the character of a false Christ, it is not necessary that the impostor should declare that he be Jesus Christ of Nazareth. It is only necessary that a man lay claim to be a legate of God sent by God to act in the character in which Jesus came to men. Thus we believe that Mohammed is contemplated by this prophecy of Jesus. Perhaps also the founder of the Mormons and such impostors are also included. A few years ago in Bahia, Brazil, Antonio Conselheiro proclaimed himself the Messiah, and gathered around him an army of fanatics who for a time defied the power of the government. It finally took an army of fifteen thousand men to crush him. In Persia a "Messiah" has arisen; and even in sober, matter of fact England, in Capton, a quiet suburb of Northeast London, the Rev. J. H. Smyth Pigott declared to his congregation that he was the reincarnated Christ.

It is probable that the prophetic words of Christ contemplate all these impostors, great and small, ancient and modern, and also those that are to come.

The prediction of great wars, earthquakes and famines is fulfilled in the history of the world. In every century men have been witnesses of wars in their own country, and they have heard the reports of distant wars. Great earthquakes have many times shaken the earth, and thrown down whole cities. Dreadful famines and plagues have depopulated many lands. Some of these wars, earthquakes and famines happened before the breaking out of the great persecutions. The Lord speaks to the Apostles not as mere individual men, but as representatives of the Church which should exist in all ages. Hence he addresses them, as though they were to be witnesses of all the events of history. As individuals they should shortly pass away; but the succession should not fail, and Jesus speaks to the indefectible living organization as represented by them. The wars, earthquakes and famines which preceded the time of

Nero were but the beginning of travail for the Church. The Lord next reviews the dreadful era of the persecution of the Church. The Lord calls these calamities the beginning of *the pains of child-bearing*, ὠδίνων, because in the midst of these throes the Church brought forth her offspring. In the same sense St. John in his Apocalypse saw the Church as "a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she was with child: and she crieth out travailling (ὠδίνουσα) in birth, and in pain to be delivered."—XII. 1-2.

The Lord next describes the character of the great persecutions. It is unnecessary here to enter into the details of that terrible history. The Christians were tortured and killed all over the Roman Empire, and among the barbarous nations. The name of Christian was hated, and considered as a sufficient cause for the death penalty. The fear of the dreadful punishments drove many to become traitors to the cause of Christ, and to deliver up their brethren to the authorities. These false brethren especially distressed the faithful, for they had been admitted into the inside workings of the Christian body: they knew the names of the Christians who worshipped Christ in secret, and they knew the place of meeting. Very often by the aid of these traitors the satellites came upon the Christians while they were celebrating the mysteries. The Roman historian Tacitus confirms this history. In his Annals, XV. 44, he declares that the hatred of the human race is directed against the Christians; and again he says that by the intelligence of some who were submitted to punishment a vast multitude of other Christians was apprehended.

These traitors are said by Christ to stumble, for the reason that the cause of their treason was their defection from the faith. Being called to suffer for their faith, they could not see how God would permit his followers to suffer such things; and consequently under the pressure of persecution they lost their faith, and betrayed the cause of Christ.

These traitors were despised by the Christians, and even the law of love of enemies was not sufficient entirely to control this hatred. This hatred engendered a counter-hatred; and hence Christ says that they shall hate one another.

Of course, the words of Christ specially refer to the hatred of these traitors against the cause which they had betrayed.

It is clear from St. Luke that Christ predicts the great wars, famines, pestilences, and portents of history, even to the end of time; for in Luke's text, XXI. 12, after predicting these terrible events, he says: "But before all these things, they shall lay their hands on you, and shall persecute you, etc." The great events of history are predicted even to the end, and one of the early events is the great persecution of the early Christians.

In St. Luke's text we are also informed that the persecution itself resulted in a testimony in favor of Christ's cause. This is a very important truth. It was the power of God shown forth in defense of the martyrs, and the great fortitude of the martyrs themselves that converted multitudes. Often we see the very executioner himself turn Christian on the spot. God did not exert his power to prevent the martyrdom of his saints; but he saved them from dishonor, he controlled their pains, he saved them until he had made them an evidence of his almighty power, and then he allowed them to receive the crown of martyrdom.

Luke also records the promise of Jesus to be with them in their sufferings. They are bidden take no thought how they shall answer before the tribunals. A divine wisdom would be given them which the adversaries would not be able to gainsay or withstand. This also was literally fulfilled. By the help of this wisdom the tender girl and the rude peasant overcame the learned philosophers and great men of the state.

In declaring that not a hair of their head shall perish, the Lord employs a metaphor to signify that not even the least degree of evil shall come upon his elect. It is one of the sublime paradoxes of Christianity. They should be hated, and killed; but yet not a hair of their head should perish. If man had but one life, these paradoxes were inexplicable; but they all find their explanation in that higher life for which this is a mere preparation. Man may lose his property, his health, his reputation, his life. If he is a good man, and has kept the integrity of his faith and love of God, he has lost nothing. The things this side of eternity, even life included, are not man's

real possessions. If he sacrifices all these for the goods of the kingdom of Heaven, he makes the best investment that man can make.

The meaning of the nineteenth verse of St. Luke: "In your patience ye shall win your souls", is similar to the second member of the thirteenth verse of Mark: "— but he that endureth to the end, the same shall be saved." In these verses a patience is recommended which embodies constancy and perseverance under the great tribulations outlined, and as a reward of such patient perseverance, the eternal life of the soul is promised.

The divisions of families here included in the prophecy of Christ by Mark and Luke have already been explained in the present volume.

The next evil that is prophesied is the rise of the great heresies. The authors of these heresies are here called false prophets. These heresies began early; they rose and fell, and others took their place. To-day the world is possessed in large part by the most illogical of them all, Protestantism.

And then on account of the scandals which afflicted the Church, religious faith and love grew cold. The Lord foresaw this great decline of faith to which history bears witness. It was a dreadful event, and paved the way for Protestantism. In forewarning of it, Jesus exhorts his followers to perseverance through these calamitous times.

We have the promise of Christ here that the Gospel of Christ shall be preached in the whole world before the end shall come. He calls "this Gospel" the message of salvation which he had delivered in his teachings, and which he should continue to deliver till he died.

From the fact that Christ died for all men, and wishes all men to come to a knowledge of salvation, we believe that the universal term here employed strictly denotes all the regions of the earth where man dwells. The sentence of Christ positively declares that the end of the world shall not come till the Gospel be preached in the whole world. It does not state how long a time shall intervene between the universal preaching of the Gospel and the end of the world. That interval of time is left indefinite, but Christ is pledged that the whole world shall first hear his Gospel before the end shall come.

The Lord next directs his attention to the destruction of Jerusalem which is one of the terrible events comprised in his infinite vista of the future. The part of the prophecy which applies specifically to the destruction of Jerusalem comprises the portion of Matthew's text between the fifteenth and twenty-eighth inclusively; of Mark between the fourteenth and twenty-second inclusively; and of Luke between the twentieth and twenty-fourth inclusively. The prophecy is direct and clear, and of its literal fulfillment all history bears witness.

A few Fathers, among whom were Irenæus and Hilary, interpreted this part of the prophecy of the end of the world, but their opinion is clearly disproven by the prophecy itself. It would be absurd to tell a man to flee from Judæa, or to counsel any flight, if the end of the world were at hand. Moreover, Jesus appeals to the prophecy of Daniel, and this prophecy clearly contemplates the fall of Jerusalem.

In Daniel, IX. 27, it is written: "And he shall make a firm covenant with many in one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the pinnacle of abominations shall come that which maketh desolate; and even unto the consummation, and that determined, shall wrath be poured out upon the desolate." In Daniel, XI. 31, we read thus: "And arms shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual burnt offering, and they shall set up the abomination that maketh desolate." Again in Daniel, XII. 11, it is written: "And from the time that the continual burnt offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

All these prophecies are obscure, but in them there is plainly revealed that there shall come upon the Temple of Jerusalem an abomination that maketh desolate; that the sacrifice in the Temple should cease forever. It is not evident to which of these prophecies Jesus appealed: in fact he may have made use of the leading thought of all of them. There is no doubt that the first prophecy is directly Messianic, and establishes the fact that the great desolation of the Temple should succeed the cutting off of the Christ.

That which Daniel calls the abomination which maketh desolate Jesus calls the abomination of desolation, in which sentence the genitive case is the objective genitive, denoting the effect of the abomination. Though there is no doubt concerning the effect of the abomination, opinions vary as to the nature of the entity meant by the term abomination. St. Luke in his parallel passage declares: "When ye shall see Jerusalem compassed with armies, then know that her desolation is at hand." Wherefore some have thought that the abomination that maketh desolate were the Roman army. Origen, St. Augustine, Chrysostom, Paschasius, St. Thomas, Cajetan, Jansenius and à Lapide support this view. Others believe that the term refers to the statue of Titus, or of Cajus Cæsar, or even of Hadrian. But we know that this is impossible, for the reason that no Roman statue or military ensign was placed in the Temple till after its fall. Cajus Cæsar wished to have his statue placed there, but the Jews prevented it.—(Flavius Josephus, Wars of The Jews, X. 1-5.)

Knabenbauer and others refer the prophecy of Christ to the abominations committed by the Zealots in the Temple before its fall. Josephus describes at length the dreadful wickedness of these men in the Sixth Book of the "Wars of The Jews." They made the Temple their stronghold, and appointed an illegitimate high priest. He declares that the whole people were indignant at the Zealots' seizure of the sanctuary, and at their rapine and murders. He calls them bloody polluters of the Temple. He puts the following words into the mouth of the legitimate high priest Ananus: "Certainly it had been good for me to die before I had seen the house of God full of so many abominations, or these sacred places that ought not to be trodden upon at random, filled with the feet of these blood-shedding villans, etc." In this same speech Ananus declares "that these Zealots walk about in the midst of the holy places at the very time when their hands are still warm with the slaughter of their own countrymen."

Ananus led the people against the Zealots, and forced them into the inner courts of the Temple. A great slaughter was made on both sides. In this conflict so great was the reverence of Ananus' men for the Temple that when one of them fell, he

was immediately borne out by his friends lest his blood might pollute the sanctuary; whereas the Zealots when wounded went up into the most sacred inner court, so that Josephus declares that it was their blood alone that polluted the sanctuary.—(Wars of The Jews, IV., III. 12.) When the Zealots withdrew into the inner court Ananus through reverence refused to attack the holy gates.

While the Zealots were thus shut up, Jesus, the high priest next to Ananus in age, declares, in Josephus, that "they could be seen drinking themselves drunk in the sanctuary, and expending the spoils of those whom they had slaughtered, upon their unsatiable bellies."—(Ibid.) Again he declares "that the Temple which is adored by the habitable world, and honored even by those who know it only by report, as far as the ends of the earth, is trampled upon by these wild beasts born among ourselves."—Wars of The Jews, IV. IV. 3.

The Zealots now invited the Idumeans to come and help them, and an army of twenty thousand Idumeans came up against the city. During a stormy night they were secretly let into the city, and into the Temple by the Zealots, and immediately they fell upon the party of Ananus. They slew Ananus, and Josephus declares that the outer Temple overflowed with blood, and that eight thousand five hundred dead bodies lay there. This was certainly an abomination that maketh desolate, and the opinion that refers Christ's words to these events is very probable.

At the same time, we consider it probable also that Christ's words might relate in general to the state of desolation that came upon the Temple before its fall. The priesthood was in disorder, the worship was abandoned, and the Temple was made a centre of robbery and murder. This opinion differs but slightly from the foregoing: it extends the abomination of desolation to the whole tenor of the time, of which the crimes of the Zealots were only one phase. At all events, the prophecy quoted by Christ finds a clear fulfillment in the conditions that preceded the fall of Jerusalem.

The Lord cuts off all hope from the doomed city by telling them to flee to the mountains. Many times Jerusalem had been besieged, and saved by the intervention of God. In the days

of Hezekiah, when Sennacherib lay encamped before it, the angel of death slew in one night one hundred and eighty-five thousand of his men, and drove him back in rout. But now there is no such hope. Jerusalem has filled the cup of her malice, and there is no means of escape for her inhabitants save to flee, and hide themselves in the caves of the mountains.

By two figures the Lord represents the necessity of haste in this flight. By representing the necessity of this haste, the Lord brings out two leading ideas, the inevitableness of the fall, and its dreadful character. The more dreadful the catastrophe, the more man is disposed to hasten to escape it. In the same way, the Angels urged Lot to hasten to escape the awful doom of Sodom. The fate of Jerusalem was to be so terrible that men were to drop everything and flee.

In the East the roofs of houses are flat, and are used as places of walking and resting. It was while walking on the roof of his palace that David saw the beautiful Bathsheba at her bath. Now the Lord bids those who should be upon the housetops, when the signs gave evidence of the approaching fall of Jerusalem, not go down to take anything out of the house; but to flee to the mountains.

A wrong point of viewing this proposition has thrown over it some obscurity. It has been asked how a man could flee from the top of the house; and to answer this question some have invented outside stairs or ladders by which the descent might be made. The passage is cleared up by adverting that the Lord does not forbid them to go down into the house, but *to go down to take the things that are in the house*. Hence the point of the sentence is, not to take time to take out of the house its chattels and treasures. They are to flee down from the housetop through the house without stopping to take with them any of their possessions. The figure is strengthened by the case of the man in the field. During labor in the fields, men lay off their outer clothing, and during the progress of the labor, the man is often removed some distance from the outer garment. Such a man is warned not to go back to take his cloak. The Lord employs the language of prophecy, and it must be explained in accordance with the laws of prophetic diction. It must not be taken too literally. That which the Lord wishes to bring out

by these pictures of haste is the inevitable doom of Jerusalem, and its dreadful character. It is so dreadful and so sure that at the signs of its approach men should drop everything, and flee. It would be absurd to seek in the siege of Jerusalem conditions to justify the literal import of these words. They are a prophetic figure in which the idea of haste is employed to heighten the idea of the terrible character of the certain fall of Jerusalem.

Eusebius tells us that before the fall of Jerusalem many Christians being divinely warned did flee from Jerusalem to Pella across the Jordan, so that Judæa was deprived of all devout men.—(Hist. Eccl. III. 5).

To increase the idea of the dreadful character of the fall of Jerusalem the Lord makes mention of the pregnant and nursing women. The pregnant woman, and the woman nursing her baby at her breast are impeded in their flight, and thus become liable to be cut off in the fearful doom of the city. To the same intent the mention of winter and of the sabbath is made. In winter the condition of the roads, and the rain and cold would render flight more difficult, and on the sabbath the Law forbade a journey of more than two thousand cubits.

We know from Maccabees I. II. 41, that even the pious Jews in the wars against the Seleucidæ decided that it was right to fight against the aggressor on the sabbath; and in danger of death the Jew was not bound by the sabbath restriction in his flight. But still the great exactness with which these externals were inculcated in the people's mind would greatly hinder a prompt and effective flight.

As we have before stated all these different features of the flight are intended to strengthen the two great ideas: the fall of Jerusalem is inevitable, and it is terrible past description.

After preparing us by these pictures to realize the awful fall of the fated city, the Lord directly declares that great shall be the tribulation of the day of Jerusalem's fall. He compares it to all the events that have preceded and to all those which shall follow it, and declares that it is more terrible than all these.

Many difficulties beset this text. If the tribulation of the fall of Jerusalem be compared with events which preceded it, it can scarcely be made greater than the deluge; and if it be compared to things which shall follow it, it is less terrible than the end of the world.

To clear up this difficulty, we must first consider the dreadful character of the siege and fall of Jerusalem. It is a conceded fact of history that it was one of the most terrible events of history. Josephus declares of the fall of Jerusalem: "Accordingly it appears to me, that the misfortunes of all men, from the beginning of the world, if they be compared to those of the Jews, are not so considerable as they were."—Preface to Wars of The Jews, 4. The horror of the famine was increased by the fearful cruelty of the Zealots. Unspeakable tortures were devised to compel the poor starving wretches to give up any portion of food that remained to them. If a poor wretch crawled out of the city by night and collected a few wild herbs, they were snatched away by the Zealots. The Romans every day caught about five hundred Jews and crucified them before the walls of the city. Josephus declares that they nailed these bodies to the crosses in various ways by way of jest. The Romans caught others and cut off their hands, and sent them back into the city.

Josephus thus further describes the progress of the famine: "So all hope of escaping was now cut off from the Jews, together with their liberty of going out of the city. Then did the famine widen its progress, and devoured the people by whole houses and families, the upper rooms were full of women and children that were dying by famine, and the lanes of the city were full of the dead bodies of the aged; the children also and the young men wandered about the market-places like shadows, all swelled with the famine, and fell down dead, wheresoever their misery seized them. As for burying them, those that were sick themselves were not able to do it, and those who were hearty and well, were deterred from doing it by the great multitude of those dead bodies, and by the uncertainty there was how soon they should die themselves; for many died as they were burying others, and many went to their coffins before that fatal hour was come. Nor was there any lamentations

made under these calamities, nor were heard any mournful complaints; but the famine confounded all natural passions; for those who were just going to die looked upon those that were gone to their rest before them with dry eyes and open mouths. A deep silence also, and a kind of deadly night had seized upon the city; while yet the robbers were still more terrible than these miseries were themselves; for they broke open those houses which were no other than graves of dead bodies, and plundered them of what they had, and carrying off the coverings of their bodies, went out laughing, and tried the points of their swords in their dead bodies; and in order to prove what metal they were made of, they thrust some of those through that still lay alive upon the ground; but for those that entreated them to lend them their right hand, and their sword to dispatch them, they haughtily refused to grant their requests, and left them to be consumed by the famine. Now every one of these died with his eyes fixed upon the temple, and left the seditious alive behind him. Now the seditious at first gave orders that the dead should be buried out of the public treasury, as not enduring the stench of their dead bodies. But afterwards, when they could not do that, they had them cast down from the walls into the valleys beneath.

However, when Titus, in going his round along these valleys, saw them full of dead bodies, and the thick putrefaction running about them, he gave a groan, and, spreading out his hands to Heaven, called God to witness that this was not his doing; and such was the sad case of the city itself."—Wars of The Jews, V. XII. 3—4.

In the same work, Chapter XIII., Josephus relates this horrible fact: "Yet did another plague seize upon those that were thus preserved; for there was found among the Syrian deserters a certain person who was caught gathering pieces of gold out of the excrements of the Jews' bellies; for the deserters used to swallow such pieces of gold, as we told you before when they came out, and for these did the seditious search them all; for there was a great quantity of gold in the city; insomuch that as much was now sold [in the Roman camp] for twelve Attic [drachms], as was sold before for twenty-five. But when this contrivance was discovered in one instance, the fame of it

filled their several camps, that the deserters came to them full of gold. So the multitude of the Arabians with the Syrians, cut up those that came as supplicants, and searched their bellies. Nor does it seem to me that any misery befel the Jews that was more terrible than this, since in one night's time about two thousand of these deserters were thus dissected."

Ibidem, 7th verse, he writes as follows: "And, indeed, why do I relate these particular calamities? while Manneus, the son of Lazarus, came running to Titus at this very time, and told him, that there had been carried out through that one gate, which was entrusted to his care, no fewer than a hundred and fifteen thousand eight hundred and eighty dead bodies, in the interval between the fourteenth day of the month Xanthicus, [Nisan], when the Romans pitched their camp by the city, and the first day of the month Panemus, [Tamuz]. This was itself a prodigious multitude; and though this man was not himself set as a governor at that gate, yet was he appointed to pay the public stipend for carrying these bodies out, and so was obliged of necessity to number them, while the rest were buried by their relations; though all their burial was but this, to bring them away, and cast them out of the city. After this man there ran away to Titus many of the eminent citizens, and told him the entire number of the poor that were dead, and that no fewer than six hundred thousand were thrown out at the gates; though still the number of the rest could not be discovered; and they told him further, that when they were no longer able to carry out the dead bodies of the poor, they laid their corpses on heaps in very large houses, and shut them up therein; as also, that a measure of wheat was sold for a talent, and that when, a while afterward, it was not possible to gather herbs, by reason that the city was all walled about, some persons were driven to that terrible distress as to search the common sewers and old dunghills of cattle, and to eat the refuse which they got there; and what they of old could not endure so much as to see, they now used for food."

Certainly this fulfills the declaration of St. Matthew, and St. Mark that there should be great tribulation, and of St. Luke that "there should be great distress upon the land, and wrath unto this people."

St. Luke also declares that "they should fall by the edge of the sword, and should be led captive into all the nations."

The following testimony of Josephus bears witness to the terrible prophecy that the Jews should fall by the edge of the sword, and should be led captive: "And now, since his soldiers were already quite tired with killing men, and yet there appeared to be a vast multitude still remaining alive, Cæsar gave orders that they should kill none but those that were in arms, and opposed them, but should take the rest alive. But, together with those whom they had orders to slay, they slew the aged and the infirm; but for those that were in their flourishing age, and who might be useful to them, they drove them together into the temple, and shut them up within the walls of the court of the women; over which Cæsar set one of his freed men, as also Fronto, one of his own friends. This man was to determine every one's fate, according to his merits. So this Fronto slew all those that had been seditious, and robbers, who were impeached one by another; but of the young men he chose out the tallest and most beautiful, and reserved them for the triumph; and as for the rest of the multitude that were about seventeen years old, he put them into bonds, and sent them to the Egyptian mines. Titus also sent a great number into the provinces, as a present to them, that they might be destroyed upon the theatres, by the sword, and by the wild beasts; but those that were under seventeen years of age were sold for slaves. Now during the days wherein Fronto was distinguishing these men, there perished for want of food, eleven thousand; some of whom did not taste any food, through the hatred their guards bore to them, and others would not take any when it was given them."—Wars of The Jews, VI. IX. 2.

From the works of Josephus, Lipsius and Usher have computed that, in all the lands of the Jews, during the seven years previous to the year 70 of the Christian era, one million eight hundred and thirty-seven thousand, four hundred and ninety Jews were slain. According to Josephus, l. c., ninety-seven thousand captives were taken. Some were exposed in the arena at the gladiatorial shows, and some were sold as slaves at the lowest price. These dreadful facts caused Josephus to declare

that "the multitude of those that perished in Jerusalem exceeded all the destructions that either men or God ever brought upon the world."—Wars of The Jews, VI. IX. 4.

St. Luke also declares that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." This also is fulfilled. The Jew has no nation. The Turk has his mosque on the spot where once stood the Holy of holies, and this desolation shall last even to the end.

Still there lingers the difficulty in comparing the fall of Jerusalem to the deluge, and to the end of the world. The difficulty of the statement is increased by the mystery that hangs over the deluge and the end of the world. We know very little of the exact nature of these great events. We are here groping in a land of mysteries, and we must be content with probable and possible opinions.

A possible solution of the difficulty is that Jesus is comparing the siege of Jerusalem with other events of a like nature. In this opinion his words would simply affirm that never since the world began was there such a siege, and that there never should be. This is true up to our time, and Jesus' words may be considered as a pledge of the future. In this opinion the event does not come into comparison with the deluge nor with the end of the world, but only with events of its own kind.

Another opinion is that Jesus is speaking only of the history of the Jews. Never in that part of their history that was past had there been anything so dreadful as the Roman siege of Jerusalem, and never again should anything like it come upon their nation.

A third opinion holds that here the description of the destruction of Jerusalem merges itself into the more universal theme of the end of the world. Examples are not wanting where two events thus blend in prophecy, and one dissolves itself into the more universal one. The thirteenth chapter of Isaiah is a fine specimen of this. Ezekiel also abounds in it. The destruction of Jerusalem may be considered a type of the destruction of the world. The Apostles had confused the two events together in their question; and although the Lord for a

time has held the discourse to the fall of Jerusalem, at this point he enlarges the theme into the greater event of the end of the world.

But an objection is found against this opinion from the fact that Jesus says no such tribulation ever shall be. If the event which he describes be the end of the world, it would seem absurd to say that no tribulation like to its end ever should be again. The present order ceases with its end, and there is no place for tribulation thereafter.

A closer examination of Christ's words dispels this difficulty. He is not making the dreadful event, of which the discourse treats, the point from which to reckon what has been, and what shall be; but the time of his speaking. Hence he says that there shall be tribulation such as hath not been *until now*; and *from now* never shall be. Wherefore it is plain that he declares that nothing in the history of the world up to the time of his speaking, and nothing that should happen from the time of his speaking up to the time of the dreadful event itself can equal the awful character of the end of the world.

This latter opinion is by far the most probable of all, and from this point we direct our thoughts to the great event which shall close this present order of things.

Luke describes the awful event more graphically than the others. He also implies that a long interval shall intervene between the destruction of Jerusalem and the end of the world. This interval he calls *the times of the Gentiles*.

Before taking up for consideration the description of the fearful breaking up of the present order at the last day, we must deal with the twenty-second verse of Matthew. The great point in regard to this verse is whether to refer it to the siege of Jerusalem, or to the end of the world. Many authors of the first rank refer the prophecy to the fall of Jerusalem. Among these are Theophylactus, Paschasius, à Lapide, Euthemius, Bruno, Chrysostom, St. Thomas, Jansenius, Arnoldi, Fillion, and Mansel. Thus understood it would denote that God hastened the fall of Jerusalem, lest all its inhabitants should perish by the dreadful causes which we have heretofore described. God is said to shorten the days of calamity inasmuch as he made them less in number, by delivering the city into the

hands of the Romans. In many places in his description of the terrible war, Josephus points to the most conclusive evidence that divine Providence delivered Jerusalem to the Romans. According to Josephus, when Titus was come into Jerusalem, and when he saw its great walls, he expressed himself thus: "We have certainly had God for our helper in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men, or any machines do towards overthrowing these towers?"—Wars of The Jews, VI. IX. 1.

This opinion is not weakened by the fact that certain Christians fled from Jerusalem before the siege. The fact of such flight is not beyond doubt; and we are unwilling to believe that all who in the knowledge of God could be called just, thus escaped.

This opinion therefore remains solidly probable.

But while admitting the probability of the foregoing opinion, we attach a greater probability to the opinion which refers these words of Christ to the end of the world. This opinion is endorsed by Sylveira, Anselm, Menochius, Maldonatus, Schegg, Schanz, and Knabenbauer. As we have before stated, the prophecy merges itself from the particular theme of the destruction of the old Jerusalem into the greater idea of the last days of the world. In the prophecy, the last days of Jerusalem may be considered as a type of the last days of the world.

We believe therefore that Christ is here describing the end of the world. As the world nears its doom, dreadful events will take place, and dreadful portents will be in the sky. The distress will be so great that, should God permit, the whole human race would perish. They will be days of decline of faith; days of the ascendancy of the power of the Antichrist. In those days, as John says in his Apocalypse, XX. 7, Satan shall be loosed from his prison, and shall come forth to deceive the nations. The three Woes foreseen by John in the same revelation must fall upon the world. But for the sake of the elect, God will shorten the number of these days. In the midst of the dreadful tribulation, the trumpet shall sound, and in the twinkling of an eye all men shall be changed, and shall present themselves before the judgment of God. In that same instant

the living will pass through the transition of death, and will resume their bodies again, and the dead shall arise, and all will appear in the judgment.—(I. Cor. XV. 50).

Satan, who shall be, in the last days of the world, let loose to deceive the nations, will endeavor to lead men after false Christs. Hence in those days there shall arise false Christs, and false prophets; and as Satan is permitted greater power for a time, these impostors will show great signs and wonders. Of the character of these days Paul writes as follows: "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth and bring to nought by the manifestation of his coming; whose (the lawless one's) coming is according to the workings of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing."—II. Thess. II. 8—9.

The deceptive power of these false Christs and false prophets is well brought out by saying that they will lead astray, if possible, even the elect. It is impossible to lead astray one of the elect; for such a man is predestinated through God's foreknowledge of the man's cooperation with God's grace, and the decree of predestination is absolutely certain. We have here the assurance that the last days of the world will be dreadful.

The faithful are warned that, when those days shall come, they are not to believe the assertion that Christ has appeared again in any place whatsoever. Here the revelation is very clear. Christ will come in an instant, like the lightning that in an instant lights up the whole heavens. At that instantaneous coming of Christ, all the generations of men will come before him for judgment. Christ likens this assembling to the flocking together of the eagles to the carcase of a beast lying in the field. This simile, and in fact many things parallel to these present passages are found in St. Luke XVII. 23—37.

We are therefore assured of the manner of the coming of the Lord, and hence any one who shall ever pretend to be the Christ is by that very fact proven to be an impostor. The prophets of old foretold the manner of his first coming, and he

came in faithful accordance with the prophecies; he himself has here described the manner of his second coming, and his words can not fail.

Though these words were addressed to the Apostles, they were intended for the generations who should come after them even to "the last syllable of recorded time." Jesus delivers the message to the Apostles as the representatives of the race, as the first members of the everlasting Church, which shall persevere and deliver Christ's words to men even unto the end of time.

The Lord next proceeds to describe the awful breaking up of nature. The language of the Lord here is in part metaphorical. The sense of his words is that the whole present system of the heavens and the earth shall be changed. The darkening of the sun and the moon, and the falling of the stars from heaven are concrete pictures to represent the dissolution and change of the present system.

There is much similarity between the Lord's description of the last days of the world and Isaiah's description of it: "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."—XII. 10. Again Isaiah saith: "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fade away, as the leaf fadeth from off the vine, and as a fading leaf from the fig tree."—XXXIV. 4.

The "powers of heaven" is a figure of speech to denote the constituents of the solar system. Thus also Holy Writ speaks of the "pillars of heaven" the "beams" of "the chambers of heaven." All these terms are figures of speech apt to present vividly to the mind the idea of the existing astral system.

Now as it would be absurd to look for the literal fulfillment of the "rolling together of the heavens as a scroll", so we should not understand from the words of Christ that the stars shall actually fall from heaven upon the earth. Neither have we need to seek astronomical reasons for the obscuration of the sun and the moon. We have simply to understand that it will be an awful spectacle to witness the passing away of the present order of the universe, to give place to the new heavens and the new earth, which the Lord will create for the elect. The best

idea of this awful change is conveyed by bidding the mind contemplate the sun darkened and giving a lurid ghastly light, and the stars falling from heaven. The description is based upon the ancient ideas of the constitution of the universe; for it was not the Lord's intention to teach men astronomy, but to fix upon the minds of men the just idea of the end of this present order of things. Men might remain ignorant of astronomy, and go to Heaven; but the world must receive Jesus' message of salvation. The Lord Jesus employed the existing conceptions of nature to illustrate his great truths, and he speaks of the heavens as they presented themselves to the eye of the shepherd watching his flocks beneath the starry skies of Palestine.

We can not peer further into the great dissolution of this order of things. We can not describe the process of that awful change. Luke adds another featute, the roaring of the sea. One of the most awful spectacles that the eye of man can witness is the sea lashed into fury by a mighty storm. The awful voice of the sea, when troubled by the winds of heaven, makes known to man his feebleness in the face of the great powers of nature. But no storm that ever has come upon earth or sea will be like that final storm, when the old order of nature is in its death throes. Luke declares to us that men will faint away and expire through fear of the dreadful disturbances in nature, and dread of the awful portents of the sky. When the lightning opens the dark vault of heaven, and the thunder shakes the earth, we tremble. What shall it be when every constituent of the visible universe is dying in awful agony? All the powers of nature shall be in convulsions: it is the death of nature.

And then in the clouds of heaven, surrounded by angels, the Son of man in great glory shall appear.

Some difficulty is experienced in the fact that Matthew says that *immediately* after the tribulation of those days the great dissolution of nature shall take place. If we refer that tribulation to the fall of Jerusalem, it is hard to see how the end of the world could be said to follow *immediately*. It seems to be the will of God that a certain obscurity shall hang over this prophecy. The general idea is therein clearly revealed that

the end of nature shall be fearful, and that men should be always ready; but as to the time, it is locked in the deepest mystery. Again this prophecy reveals God's view of the succession of events, and we can scarcely mount up to understand his view. The present difficulty disappears, if we refer the tribulation not to the fall of Jerusalem but to the series of persecutions which the Church shall suffer, and make a special application to the fearful events of the last days, when the power of the Antichrist shall reach its zenith.

However, those who yet wish to refer the tribulations to the fall of Jerusalem, believe that the adverb *immediately* should be explained as God reckons duration. Thus explained, its import to us would be to declare that *inevitably* the state of things would come to pass. They invoke the words of St. Peter: "This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance; that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying: Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men. But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering toward you, not wishing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be

dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness."—II. Peter, III. 1—13. Certainly these words of Peter afford light on the great event, and while they do not lift the veil of mystery that must hang over it until the time which God has appointed, they present the valuable truth to us that we must look forward to such an event and prepare for it.

St. Matthew declares that the Gospel shall be preached in the whole world before the end, but he does not fix the interval that shall intervene between such preaching and the end. As St. Augustine rightly infers, the words of Christ's prophecy make known that the end shall not come till the Gospel be preached in the world, but they do not tell how soon after such preaching the end shall come. The import of this promise of Christ is not that all men shall before the end of the world embrace the Gospel: just the opposite is to be verified; a great apostasy is to be one of the characteristics of the last days. The meaning of Christ is that to all the races of men the knowledge of the Gospel shall be offered before the end. Just the exact manner and extent of this presentation of the Gospel only God can tell; he alone can judge when these conditions are fulfilled. We must be content with the general assurance of a general universal proclamation of the Gospel of Christ.

A question of some moment now arises to determine the nature of the "sign" of the Son of man which Matthew declares will appear in the heavens at the last day. Cyril of Jerusalem, Chrysostom, Theophylactus, and Euthemius understand by this "sign", the sign of the cross. St. Chrysostom declares thus: "The cross will appear brighter than the sun; for the sun will be darkened and hidden, but the cross will appear, and it would not appear were it not brighter than the rays of the sun. But why will it appear? to repress completely the contumacy of the Jews: Christ will have it as his great justification as he sits in judgment: it will show forth not only his wounds, but his

ignominious death." Many other writers also make mention of this opinion. It finds acceptance in the Roman Liturgy: on the feast of the finding of the Holy Cross the Breviary has this sentence: "This sign of the Cross will be in heaven, when the Lord comes for the judgment."

Notwithstanding these authorities we do not believe that the Scriptures warrant this opinion. The other two Evangelists speak of no sign distinct from the coming itself. Wherefore we believe that Matthew characterizes the appearance of the Son of God in his glory as a sign; that is to say, the event of Christ's second coming is a great sign, inasmuch as it transcends all the events of nature. Throughout the chapter the term *σημείον* has been used in the sense of a miracle, a portent, a grand manifestation of God's power; hence it seems to fit well with the account to understand that Jesus here speaks of that great event, his coming in the clouds of heaven to judge the living and the dead, as a sign.

We can not describe the manner of Christ's second coming more minutely: a detailed revelation has not been made on this point. But it does seem one of those flights of pious imagination to suppose that a luminous cross will accompany Christ at his coming. It will not need the presence of an actual cross to show forth to all creatures the work of the Redemption. In that day all things will be revealed. Christ himself there revealed to the universe will show forth the great work of Redemption. This view is held by the author of the "Opus Imperfectum", Albertus Magnus, Calmet, and many modern writers.

Matthew tells us that at the coming of the Son of man to judge the world, all the tribes of the earth shall mourn; whereas Luke records an exhortation of Jesus to the disciples to lift up their heads at these signs, for their redemption is at hand. It seems evident therefore that the chief mourning will be by those who have not followed Christ. The terrible fact that now they must appear in judgment will strike terror into the hearts of all living men, at that day; but the bitter and hopeless mourning will be by those who have rejected Christ's message of salvation.

Then follows the gathering together of the elect from all parts of the universe. The Lord has not spoken here explicitly of the judgment. He treats of that in the following chapter. Here the message pertains exclusively to the elect.

In saying that the Lord will gather his elect from the four winds, from one end of heaven to the other, the meaning is that the Lord will gather his elect from all parts of the earth, from the extremity where the visible heavens seem to touch the earth even to the opposite extremity. The same identical expression is employed in Deuteronomy, IV. 32, to denote the whole earth. Again in Deut. XXX. 4, the remote parts of the earth are spoken of as "the uttermost parts of heaven." St. Mark's expression is similar and to be explained in the same sense. The Scriptures employ the popular conception of things. The earth is considered as a great extended surface, bounded by the horizon of the visible heavens.

According to Matthew, in the execution of this calling of the elect, the angels sent by God shall employ the sound of a trumpet. Paul also speaks of a trumpet: "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—I. Cor. XV. 52. It is evident that the term trumpet must be understood in a metaphorical sense. The truth therein defined is that a summons shall come from God to the living and to the dead, and they shall come at that call before the Son of God. This summons is called the sound of a trumpet to aid us to form an idea of the great event by likening it to an assembling of men at a trumpet call. St. John, V. 28, records Jesus' statement that this summons will be Jesus' own voice. Here again the language is figurative. We can not know how the event will be conducted: all we know is that in the fixed time in God's eternal decree, the elect shall come from all parts of the universe unto the Son of God.

Strange, mysterious questions rise up out of the description of the end of the world. It seems most probable that the great gathering of all men to the judgment will take place before the world shall be destroyed by fire. But the question comes: Will those who are living at the end die, before entering into the immortal state? Cornely and Knabenbauer believe that those who will be alive at the last day will not die; but that they will

be clothed upon with immortality. The testimony of Paul is invoked in support of this opinion. According to the certain reading of the Greek codices, Paul declares in I. Cor. XV. 51—52: "Behold I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

It is evident from this passage that the state of the living differs from the state of the dead at the coming of the Lord in judgment. The living shall not *sleep*, but shall be *changed*. Cornely believes the sense of these words to be, that those who are living at the last day will pass through that great and mysterious change without the intervention of death. Certainly the words of Paul could have that meaning, but we do not believe that such meaning is their necessary sense. The exemption from sleep might mean that they would not go down into the tomb with the dead who, from the beginning of creation, have waited for the coming of Christ. The great change spoken of by Paul might be the passage through death to immortality effected by the power of God in one instant. Certainly an operation of God so wonderful as that may well be called by St. Paul a mystery. That which recommends this second opinion is the universality of the decree of death. In Hebrews, IX. 27, Paul affirms that "it is appointed unto men once to die, and after this is appointed judgment." In Romans, V. 12, he tells us: "Therefore as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all have sinned." In I. Cor. XV. 22, Paul makes the universality of death through Adam's sin equal to the universality of life in Christ: "For as in Adam all die, so also in Christ shall all be made alive." But Paul in I. Thess. IV. 15-17, writes thus: "For we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Contemplating these words St. Augustine declares as follows: "The words of the Apostle seem to assert that at the end of time, when the Lord shall come, certain ones shall not die; but being found alive, shall be suddenly changed, and caught up into that immortality which is given to the other saints, as Paul says, 'in the clouds.' As often as I think on these words, I can see no other sense. . . . Wherefore, in regard to these words of the Apostle, I should like to hear the opinion of others more learned; and if they can expound these thus to me, that it is made evident that all men now living, and those who shall live after us, shall die, I shall correct what I have heretofore otherwise thought respecting this." *Ad Dulcit. III.* Knabenbauer seeks corroboration for his opinion also from the statement of St. Peter in Acts. X. 42, that Jesus is ordained to be the "Judge of the living and the dead." He also explains in this sense the article of the Apostles' Creed, that Jesus will come from Heaven "to judge the living and the dead."

However, these texts do not determine this question. The portion of humanity denominated the living in the Acts and in the Apostles' Creed are most certainly those who shall be alive at the end of time; but this does not prevent their instantaneous transition through death into the state of immortality. It seems that God made it necessary that, after the fall, all men should pass through death to the immortal state; and the last men of time differ from all others in the fact that they pass through death to an immortal resurrection in an instant. It seems, after all, that the two opinions in substance agree. All hold that those who are alive at the coming of Jesus must pass through a wonderful change. They will be composed of flesh and blood, and "flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption."—I. Cor. XV. 50. Therefore, "we shall be changed."—*Ibid.* Now this great change may be considered as the equivalent of death and instantaneous reunion of the soul and the glorified body. We must stop here: our revelation has not warranted a closer scrutiny of the wondrous fact. The opinion of St. Thomas is that "it is more probable and more fitting to hold that all those who will be found alive at the coming of the Lord will die, and after a little while will arise again."—I. II^o. III. ad I^{am}.

The Lord Jesus now likens the signs of his coming to the indications of summer observable in the budding of the fig tree and the other trees. St. Luke tells us that these great signs will give evidence that the kingdom of God is nigh. The kingdom of God is now on earth and has been since the days of Christ, but it shall be perfected when the judgment shall have been executed, and the whole Church without spot or blemish shall enter into its eternal inheritance with Christ.

It seems to us, therefore, quite evident that Jesus here speaks of these signs not as presaging the fall of Jerusalem, but as the indication of the great day of his coming. The Apostles would not witness that event in the flesh; but Jesus speaks to them as the representatives of humanity.

The sense of Jesus' words is involved in difficulty, wherein he declares that "this generation shall not pass away, until all these things be accomplished."

It is quite generally conceded that the things to be accomplished are the various events which make up the end of the world; but in regard to the sense of "this generation" opinions vary. Schegg, Schanz, Keil, Weiss and others believe that Christ, by the terms "this generation," designated his contemporaries. Now, it is clear that all these contemporaries of Christ have passed away, and the world stands yet. To answer this difficulty Schanz considers the destruction of Jerusalem and the end of the world to be placed in the prophetic vision in immediate succession. The interval that separates them is not taken into account in the prophecy of their certain event. Schegg considers the fall of Jerusalem and the end of the world as two constituents of one moral whole, and the contemporaries of Christ, who were to witness the fall of Jerusalem, may be said to witness the accomplishment of Christ's prophecy.

Others believe that Christ used the expression "this generation" in a double sense, to signify that his contemporaries should see the fall of Jerusalem, and the human race should not pass away, till the events relating to the end of the world should come to pass.

Knabenbauer believes that Jesus designates by "this generation" the Jewish race. He believes, therefore, that it is here declared by Jesus that the Jewish race will preserve its

racial identity until the second coming of the Messiah. He cites in defense of this opinion St. Bruno, Arnoldi, Auberlen and Dorner.

More probable seems to me the opinion of Maldonatus, who understands by "this generation" the human race. The whole race is considered as one great "generation" proceeding from the parent stock, Adam; and the Lord Jesus declares that this generation shall not pass away, until it shall witness the fulfillment of the prophecy. As Jesus identifies the Apostles with the indefectible Church, so he considers humanity here as one generation. The object of such a proposition is to emphasize the inevitable fulfillment of the prophecy. The same end is contemplated in the following sentence, in which Jesus declares that his words are firmer than heaven and earth. The most enduring beings that we behold in nature are the heaven and the earth. The old earth has afforded a local habitation to countless generations. They have passed away, and she has received them back to be resolved into the common elements. The heavens are old; who can compute the days of their existence? The duration that yet awaits them is hid away among the secrets of eternity. But they shall finally pass away; but the words of Christ shall never pass away. They will enter into eternity.

In the face of the great mystery which hangs over this great prophecy, we have endeavored to present the best effects of human thought on the text, but we feel that we are a long way from the full comprehension of the great truth. Christ has willed to shroud this part of his message in mystery, and who can resist his will?

The next statement of Christ is even more mysterious. He declares to us that the knowledge of the day of his coming is concealed from every creature. To make this fact more emphatic, he makes especial mention of the concealment of this knowledge from the angels in Heaven. If his statement stopped here, there would be no difficulty. It is easy to understand that it is demanded by the nature of the fact that it must be concealed from all creatures. The nature of man's life and of his future destiny demands that he know nothing of the date of the last day of the world.

The difficulty arises from the fact that Christ excludes himself from a knowledge of that day and hour. Christ's statement of this effect is found in both Matthew and Mark. Some doubt is attached to the text of Matthew, but Mark's text is undoubted. Jesus restricts the knowledge of that day to the Father alone, and explicitly excludes the Son. This place was one of the Arian strongholds. Patristic opinions concerning it are a maze of perplexities and uncertainties. While we confess that the words contain a mystery, we deny that they open the way to Arianism. The heresy of Arius stands condemned by that master sentence of St. John: "In the beginning was the Word, and the Word was with God, and the Word was God." Against Arianism stand numerous texts in which Jesus lays claim to be God. The descent of the Holy Ghost and the voice of God from Heaven at his baptism, the Transfiguration and the same voice of the Father from Heaven prove the consubstantial sonship of Jesus Christ. Paul declares to the Philippians that Jesus was in the form of God. (Philipp. II. 6.) Moreover, the infallible Church, having passed through the fearful crisis of Arianism, has preserved to the world the truth that Jesus Christ is true God, equal to the Father in the Divinity.

Paul to the Colossians, II. 3, declares that "in Christ are all the treasures of wisdom and knowledge hidden," and yet Christ seems to exclude himself from the knowledge of the day of judgment. And, not only this, but he seems also to exclude the Holy Ghost from this knowledge. How hard it is to search the deep things of God? No exposition of these words can be permitted that robs Jesus Christ of his consubstantiality with the Father. While this is safeguarded, there is a large range of opinions open to us. It may be that Jesus professes ignorance of that day, in the sense that it was appropriated to the Father to fix that day. In the same sense he declares to the sons of Zebedee: "—to sit on my right hand, and on my left hand is not mine to give, but it is for them for whom it hath been prepared of my Father." Jesus as God, equal to his Father, established the decrees of predestination, and yet here he excludes himself, and assigns the decree to the Father. Again, in John, V. 22, Jesus declares: "For neither doth the Father judge any man, but he hath given all judgment unto the Son." Now, the judgment is

an act of the triune God, but it is always appropriated to the Son. In like manner the fixing of the last day is always appropriated to the Father. In the Acts I. 7, Jesus says to his Apostles: "It is not for you to know times or seasons which the Father has set within his own authority." Perhaps this is as close as we can approach to the mystery.

Others endeavor to seek an explanation of Christ's words in the mystery described by St. Paul: "Have this mind in you which was also in Christ Jesus: who being in the form of God, counted it not a thing to be grasped to be in an equality with God, but emptied himself (*ἐαυτὸν ἐκένωσεν*), taking the form of a servant, being made in the likeness of men."—Philipp. II. 5-7. Now, in this wondrous humiliation of himself, Christ did not cease to be God as before; but, in the form of the servant which he assumed, he could truthfully say that "the Father is greater than he."—John XIV. 28. So also Christ as God knew the day and hour of the end of the world; but now the mystery regards the infused knowledge of Christ's human soul. If we might hold that the hypostatic union did not absolutely effect that the knowledge of all future events was infused into Christ's human soul, this present question would resolve itself at once. But here we see dimly. We dare not express a judgment in regard to this: it is locked in the mystery of the Incarnation. Neither in the Holy Scriptures of God nor in the positive teaching of the Church is there any clear statement of the extent of the infused knowledge of Christ. Hence in that mystery may lie the key to those mysterious words of Christ. It is when we contemplate these mysteries that we realize how little we know. And when we turn to examine the writings of all men upon these themes, we realize further how little all men know. The phenomena of our own little orb puzzle and baffle us, and yet we are impatient because we cannot comprehend the highest causes of the supernatural world.

We have the certitude of divine faith that Christ was God, equal to his Father. We know with the same certitude that he was man having a true human nature like ours; but within these two truths there is a world of truth transcending the thoughts of men. Divine revelation has not admitted us very far into that inner world of mystery, and our secure advance

stops where revelation stops. We see the Son of God in an agony of fear in the Garden of Gethsemane, and praying for deliverance from the impending suffering and death; we hear his agonizing cry on the cross: "My God, my God, why hast thou forsaken me?" We trace the line back seeking an explanation of these events in the person of Jesus, but we lose the line in that great world of truth included between the two great truths, "The Word was God," and "The Word became flesh." And at the border of that same world of mystery our minds also fail to trace how it is that Jesus excludes himself from the knowledge of the day of judgment.

It seems logical to infer that Jesus' declaration arises out of the Incarnation, else we labor to explain how the Holy Ghost is also excluded. In this sense Jesus makes no explicit mention of the Holy Ghost, as he is only intent in comparing the unincarnate God with the incarnate God.

The remaining portion of the great discourse is devoted to moral exhortation on the duty of being ready for the summons of God. It is also predicted by Christ that the signs which shall precede the end of the world will be neglected by men, just as in the days of Noah, when he announced to them the destruction of all men by the deluge, they believed him not. St. Peter tells us that Jesus, after his death on the cross, "went and preached unto the spirits in prison, who aforetime were disobedient, when the long-suffering of God waited in the days of Noah while the ark was being prepared, wherein few, that is, eight souls were saved through water."—I. Pet. III. 19—20. Hence it is evident that a means of salvation was extended to these souls in that wondrous middle state, even though they were disobedient to the message of God through Noah. The words of St. Peter also represent Noah in the character of a prophet; and indeed after the manner of Jonah; and it seems to follow that, if the world had repented then, God would have withheld the deluge.

When men are taken up with the various issues of the world, it is hard to move them to give ear to any word of God, and so it will be at the last hour: men will have their hearts full of this world, even until the breaking up of the whole present order.

To illustrate the necessity of this preparation for the end, Matthew and Mark record certain illustrations and parables which are exactly parallel to Luke, XVI. 26—37, and Luke, XII. 39—46. They have been explained in our Commentary on the aforesaid passages of Luke.

St. Luke closes the account with a statement of Jesus' zeal in preaching during these last days of his life, and of the eagerness of the people to hear him. These words contain a lesson for priest and people: they present the grand ideal of zeal for him who is appointed to preach the word of God, and for them who are called to hear it from his mouth.

It seems to us quite evident that the exhortation that Jesus here gives to men to be prepared for the day of judgment, he wishes to apply also to the preparation for death. In a man's death it is as though the great end of the world were in a special way anticipated for him. He has finished his course, and goes to join the ranks of the waiting dead, to wait for that day. If he be unprepared to the extent of being in the state of mortal sin, when the summons of death comes, he will be unprepared, when the great day of judgment comes. The general judgment reverses no particular judgment, but confirms them all. There is a middle state of purification after death, but not a state of probation. In order to enter into the middle state of purification one must have died free from the guilt of mortal sin. In regard, therefore, to a man's duty to God, the Lord Jesus contemplates the day of the end of the world, and the day of a man's death as the same. The nature of both events is the same. The words of Ecclesiastes are applicable to both events: "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falleth suddenly upon them"—Eccles. IX. 12. In these concluding verses Jesus describes the nature of both events, and draws from such truth the conclusion that man should be ready. The world does not know the day of its end, and man does not know the day of his death. The world goes on his way securely, never thinking of its last day; and the majority of men live in the same oblivion of their death. The day of judgment will fall upon an unexpected and unprepared world; and to a very great many

death comes unexpectedly. Not to speak of the large percentage of humanity who die by accident, how many there are who, even while they are looking forward to length of days, are stricken by disease, and die after a brief illness?

The words of Jesus are not weakened by the fact that many die at the end of a long life, in circumstances wherein death is expected and prepared for. His warning is true and valuable from the fact that the end of life is an uncertain event, and may come at any moment. The momentous issue that depends on a man's moral state at that hour makes it imperative that a man be always ready. It is certain that the majority of men die at a time when they are not looking for death. To some it comes as a sudden blow, to others as a fatal illness, which soon accomplishes its work. In the first stages of his illness great care is taken to keep from the sick man the gravity of his illness; he is comforted by the illusion that he will recover his health. And when, at length, it is thought necessary to advise the doomed man of his approaching end, nature is too feeble to realize it, or to prepare for it.

The Lord is not here commending that belated preparation. He is speaking of that state of moral health wherein a man lives a life in conformity with the great code of Christianity. It is one of Satan's stratagems to put into the minds of men the trust in a death-bed preparation. It is true that the mercy of God stretches out to that point, but mercy can not convert an evil life into a good life. Something positive must be found in the man's life at the judgment, that shall serve as the basis of reward. How rash then to rely on the few uncertain moments of the ebbing life to accomplish what should be the great business of a man's whole life? In the feebleness of mind and body that shall accompany the closing moments of life, it will be difficult for the man to do anything well. The mind will be scarcely able to concentrate itself in the act of thought, and how shall it grasp the great issue of proper repentance? And how base and dishonest it is to spend the life in transgressing God's commandments, and then, when the power to sin fails, to crawl back on a death-bed to offer to God a dismal wreck?

If every man were certain that he would live till the day of judgment, the fact that there would come an end to this world, should loosen his grasp on this present order of things, and fix his interests on the eternal world. All the ages of the world that are past and all that are to come, when compared to eternity, are nothing. And how much more is this true when we consider the little span of life that is allotted to man? Look upon a river flowing onwards to its home of waters, and reflect upon the generations of men that have come and gone upon this earth, while that river has flowed over its rocky bed. The sea, the mountains, the rocks heard the cry of the first infant born in pain, and they have witnessed innumerable generations of our race run their little course, and sink into the bosom of the earth, as the waves sink into the surface of the deep. Even the work of man's hands outlives him. He builds the pyramids, he hews out of the bed rock the sphinx, and then he lies down to die. A hundred generations follow him into the dust, and the monuments remain, a mighty memorial of the transitory character of a human life. The houses that we inhabit are the work of men that are now dead. The books that we read were written by authors that are dead. That is man's life: a few restless years, and then the tomb and oblivion.

Such is the state of man, considered in his mortal career, a tenant of this earth. But yet there is something more of man, and something more for man. Hidden within the visible body of man, and yet manifesting its being and its attributes in many ways, is the soul of man. When we contemplate that immortal soul, man assumes an entirely different relation to the universe. The order is reversed; there is no death, no grave, no end for the soul. A day will come when the river will no longer roll onward to the sea; there will come a day when the mountains and the rocks shall be burned up; there will come a time when the "heavens shall pass away with a great noise"; but the soul of man shall live on forever, yea for all eternity. All things that the eye of man beholds are a mere time vesture, transitory things, which God shall change as a garment that has become old. Man stands in the midst of the visible universe alone in his immortality. About him are many beings older than he, but he shall outlive them all; not as corruptible

flesh and blood, but as a spirit, which shall recover back from the dust its own individual body, glorious and immortal. And in view of this, what should be the great aim of human life? Surely not to spend itself on the things that can only serve man during the few days that lie this side of the grave. There can be no greater folly than that a creature whose proper life lies in eternity should turn back from its high and eternal destiny and follow after the perishable things of time. The soul has a country in which it can and should acquire wealth. Its interests should be centered there; its instinctive desire to possess something should be directed thither. It can grow rich there, and all the treasures which are accumulated there are safe in God's keeping. It cannot fail, and lose its possessions, as the poor slaves of the world often fail. The grandest opportunities are offered to it. There is no uncertainty in the undertaking; if it give itself to the work with honesty and zeal, it must succeed. No outside combination of causes can defeat it. There is no limit to its success. Every moment it can grow richer in eternal wealth. It can rise in the degree of the glory of Heaven. There is not a moment of time wherein there is not an opportunity to increase that eternal wealth and that eternal honor. All that is offered to man by his Creator; yea more: no words can express, no mind comprehend what is prepared for man in that eternal life, and yet how little man prizes it? Man is not looking up to Heaven, he is looking down to this earth. He does not cultivate that fine spiritual taste by which these eternal things are duly examined and appreciated. The great social and political changes that have been wrought in society have developed a gigantic pride and worldliness. Man makes much of that little span of life that stretches from the cradle to the grave. In the lives of many men the thought of eternity never crowds itself in among the hard, cold, selfish thoughts of this world. In the great life of man in general it is not evident that man realizes that he belongs to an eternal world. It is so desirable to count for something in this present world. Even the moral goodness that society approves is of the natural order. It openly proclaims that it cares not whether or not a man have religion, providing he maintains the social order, is honest and respectable.

In other words, society regards only that manifestation of religion which affects man's life here on earth. If man have the natural virtues, society is careless whether he have the infused virtues. It is an energetic age, an age of intense love of life; men are thinking much and laboring much. We hear much of education, and much of improving the conditions of mankind. A pretentious outward respectability takes the place of a supernatural religion. If a being of another sphere came among us, he could scarcely be persuaded that our race were conscious of an eternal life towards which it is moving. A strange, deadly spell is upon the world, a fearful blindness. Our race dishonors itself. Man was not created after the image of anything in this world; he was created after the image and likeness of God. He came from God, and he is to go to God, passing through this world as on a journey. All the things of this world were only intended for man's temporal use; they can not serve him in the life for which he is created. They are of time; he is of eternity. They are not of sufficiently exalted character to be man's lasting possessions. If God had created man of a lower order, and had ordained that he should live only this life, enjoy only this world, and then die, and be no more, then the present tenor of the world's life were reasonable. God has wished to exalt man, and man refuses his great exaltation, and fastens his heart to things that are common to himself and the brute.

One great reason of this great waste of human life is man's lack of reflection. The issues of the world present themselves without reflection. In dealing with them man is helped by the example of the great mass of men round about him. The live issues of the day are how to make money, how to succeed in business, or in a professional or industrial career, how to live for this world. When the youth comes to the age of responsibility, his education has not taught him that the aim of life is to prepare for eternity; the thing that is presented to him is how to succeed in life here. One may go for days through the several walks of life, and never see or hear one evidence that man is conscious of the eternal life for which he has been created. And it is not that such issue is veiled through reverence; it is because men do not think of their

high destiny. They are satisfied with this world ; if they ever think of the great beyond, it is with an unexpressed impotent regret that they must one day leave this world which they love. Even in old age they still vainly imagine that the day of their dissolution is far off. And yet it is never far off. Grant a man the full course of the longest life, and what is it in comparison to his eternal life? Man has two estates. In one he is inferior in duration to many things in nature, vastly inferior to even the works of his own hands ; in the other estate he is superior to the heavens and the earth : the eternal years of God are his. And yet he gives himself totally to his meaner estate, and throws away the inheritance of a son of God. How many fearful tragedies are going on round about us ! and because it is the usual way of the world, nobody notices it. A man will pine away, grow prematurely old, perhaps lose his reason, or sink into a despondency that ends in death over some great financial loss. But men live on in happy foolish security, who are losing, and who will lose, the end of human life. Men sit down placidly in the midst of their possessions ; they count them with great contentment ; they study ways to increase them. A few years pass, and they are separated forever from those things in which they placed their lives, and they stand on the border of an eternal world, and hear from the lips of an infinitely just God the sentence of everlasting banishment from Heaven. The words of Christ ring out through the world warning man against the waste of his life ; but the deadly spell remains, and it is only the exceptional man that positively directs his life to the proper end of human life.

MATT. XIII. 44—58.

44. The kingdom of Heaven is like unto a treasure hidden in the field ; which a man found, and hid ; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of Heaven is like unto a man that

44. Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὗρὼν ἄνθρωπος ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πωλεῖ ὅσα ἔχει, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

45. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἐμπόρῳ

is a merchant seeking goodly pearls: ζητοῦντι καλοὺς μαργαρίτας :

46. And having found one pearl of great price, he went and sold all that he had, and bought it.

46. Εὐρὼν δὲ ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν, καὶ ἡγόρασεν αὐτόν.

47. Again, the kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind:

47. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθείση εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούση :

48. Which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.

48. Ἦν, ὅτε ἐπληρώθη, ἀναβιάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον.

49. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,

49. Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος: Ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων,

50. And shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

50. Καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρὸς, ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

51. Have ye understood all these things? They say unto him: Yea.

51. Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ: Ναί.

52. And he said unto them: Therefore every scribe who hath been made a disciple to the kingdom of Heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

52. Ὁ δὲ εἶπεν αὐτοῖς: Διὰ τοῦτο πᾶς γραμματεὺς, μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν, ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιὰ.

53. And it came to pass, when Jesus had finished these parables, he departed thence.

54. And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said: Whence hath this man this wisdom, and these mighty works?

55. Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas?

56. And his sisters, are they not all with us? Whence then hath this man all these things?

57. And they were made to stumble in him. But Jesus said unto them: A prophet is not without honor, save in his own country, and in his own house.

58. And he did not many mighty works there because of their unbelief.

53. Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρπεν ἐκεῖθεν.

54. Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς, καὶ λέγειν: Πόθεν τούτῳ ἡ σοφία αὕτη, καὶ αἱ δυνάμεις;

55. Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος, καὶ Ἰωσήφ, καὶ Σίμων, καὶ Ἰούδας;

56. Καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσὶν; πόθεν οὖν τούτῳ ταῦτα πάντα;

57. Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς: Οὐκ ἔστιν προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

58. Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

In our endeavor to harmonize the Four Gospels the present portions of Matthew's text were overlooked. Their proper place is immediately after the parable of the tares, and they should have been expounded in Vol. II. of the Commentary at page 395. We beg the indulgence of our readers upon this mistake, and we insert the passage here lest it should find no place in the Commentary.

These two parables are very plain in character, and yet their lesson is a very important one. The first parable presents to us a man who by chance discovers a treasure hidden in a

field. He is not the possessor of the field; and therefore he covers over the treasure, and goes and sells all that he possesses and buys the field that he may have the treasure. The employment of the term *θησαυρός* denotes the great value of the thing found.

Opinions differ as to the translation of the clause *ἀπὸ τῆς χαρᾶς αὐτοῦ*. Some consider the pronoun *αὐτοῦ* as the subjective genitive, and translate it "in his joy." Thus the Revised Bible of Oxford, and many modern writers. The Vulgate considers it as the objective genitive denoting the cause of the joy. This sense is admitted on the margin of the Revised Edition, and in our judgment is the more probable sense. The parable does not occupy itself with the question of the lawfulness of the man's act. Even an unjust act can be made the basis of the illustration of a parable. The unrighteous steward was very dishonest, and yet the Lord would have men take a lesson from his shrewd provision for the future.

Nevertheless we are disposed to examine whether the act of this man could be considered just. A treasure is an ancient deposit of money or a precious thing, of which no record is extant, and whose original owner no longer exists. The Jewish law evidently awarded such things to the finder. In the Mishna (Cod. Sec. De Damnis II. 4) it is laid down: "If a man buys fruit of another, or if a man send a man fruits, and he to whom the fruits are sent finds in them money, the money is his."

According to the natural law a treasure is no part of the field in which it lies, and hence it follows the law of all things which have no owner; they become the property of the one who finds them first. The various codes of the world have enacted laws which govern these matters, and these laws bind in conscience; but it seems quite evident that the Hebrew law regarding this thing was the law of nature itself, and it is of such a conception of the affair that Christ speaks. It seems strange that the Roman law should have modified the natural law on this point, as to give one-half of the treasure to the owner of the field. Still, if the Roman law were the accepted law of a country, no man could justly do as this man did; but considering the laws of that country where the scene is laid, he acted justly.

Now, in the moral application of the parable, three great thoughts are illustrated by it: the hidden character of Heaven, the value of heaven, and its exclusive character.

We do not hold with some that the parable tends to prove that some men are brought into the kingdom of Heaven as it were by chance or accident. Christ has promised that they who seek shall find; he has not given any promise that men shall by chance stumble on the kingdom of Heaven. This feature is useful in the natural event; but it has no counterpart in the moral order.

The hidden character of the kingdom of Heaven is illustrated by the hidden treasure in the field. It is true that the kingdom of Heaven is spoken of as the city on the hill, as being the conspicuous object to which all the gentiles come; but still that does not rob it of a certain hidden character. The real nature of that great kingdom does not reveal itself to the mere vulgar observers. Even such a grand spirit as St. Paul sees it but dimly. The kingdom of Heaven exists on earth, in Purgatory, and in Heaven. The two states that exist in the supernatural world certainly are hidden, and require the cultivation of spiritual discernment to be apprehended. The kingdom of God on earth is a mighty organization having in her possession her divine credentials. But the superficial observer looks upon that institution, and fails to realize what it stands for. That institution has power to work divine effects, but the effects are invisible. That institution performs upon a man her solemn initiatory rite of Baptism, by which the soul is revived with the principle of spiritual life; but we hear only a verbal formulary, and witness only the pouring on of water. The great effect is hidden. The believer knows by faith that the divine effect is there; but the unbeliever turns away as from an idle ceremony. And even few of the believers realize in any considerable degree the wondrous effect.

There on the judgment seat that institution authorizes a man to sit, and in the name of Christ to absolve from sin repentant sinners, but no man can perceive by his senses that effect. It belongs to another world, the hidden world of the soul. Man has powers that can by the help of God's grace mount up to that world, not by vision, but by faith. These powers only

come into use by spiritual reflection. Hence we regret in our days the increasing decadence of meditation. Mysticism and meditation are decried on the plea that they are not adapted to our practical age, and thus the Devil finds in the practical character of our times a means to catch men.

The priest stands at the altar, and re-enacts the awful tragedy of Calvary. Jesus Christ in human form comes there and is lifted up in the priest's hands for the adoration of men. Outside the Temple wherein that act is operated, multitudes of men are walking, talking, sitting, working, playing, caring no more for the scene within than though it were the idle play of children. Within the Church, if it be Sunday, perhaps a vast throng of worshipers are assembled. Some read their prayer books, others pray some prayer from memory, others sit idly and wait for the end. Who realizes what is being done? That which is seen is not very remarkable: it is an old ceremony, seen so often that the element of novelty is wanting to center the interest. Even a priest will be found to go through it mechanically, distractedly, never realizing what is the power of the act which he performs.

This may be illustrated in a practical way. The Holy Mass is the highest act of man's worship. In spiritual value to man it outweighs everything else. Now let us suppose that the precept of the Church commanding men to hear Mass on Sundays were annulled, what percentage of those who now go to church would, in the event of the annulment of the command still be found there? We are frightened by the reflection. There is only one explanation: men do not comprehend the nature and value of a Mass. No man of sane mind would throw away a treasure so great, if he knew its true nature. It is a hidden treasure.

A man lies dying. A physician is called, and pronounces that the man cannot live; he prescribes some physic to assuage the sufferings of the agony. A courier is despatched post haste for a priest. He comes, and after hearing the dying man's confession, and absolving him, he administers the Sacrament of Extreme Unction. The physician remains and witnesses the ceremony. The priest anoints the chief organs of sense with a little oil, and utters a short formula of prayers; nothing more.

No effect is visible. The film of death gathers in the dying eyes; he gasps a few times, and dies. Perhaps the man was one whose life was most necessary to his family, and to the community. And yet physician and priest stand there equally helpless in the presence of the great monarch Death. Perhaps that priest has been brought there from a long distance, at great inconvenience. If he could stay the hands of death, the physician would acknowledge his powers; but he has seemingly wrought nothing. The physician goes away musing upon the strength of ancient superstitions. And yet, perhaps the priest by the power of the Sacraments which he administered has not only stayed the hand of death, but has raised the dead soul to life. This effect is in an unseen order of being, and men do not observe it.

Thus it is with the nature and powers of the kingdom of Christ. As an existing being it is evident in the world. It is visible, and presents the motives of credibility to all men, but its inner spiritual nature cannot unfold itself to the senses of men, or to their superficial thoughts.

The next consideration that is illustrated by the parable is the great value of the kingdom of Heaven. Closely affined to this consideration is the thought of the exclusive character of the kingdom. Both considerations may be considered under one head. The man sells all that he had in order to possess the field of the treasure. That is the wisest act of a man's life, to give up all for the kingdom of Heaven. There is no rashness in such an act; it is simply the highest degree of perfection. Christ has asked us to do this: the treasure is worth the renunciation. It was the realization of this truth that moved Paul to exclaim: "Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in him."—Philipp. III. 7—9.

The kingdom of Heaven is the only real treasure; earthly things are only apparent treasures. Earthly things will grow old, and we will grow old in the midst of them. They will

leave us, and we finally will leave them altogether. Then, when about to leave the world, how bitter will be the regret that we have lived here as though we were to live here always?

In the parable it is laid down that the man who wished to acquire the field of the treasure sold all in order to possess it. This is equivalent to saying that he could have the field for no less price than all that he possessed. We have not given up all that we possess, and yet we expect the treasure of the kingdom of Heaven. It would make the way to Heaven too hard for weak humanity, to demand of every man the actual renunciation of every possession. Here the great leading truth is illustrated by the grandest example. It is well to hold in front of man a grand ideal. If a man aims to attain the actual degree of perfection embodied in the exemplar, he outstrips his fellow men, and stands among the heroes. All men must move in the spirit of this man in the parable. They must prize the kingdom of Heaven above every other object; they must in the disposition of the mind be prepared, if necessary, to give up everything for that kingdom. In the following out of this great truth, there will be various degrees of perfection. It is sad that most men never pass beyond the very lowest degrees. Few there are who push back the sordid world, and with purified spiritual perception look aloft to the enduring things of God, and push upward to the grand goal of unworldliness and holiness.

And where is our gladness in our treasure, to correspond to the man in the parable? The joy of that man was born of the realization of the great worth of the treasure which he had found. Our lives are barren of spiritual joy, because we do not realize the value of our inheritance. This realization should reflect itself in all the acts of a man's life. His prayers should be regarded as something valuable, something demanding the best effort of his mind, something that occupies a real place among the issues of his life. Then there should be a certain order in the man's life. His confessions should be frequent and earnest, his attendance at mass prompt and faithful, his interest in church work active. The great aim of all should be spiritual development, the building up of a spiritual estate. The world at large is not doing this. In its accomplishment a man should expect no encouragement, no approval from his contemporaries.

A man must live a portion of his life within himself, in the world of the soul, seeking only the approval of God, and awaiting God's time for the reward of his actions. Such a man will be overlooked, brushed aside by the multitudes who struggle on to the goal of worldly prosperity ; if his life is bound up with God, it will not be understood by the great mass of men. The inherent loveliness of moral goodness may force men to offer a passing eulogy to such a man ; but rarely will this be verified, unless the man in some way compromises with the false thought and false ideals of the day. The predominant trend of human life is to drift away from the spiritual life, and to magnify the importance of the issues of this present life. The real exponent of the spiritual speaks a language which the world does not know.

Happy the man, therefore, who hangs not on the favor of the vain world ; who has a resource within himself ; who needs not, and expects not, the notice and approbation of the votaries of this world to uphold him in the ends at which he aims. It has been well said that wise men are patient. The defect with our life is that we covet the notice of men ; we wish for the returns of our life's work here. It is not easy to renounce the things that the world seeks after and enjoys. It is not easy to be silent and wait in that inner world, that makes a man a stranger, even amidst the clamorous throngs of men. But it is there that man works out his true destiny. When a man's hands are already full of objects, they can not grasp another object ; and when a man's soul is full of this world, it can not grasp the kingdom of Heaven.

The moral import of the parable of the pearl of great price is almost identical with that of the treasure hidden in the field. In both cases men sell all that they have to possess the object. The pearl has also the great value and the exclusive character of the treasure in the field. Religion is not one of many aims of a man's life ; it is the sole supreme aim, which gives the right orientation to the whole tenor of a man's life. The more a man withdraws from everything else, and devotes himself exclusively to religion, the more he enhances the value of his proper life.

There are in the parable of the pearl some special features that illustrate some important characteristics of the Christian's life. The man is seeking goodly pearls, when he finds the pearl

of great price. This establishes the obligation upon all men of seeking the end of man. First of all questions that should be solved in the life of man is: Why are we living? What is the end of man? Many things present themselves as objects of man's endeavor; but there is but one pearl of great price whose value and beauty appeal to spiritual men. In the parable perhaps multitudes of men had looked at the pearl, and had turned aside to gaudier objects. They had not the insight, the educated taste to judge the value of the pearl. And so it is in the world of the soul, men do not educate their souls to appraise their inheritance. It does not reveal its real merit like the vulgar issues of this world. Men pass this pearl by in their arduous pursuit of fortune. There is but one way to come at the true value and beauty of this pearl, and that is to educate and refine the spiritual taste, and thus bring it up to the plane of this high object. The sensual man, and the coarse slave of this world will not find the pearl of great price. It is not mean clothes, or the hands soiled and roughened by labor that place a man low down in the scale of manhood, but it is the coarse soul, which is often found amidst the greatest wealth. In fact, we often find that the pride and haughtiness of wealth form the most effective barrier against the Spirit of God. In wealth, the soul lays itself out upon many objects, it has a world right in its grasp which it loves, and whose cares distract it. It is not seeking after the pearl of the kingdom of Heaven. It is hard, amidst the engrossing cares of wealth, to develop in the soul that spiritual character that turns a man to the exclusive search after the pearl of great price.

It is a great defect in our Christian life that we rarely apprehend the kingdom of Heaven as a treasure. The instinct is within us to acquire something, to have possessions. We look at the goods of this world, and they invite our effort. Those who have them seem to be happy, and those who have them not seem to be unhappy. The treasures in Heaven are seen by no man; society does not recognize them; the very thought of passing to the actual enjoyment of them is mixed with the disagreeable thought of death. Hence it is so much easier to direct our energies to worldly things. When we consider the nature of the object, men should seek the kingdom

of Heaven with far greater zeal than they pursue temporal issues ; and yet it is not so ; it never has been so. A mighty transformation would be wrought in society, if men would strive to acquire sanctity with the intensity of purpose, and industry with which they strive to gain riches.

The object of the man of this world is real to him ; he sees it ; he studies its nature, and knows its worth. Heaven is not real enough to us. We might acquire the richest treasures of Heaven, and society would not notice us. This helps to render more remote and unreal the thought of Heaven. In the ordinary life of man there is little to remind him of Heaven. The men who essay to speak of the issues of life rarely rise above the man's present life. They may proclaim that education has to deal with the spirits of men, and not with their fortunes ; but they consider that spirit of man not as an heir of a supernatural world, but as the part of man that admits of culture and refinement ; that raises man out of the vulgar strata of society.

If we are desirous to possess the pearl of great price, we must set out on a journey alone ; we must abandon, at the outset, the idea that men will understand us, or pay much heed to us. We must in meditation and spiritual discipline educate our souls to love the better things ; we must be prepared to wait. When we witness the power and importance of men of wealth, we should console ourselves with the reflection that our possessions are of a higher order, and infinitely more enduring. The true conception of the kingdom of Heaven as a possession will not fix itself in the mind at once and without effort ; it is the result of study and spiritual culture. By such effort man really emerges from the vulgar tide, and tastes the sweetness of a closer approach to the Source of all goodness. With every step upward, the soul's view grows larger, the taste is still more refined, the appreciation of the value of Heaven grows more intense. In all the great throbbing life of man, it is only this upward spiritual effort that is worth anything. Why, therefore, waste our lives in pursuing shadows ? Every other possession, save the pearl of great price, will crumble into dust in the test of death : the pearl of great price is the only

possession, is the only wealth which we can take with us into eternity. If we have it not, we are absolutely poor, even though we possessed the whole world.

There is one characteristic of the kingdom of Heaven that can not be represented by the pearl in the parable. That pearl had a fixed value. But our subjective possession of the kingdom of Heaven varies. It always represents the sum total of the merits of a man's life. Hence with our growth in holiness, our pearl grows in value. Objectively it is infinite; we never can exhaust it. In our spiritual life there are always new worlds to conquer, new possessions to obtain. O how wonderful is the destiny of man, and how little it receives of his thought! It would seem that man could think of nothing else save that, and lo, he thinks of all things else but that. Christ's presentation of the great issue is good; the succession of preachers who present these truths to man never fails; the defect lies in the cold, hard, worldly heart of man.

The parable of the drag-net cast into the sea illustrates the fact that good and evil men are in the Church of God. The fisherman casts his drag-net into the sea, and hauls up whatever it encloses. He can not select the fish in such a manner that his net will only take good fish. But after the net is drawn up, then the selection is made. The sea represents the world; the drag-net is the Gospel of God operating through the organized Church. Now the great call goes out from Christ to all men; the Church opens her doors to all who will enter; but not by their mere presence in the Church are they fit to be taken into Heaven. Among the multitudes who have been taken into the Church of Christ there will always be an element to correspond to the bad fish which the fishermen cast away. The Church is often blamed for the deeds of these evil men. The present parable is her justification. The Church has not the right to cast these men out of her communion. At times, for grave public crimes, the Church does deprive a man of her communion; but in her external forum the Church does not judge the consciences of men. That separation of the wicked from the good is left for the angels to do at the command of God, in the judgment. The Church opens her doors to the righteous and the sinner; she prays for both; she administers her Sacraments

to both. In doubt, she always inclines to mercy, and admits to Christian burial the dead sinner, if the faintest indication can be found that he did not give open evidence of final impenitence. What is beyond this she leaves to the judgment of God. It is often with sad misgivings that the priest pronounces over the dead body the form of absolution authorized by the Church, or blesses the body as it is lowered into the grave.

The Church labors for the whole body, but she does not do the assorting. She authorizes her ministers to sit in secret judgment, and judge the consciences of men, but the result of that examination is not for the knowledge of men, not for use in any way in the external forum. Moreover, often the judge in the tribunal of penance is unable to judge the true condition of the soul. He cannot see the souls of men; he is dependent on the penitent's recital of facts; and even granting that these are truthfully and completely stated, the judge can not be certain that the proper dispositions are in the soul of the penitent.

The Church therefore does not separate her children here; she labors for all, and leaves it for the great judgment of God to declare who is good and destined for Heaven, and who is evil and destined for hell.

The rejection of the wicked by God is of a character to strike terror into the heart of sinful man; but the message is aggravated by the statement that those who are rejected will be cast into the furnace of fire.

We have already written something on the theme of hell. A fuller treatment of the sad truth will be given in our Commentary on the judgment of God, as described in the twenty-fifth chapter of Matthew. It is worthy of note that in Matthew's Gospel this is Christ's fifth reference to the doctrine of hell. The other references are V. 29, VIII. 12, X. 28, and XII. 32. Such frequent and emphatic declarations of the doctrine attest its truth and importance.

Jesus Christ was the Teacher of teachers. The truths by him delivered to the Apostles were to be transmitted by them to the generations of men. Some of these truths were to be understood by the Apostles immediately; other truths were to unfold themselves in the light of subsequent events. These parables were a plain statement of the nature of the kingdom

of Heaven, and of man's duty; they were intended to be understood at once. Hence the Savior, in the character of a perfect Master, asks them if they understood the parables. Whenever there was need of it, Jesus explained his parables in private to the Apostles. He was forming them to be the teachers of mankind, and hence they must first understand the doctrine.

In the present instance the Apostles promptly answer: Yes. Thereupon Jesus declares to them what shall be their function in the kingdom of Heaven. The Old Law had its scribes who explained the Law to the people; the Apostles were to exercise a corresponding office in the Church of Christ. He exhorts them to make ample provision for this work by likening their provision to the rich store-house of a householder. From this well-filled store the householder brings forth, as occasion requires, things new and old. In some things freshness is a desirable quality; in other things age adds to the value. Thus the spouse in the Cantic of Canticles declares:

“At our doors are all manner of precious fruits new and old,
Which I have laid up for thee, O my beloved.”—VII. 13.

We shall not undertake to specify what things were old, and what things were new. A man who can, at will, bring forth things old and new is taken as a representative possessor of a goodly storehouse. And when the illustration is applied to the moral order, it outlines the duty of the scribe of the New Law, to be well versed in the doctrines of Christ, so that from the abundance of his heart his mouth may speak words of truth and edification. It is not intended that we should seek in the doctrines of the New Law what are the old things, and what the new. That is not the point of the illustration. Christ merely exhorts to have a well stocked mind, to be a ready scribe in all things that pertain to the Law of Christ. This should be the exclusive labor of the scribe's life; he should be ever studying the kingdom of Heaven, and equipping his mind to present it well to men. Much reading of the Scriptures of God will do much in filling the mind of the minister of the New Law; the study of the doctrines of the Church in her approved authors must have a large part in the man's equipment. The

scribe of the New Law must be a student of truth in its widest acceptation; he must be a man of intellectual and moral vitality, and then that which he brings forth for the people will have the charm of life about it. He will establish a bond of sympathy between himself and the people; he will transmit to them something of his own intense belief.

All these parables of the Lord were spoken down in Capharnaum. At their conclusion, Jesus went up to Nazareth and taught there. From the similarity of the present account to the text of St. Luke, IV. 16—24, many believe that the two accounts describe one event. This has the best extrinsic authority, and is certainly very probable. The same motives actuate the people, and the same results are verified. Even if we grant that there were two events, we must admit that they were of the most similar character, and what has been said in regard to the aforesaid passage of Luke in Vol. I. pages 494—504 is applicable here. The townspeople of Nazareth could not understand how the humble son of the artisan Joseph had acquired his great power and wisdom. There was nothing remarkable in his origin, as they judged things. They knew his mother Mary; they knew his kinsmen, and his kinswomen. They were ordinary people among the poor citizens of Nazareth. This consideration held them back from acknowledging the true character of Jesus Christ, and this justified the Evangelist's declaration that they were made to stumble in Jesus. They heard his wonderful words, and heard of his mighty works, but the faith that these evidences should have begotten stumbled and fell on reflection that Jesus was in his human origin the son of a poor woman of Nazareth, the kinsman of their neighbors.

From the fact that St. Joseph is not said to be among them, the tradition is justified that at this juncture he was dead.

There is also evidence in this account that St. Joseph was a carpenter. He is called here a τέκτων, and the ordinary signification of this term is a carpenter. Cajetan and Maldonatus believe that the term may denote a blacksmith, bronze-smith, or carpenter. Hilary asserts that St. Joseph was a blacksmith. Still we strongly incline to the belief that St. Joseph was a carpenter, and we wish to retract anything which we may have heretofore said to the contrary.

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